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THE
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AND
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“Ἀληθεύοντες ἐν ἀγάπῃ.”—Eph. iv. 15.

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JANUARY, 1847.

THE REQUIREMENTS OF THE TIMES.

"And of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do; the heads of them were two hundred; and all their brethren were at their commandment."

THE characteristic of the age in which we live is movement. A strange, and we might almost say preternatural energy, a never-ceasing restlessness and excitement, appear in the social economy, as though the world were hastening to some great crisis of its history. Not merely in heathen and half-civilised nations is there a stirring amongst the dry bones, but throughout the various classes of society in our own land, the elements of good and evil have awakened to a new activity, and the troubled waves betoken the conflict and the storm. Christians, and Christian societies, must enter into the spirit of the times, or they are not fitted for effectively serving their generation. The times call for enlightened exertion: and every right-minded man who has understanding of the times, every religious society that has truth in its possession, or power to guide to its attainment, will be anxious not merely to act, but to act promptly, perseveringly, skilfully—not as uncertainly, not as beating the air, but as "knowing what Israel ought to do."

We would not needlessly offend. We love not that sort of friendship which displays itself only in depreciating whatever belongs to our own party; but we fear it is too nearly correct that, as a body, we are behind the wants of the age. Let us, henceforth, arise to meet the

times. It is not enough, like slumbering fatalists, to fold the hands in contented inactivity, and sing composedly of the ultimate triumphs of truth. We must feel that it can only prevail by suitable instrumentality; by means, and not by miracles; through the exertions of the receivers of the truth, and not apart from those exertions. And bearing in mind that this prevalence will be proportioned to the excellence and adaptation of the instrumentality itself, and the skill with which it is employed, let us, from this time, arouse our utmost energies, and devote the whole more unreservedly than ever to the one great object for which we are saved.

In the renewed conflict between the principles of Popery and the principles of the Reformation, let us show ourselves, in every respect, ready for the encounter; in knowledge, in zeal, in stedfastness, in union, in skill, in love to God and the souls of men. Of all defenders of the faith once delivered to the saints, we are accustomed to think the Baptist has the vantage ground in conflict with the man of sin. Furnished with weapons from the armoury of God's word, he has no necessity, in defence of his own position, or in making good his assault upon the adversary, to have recourse, in any one instance, to the help of human tradition, or mere expediency. The grand principle that the Bible, and the Bible alone, is the religion of Protestants, is the ground and standard of his faith and practice. If, however, *we* have no cause to blush for our weapons, let us be careful that truth has no occasion to be ashamed of her *defenders*: for nothing can be more evident, than that, in proportion to our means, will be our responsibility; and weighty, indeed, will be that responsibility, if, conceiving ourselves pre-eminently to possess the implements of divine working, we yet are contented to have done little more than fence round and secure the ground which our fathers won from the waste. Brethren, let us think on these things, and inquire, *What Israel ought to do?*

Whatever may have been the causes which have limited our exertions and our success in time past, it is evident that, in order to meet the requirements of the times, our chief aim should be rather to make *existing agencies more effective* than to enter upon new and untried schemes; and it will be found that wherever plans and arrangements, already known in almost every church, are vigorously acted upon; wherever, under the superintendence of an intelligent and energetic *pastor*, there is an active co-operation of *all the people* to one end, re-animation, enlargement, and spiritual prosperity, under the Divine blessing, invariably ensue. It is pre-eminently a personal matter; and the more exclusively it is viewed as such, the more likely are we to witness soon the blessed and beneficial results. Let every one put the

question, What ought I to do? Let not pastors blame people, nor, what is more frequent still, people blame pastors. Let not churches blame circumstances, nor be contented in their leanness; but let all, members, deacons, pastors, churches, associations, one and all awake, and from this month go forth to one earnest, simple, united, prayerful, determined effort, to do our Saviour's final bidding.

As individual members, the first thing we "ought to do" is to see the necessity of *a deeper and more pervading work of God on the heart*. The observation is undoubtedly correct, that "knowledge is power;" with still more truth, where the everlasting well-being of souls and the glory of God are concerned, may we say, "piety is power." Without it, profession is weakness. Apart from the strong pervading spirit of devotedness and love to God, what am I as a church member, as a Sunday-school teacher, as a deacon, as a minister? Without heartfelt and influential love to Christ, what am I in the prayer-meeting—what in the church—what in society—what in any spiritual respect? Shall we say, ciphers?—far, far worse! Who are they that make worldlings contented in their indifference, but indifferent Christians? Who lull their souls in carnal security, but carnal and sluggish professors? "What do ye more than others?" is the opiate-draught that affords them a delusive hope, or rather, a deceitful repose in self-security and sin. When a minister, and, perchance, some of his people, are mourning that the cause of God and of truth languishes, and is ready to die; and when they, anxiously desiring to see fruit to the glory of God, would fain adopt some measures to revive the dying embers, that the flame of zeal may burst forth afresh; who are they that thwart and obstruct,—who are the mill-stone round the neck of exertion? The men of the world? the half-serious attendants in the congregation? No! the men of low piety, or no piety, *in* the church. Their apathy, and coldness, and caution, and theirs alone, paralyse effort, and prevent expansion. Let each look into his own heart, and see if something is not there to correct; let us all look again to the cross, and feel the infinitude of obligation under which we are laid to redeeming love; let us look abroad to those around—brethren, sisters, domestics, neighbours, townspeople, fellow-countrymen, the world at large—and, impressed with their danger and their necessities, become ceaselessly active for their good. Every soul thus re-converted is not merely an active, instead of an apathetic, member of the body, but he has an influential as well as personal power; not merely has he the courage and prowess of the good soldier himself, but his tongue, his look, his life, put vigour into the blanched countenance and quailing heart of the man at his side. Every devoted soul becomes a centre of most bene-

ficial influence around. The spirit of love, and of consecration in the glorious cause of our Redeemer, has a happy contagiousness; and in the improved tone and spirit generally, we at once behold the evidence and the recompense of enlarged individual piety.

The times call for *knowledge, as well as for eminent piety*. Every believer must be ready to render a reason for the hope that is in him; to say what he believes, and why he believes it. A sifting and searching scepticism pervades the public mind; and ignorance, if ever she was the mother of devotion, will be ill able, in our day, to protect her devotees from the hateful glare of that eye. *Ipsa dixit*, except as applied to God himself, is becoming obsolete. Names, the names of pious and excellent men, never ought to have given passport to error; they will now no longer be taken as guarantees of truth. Let us be careful, therefore, lest we come behind in regard to the depth, or the reasons, or the *extent*, of our knowledge. Let ministers, influential members, teachers of every grade, lay broad and deep the foundation, and look well to the proportions and jointing of the superstructure they rear. The evidences of Divine revelation; the complete inspiration, and consequent infallibility, of the Word; its authority as the sole standard of faith, and final appeal in all controversies; the duty as well as right of every man to search it for himself; that all parts of this Word, and all its statements, are unhesitatingly to be received;—the depravity of man, the atonement of Christ, justification by faith, Divine influence, man's responsibility—all these, and other fundamental doctrines, should be well understood by the people at large; and all doctrines, though not fundamental, yet far from being non-essential, in their order, connexion, importance, and practical fruits. At the same time, let us not be content with dry, barren sentiments, however correct, and however self-consistent; but seek for a vital, fruitful, influential acquaintance with the truth as it is in Jesus, which will at once be our best stay against the seductions of error, and a well-spring of love, labour, and consolation, for the service of life.

But if any one say, Thus far is stated what we ought to be, rather than "what we ought to do," let us bear in mind the necessity of manifesting our piety and our knowledge in *appropriate personal exertion*. No Christian, however humble, has a right to be inactive. He says, "I am bought with a price; I am not my own; I, therefore, must glorify God in my body and in my spirit, which are his." At another time: "What shall I render to the Lord for all his benefits towards me?" Again, in grateful adoration and love, he exclaims, "Lord, what wilt thou have me to do?" He dwells on the grace of his Lord; the example of the apostles; the necessities of the world; his personal

obligations ; his promised recompense ; and from each and all does he derive motives to exertion ; and never can he rest whilst any power of service remains undevoted to his Lord.

Whatever station in the church you hold, there are duties for you to perform which the stimulus of a consecrated heart, and the exercise of a holy ingenuity, will not fail to discover ; and this without doing anything to disturb order in the society, or justly incur the charge of an officious and ill-directed zeal. If the member of a family where there are irreligious persons, we would affectionately say, Endeavour to arouse them to consideration ; if your neighbours are careless, invite them to spend a season at your house in pious exercises ; if they are neglectors of worship, ask them to accompany you to the sanctuary, offer them a portion of your pew, be attentive to them whilst there, and endeavour to excite in them an interest in the services. If a Sabbath-school teacher, resolve to be less than ever a mere teacher of letters, strive to direct the heart of the youngest to higher objects—interest it about higher truths. If a parent, let the welfare of your children occupy your anxieties ; let them see that your care of their spirit, and your desire for its happiness, far surpasses your solicitude about their worldly establishment and success ; and let the pleadings of your heart often rise for them to the throne of grace, that you may not be everlastingly separated. If a private member, seek the establishment of your fellow-members ; aim to fulfil the duties of Christian fellowship ; strengthen the weak, animate the lukewarm, quiet the discontented, guide the inquirers, notice the impressed. If a deacon, let the prosperity of the church, the comfort of the pastor, the convenience of the congregation, the order and propriety of worship, engage your earnest attention. If a pastor, set a watch over your own heart, that you may fulfil your obligations in the best possible manner ; let the spirit and tone of your ministrations testify that you are more than ever impressed with your responsibilities in the conspicuous station you occupy ; and lay yourself out in public and in private, during the coming year, with heavenly wisdom to minister grace to your hearers.

B.

THE STAR IN THE EAST AND THE TRUE DATE OF CHRIST'S BIRTH.*

It is well known to many of our readers, that learned men consider the commencement of our era does not exactly coincide with the event from which it takes its name. The calculation of the year of Christ's birth on which it is based, was made in the sixth century by a monk of Scythian extraction, named Dionysius Exiguus. That it is incorrect by about four years is now generally admitted.

The gospel narrative supplies us with four data on which an investigation may be conducted. 1st. The reign of King Herod, the father of Archelaus (Matt. ii. 1, ii. 22, Luke i. 5). 2nd. The appearance of the star of the wise men, and their arrival in Jerusalem (Matt. ii. 2, 7, 16). 3rd. The census in Judea under Augustus (Luke ii. 1). 4th. The thirty years of age at which Jesus entered upon the Messianic office (Luke iii. 23).

As to the first of these, it has been ascertained, from various marks of time mentioned by Josephus, combined with astronomical calculations, that Herod died in the year 750 u.c. Further than this, almost the day may be fixed. For Josephus informs us that the seven days' mourning which Archelaus appointed for his father, were completed before passover (12th April), that year; and, marking another limit, he states that an eclipse of the moon occurred shortly before his death. By the calculation of eclipses conducted for this purpose, it appears that an eclipse of the moon visible at Jerusalem, took place on the night of the 12th and morning of the 13th of March that year. Herod died in the early part of Nisan, 750 u.c. The birth of Jesus therefore, which happened during the reign of Herod, must consequently have been prior to Nisan, 750 u.c. So that the Dionysian era is at least four years too late.

We come then next to the star of the wise men. The merit of having first made the star, mentioned in Matthew, regarded in an astronomical and chronological view, the corner-stone of his investigation in respect to the year of Christ's birth, belongs to the celebrated astronomer Kepler. He published several writings on the subject. The chronological importance of Kepler's views, after having been long forgotten, was again first pointed out by the learned Danish bishop Mûnter; and in consequence of this, the theory has been adopted and carried still further by the modern astronomers, Pfaff, Schubert, Ideler, and Encke. While theologians, in the age of Kepler, were warmly debating the year of Christ's birth, there appeared towards the end of the year 1603 a phenomenon in the starry heavens, which led this celebrated astronomer also into the ranks of the combatants. In that year, on the 17th of December, a conjunction of the two planets Jupiter and Saturn occurred. In March, 1604, Mars approached, and in the autumn

* Abridged from an article in the "Bibliotheca Sacra;" translated from the German of WISELER, "Chronological Synopsis of the Four Evangelists."

a new fixed star, which stood in the vicinity of those two planets in the eastern foot of Serpentarius, and which, though at first a star of the first magnitude and shining very brightly, gradually faded, till in October 1605 it was hardly to be seen, and finally in March 1606 it entirely disappeared.

Aware that astrologers at all times, and therefore, no doubt, the Magi of Matthew, attached great importance to the conjunction of the planets Jupiter and Saturn, which occurs in about every twenty years, and on that account had even divided the Zodiac, through which the former completes its course in nearly 800 years, into four trigons;* the learned Kepler was led to inquire whether such a conjunction might not have occurred shortly before the beginning of the Dionysian era, and thus afford a basis for an historical calculation in respect to the birth of Jesus. He attained the remarkable result, that this conjunction actually occurred three times in the year 747 u.c., in the last half of Pisces near Aries: while in the spring of the next year, the planet Mars was added, and he explained the star, therefore, which the Magi from the east saw at the birth of Christ, as identical with the conjunction of these three superior planets, to which an extraordinary star, like the new star in his own age in the foot of Serpentarius, might possibly have been added. The birth of Jesus, however, he placed in the year 748 u.c.

Ideler, pursuing still further the theory of Kepler, has given us two calculations of the conjunctions of these planets, in his *Manual of Chronology* (*Handb. d. Chronol.*, ii. 406, 407) and in his *Text-book of Chronology* (*Lehrb. d. Chronol.*, 428, 429), of which the last, and, according to Encke, the most accurate, gives the following results in respect to the three planetary conjunctions: viz., the first occurred on the 29th of May in the 21° of Pisces, (before sun-rise the planets in the eastern sky were visible, and Jupiter and Saturn were only one degree apart from each other); the second, on the 1st of October in the 18° of Pisces; and the third, on the 5th of December, in the 16° of Pisces. The birth of Jesus is accordingly placed by Ideler in the year 747 u.c., as Sanclemente on other grounds, which Ideler approves of, had done before him.

These, however, cannot be regarded as valid, partly because they are irreconcilable with the two chronological data we have still to consider, and partly because they are at variance with the narrative in the gospel. For, as we have seen, the Magi did not go to Bethlehem till *two years after* the time at which they first saw the star of the Messiah. The supposition that Jesus was *born* two years *before* their arrival, though not impossible in itself, is expressly excluded by the narrative. The entire representation of Matthew leaves the impression, that the Magi arrived at Bethlehem shortly after his birth, especially v. 1, *τοῦ δὲ Ἰησοῦ γεννηθέντος ἰδοὺ—παρεγένοντο*; compare v. 10. Bethlehem, also, is represented in Matthew, as only the temporary place of

* The following are the four trigons:

Aries, Leo, Sagittarius,
Taurus, Virgo, Capricornus,
Gemini, Libra, Aquarius,
Cancer, Scorpio, Pisces.

residence of the parents of Jesus, not as their usual dwelling-place. If, therefore, the arrival of the Magi was almost coincident with the birth of Jesus, and not till two years after the appearance of the star, it follows, since the star appeared in the year 747 u.c., that Jesus was born two years later, that is, not earlier than some time in the course of the year 749 u.c.; or if, with Kepler, we date from the conjunction of Mars in the spring of 748, not later than the beginning of the year 750.

The astrological significancy of the conjunction of Jupiter and Saturn, and that, too, in *Pisces*, as it occurred in the year 747 u.c., derives a remarkable confirmation from a passage of the learned Rabbi Abarbanel, (in his commentary on Daniel, entitled *מִיַּי דְּשִׁמְרָה*, Fountains of Salvation, p. 83. Amst. 1547, 4to.) All the changes of the sublunar world, he says, depend, in the opinion of those versed in the stars, upon the variable positions of the planets. The most important of all was when Jupiter and Saturn come into conjunction. He there speaks of the trigons mentioned above, and the different periods of the conjunctions supposed to exert more or less influence upon mundane events. In what part of the Zodiac the most potent conjunction occurs, can only be decided by experience. None has been more important than that which occurred in *Pisces*, in the year of the creation 2365, three years before the birth of Moses. After endeavouring to show, on five cabalistic grounds, that *Pisces* is the proper constellation* of the Israelites, he gives a sketch of the principal events in history, in connexion with the place of every conjunction. In conclusion, he says: "A short time since, (A.M. 5224, or A.D. 1463,) one of the most potent conjunctions of these two planets again occurred in *Pisces*, and it is not to be doubted that it resembled that seen at the time of Moses, and was a precursor of the birth of the divine man, the Messiah."† With this evidence in favour of the correctness of the view originally proposed by Kepler, in respect to the star of the wise men, I should deem it strange if it were entirely without foundation; and still more strange, that in that case it should harmonize so well with the other calculations of the birth of Jesus.

Assuming this view, then, to be correct, Jesus must have been born, in accordance with what has already been observed, not in 747 or 748, but in 749, or at the furthest 750 u.c. But this computation is rendered still more probable by another combination, now to be referred to. Kepler ventured the conjecture, in which he is followed by Ebrard, that there might have been an extraordinary star, of the kind seen in Serpentarius, or a comet, in the neighbourhood of the conjunction

* These five grounds are given in full in Münter, s. 58.—If *Pisces* was the proper constellation of the Israelites, we can understand why the Magi, even if not Jews or associated with Jews, and even if altogether ignorant of the general belief of that age, that a great king would arise in Judea, should, in consequence of the significant conjunction observed in *Pisces*, presume upon the birth of a Jewish king, and direct their course towards Jerusalem. Comp., however, the evidence in Tacit. Hist., v. 13, and Sueton. Vespas., iv., of a very widely spread expectation of the Messiah. Suetonius says: "Percrebuerat oriente toto vetus et constans opinio esse in fatis, ut eo tempore Judæa profecti rerum potirentur."

† In accordance with the principle current in the age of Christ, that the Messiah was to be a higher antitype of Moses.

already mentioned. Ideler rejects it, for the sole reason that it "is an *hypothesis*, which in his view we are not obliged to call in to our aid." On astronomical grounds, certainly, the appearance of such new stars involves nothing incredible. The well-known astronomer, Von Littrow, in the section of his work on "New and Missing Stars," observes: "Great as may be the revolutions which take place on the surface of those fixed stars, which are subject to this alternation of light—what entirely different changes may those others have experienced, which, in regions of the firmament where no star had ever been before, appeared to blaze up in clear flames, and in them to disappear, perhaps for ever." Then he gives a brief history of these stars, which have ever excited the particular attention of astronomers. Among these belongs the star discovered by Kepler in the foot of Serpentarius. I make only a single extract, relating to the appearance of a star of special interest. "In the year 1572, on the 11th of November," says Littrow, "Tycho, on passing at night from his chemical laboratory to the observatory, through the court of his house, observed in the constellation Cassiopeia, at a place where before he had only seen very small stars, a new star of uncommon magnitude. It was so bright, that it surpassed even Jupiter and Venus in splendour, and was visible even in the day-time. During the whole time it was visible, Tycho could observe no parallax or change in its position. At the end of one year, however, it gradually diminished, and at length, in March, 1574, sixteen months after its discovery, entirely disappeared, since which, all traces of it have been lost. When it first appeared, its light was of a dazzling *white* colour; in January, in 1573, two months after its discovery, it became *yellowish*; in a few months, it assumed a *reddish* hue, like Mars or Aldebaran; and in the beginning of the year 1574, two or three months before its total disappearance, it glimmered only with a grey or *lead-coloured* light, similar to that of Saturn."

What, now, if the existence of a star like this, not far from the birth of Christ, could be *historically* proved? The conjunction which occurred would then not only appear much more remarkable, but it could hardly be doubted, that the journey of the Magi to Jerusalem should be placed in close connexion with the appearance of this new star. For the possibility of this proof, I am indebted to a notice in Münter, who was only prevented from using it, on account of having placed the year of Christ's birth, chiefly upon other grounds, at the beginning of that conjunction, *i. e.*, in the year 747. I cannot repress my surprise, however, that almost nowhere else, not even in Littrow, is it cited. Münter says: "The Chinese astronomical tables inform us, that a new star appeared at a time which would correspond with the *fourth year before* the birth of Christ, according to our usual mode of computation." In a note upon this, the work from which this notice is borrowed is mentioned, and in that it is stated four years *ante æram vulgarem*: *Stella nova in cælo per 70 et amplius dies*. This notice* was

* Münter introduces this notice with the words, *Uncertain accounts, &c.*; but without even a syllable to support this judgment on the historical character of these Chinese tables. On the other hand these tables are regarded, by men at home in this department, as perfectly historical, though not possessing the high degree of accuracy justly expected from the astronomers of the present time.

to me the more striking, from having, long before it came to my knowledge, placed the birth of Christ on the same year, 750.

Pingré and Mailla call the new star a comet. Both maintain *two* comets, of which one is related to have appeared in the year 5, the other in the year 4, B.C. Still, as Pingré conjectures, it was only a *single* one, since the descriptions given do not vary from each other. The first, so called, appeared, according to Pingré, in the first and second month in the constellation Nieou (Caput Capricornies); according to Mailla, *à l'étoile Kien-nieou*. The second appeared *aux étoiles Ho-Kou (à de l'Aigle et étoiles voisines) au nord de la constellation Kien-nieou (partie du Capricorne)*. Consequently they appeared in nearly the *same* place in the firmament, only the second, so called, had then advanced somewhat further towards the north. True, the former appeared in the first two months of the year, and the latter in the *third* month; but, then, the former must also have been visible in the third month, since it is expressly added that it was visible seventy days, and thus more than *two* months. But if the two comets are identical, this comet must have appeared in the first three months of the Chinese calendar (February to April) in the year 4 B.C. or 750 U.C. The erroneous computation of the time of its appearance, is accounted for by the fact that it is given according to the date of the reign of Gay-ti, the emperor at the time. The comet appeared in the *second* year of the era Kien-ping,* established by this monarch on his accession to the throne. We need only to assume, therefore, that the appearance of the star occurred at the end of this year, in order to understand how a date of two different years is assigned by chronologers. If now the star of the Magi is identical with this star observed by the Chinese, we obtain for their journey to Jerusalem and their sojourn there the fixed date, February to April, 750 U.C.

Combining this Chinese observation of a new star, which could hardly have been borrowed from Christian sources, with the star of the Magi in Matthew, the case stands as follows: Already had the conjunction of the planets, Jupiter, Saturn, and Mars, which occurred in the constellation Pisces, in the years 747 and 748, excited the expectation, among the Eastern astrologers, of some great event about to take place. But when, afterwards, the extraordinary star was added, they immediately commenced their journey in search of the new-born king. This, perhaps, will best explain why they did not reach Jerusalem till a considerable time *after* the first conjunction. Supposing this combination to be correct, we again have the beginning of the year 750, and not the year 747, as the date of Christ's birth.

In connexion with the view now presented, it may be added, that the appearance of the star when the Magi were on their way from Jerusalem to Bethlehem (Matt. ii. 9, 10), and its going before (προηγεν) them, are in evident accordance, on this theory, with the real facts. Let us commence with the planets Jupiter and Saturn, whose position for the month of February, 750 U.C., I take, because I hold this year and month to be the time at which Jesus was most probably born. Ac-

* Compare on this era, Couplet, *Tabula Chronologica Monarchiæ Sinicæ*, Præf., p. 14.

cording to the astronomer, Dr. Goldschmidt, of Göttingen, to whom I beg leave to return very cordial thanks for the calculations which follow, the geocentric longitude of Jupiter, on the first of January, 750, was $55^{\circ} 58'$; that of Saturn, $14^{\circ} 17'$. Both planets were then visible. Jupiter culminated at 6 o'clock and 42 minutes, and set in the latitude of Jerusalem 1 hour and 32 minutes after midnight, $22^{\circ} 48'$ north of west. Saturn culminated at 4 o'clock and 4 minutes, and set at 10 o'clock and 13 minutes P.M., $4^{\circ} 17'$ north of west. Since, therefore, they were now 41° apart, only one of the two could come into the account. Hence, perhaps, the most probable view is, that the star which went before the Magi, was the new star mentioned above. In that case, they must have made their journey to Bethlehem in the morning; for the constellation Capricorn, in which it appeared, stood in the south-eastern sky, in the month of February, only in the morning. Nothing is more natural than that the thoughts of the Magi, as, full of expectation, they were on the way to Bethlehem, should have been employed upon the celestial body which had brought them to Jerusalem in quest of the Messiah; and that, when it again shone upon their path, they should have been filled with joy (Matt. ii. 10). Its appearance at that time, they would naturally regard as a good omen; and the more, from its seeming to move in the same direction with the road, as if to be their guide. And when Bethlehem, the object of their search, came in sight, on the summit of an eminence, they saw the star standing over it. Joyfully they hastened along, and came into the house where they found the infant Saviour.

WEAR THOU A SMILE.

GATHER bright thoughts around thee; let their light
 Fall, like the sunshine, on thy pilgrim way;
 And thy glad soul reflect their brightness, till
 Its radiance blendeth with eternal day.

Wear thou a smile, even though thy heart doth ache;
 And smoothe thy features, though thy soul be sad;
 'Twill have an unthought influence—it will heal
 The spirit's wounds full oft, and make thee glad.

Love thou the beautiful, the good, the true—
 In loving either, thou dost love them all;
 For truth and goodness have a nameless grace,
 That o'er the features doth like beauty fall.

Bright thoughts are there of heaven, the land of peace;
 Its prospect gilds with smiles the face of death;
 And truth and beauty there eternal bloom,
 Nor soiled, nor blighted, by time's withering breath.

J. F. B.

THE IMPORTANCE OF BELIEVING TRUTH.

ALL truths, whether in nature or revelation, are, and must be, of considerable importance, since, by them, the actions and the interests of men are, to a great extent, controlled. The husbandman, who tills his ground and sows his seed, does so in reliance upon certain facts or truths, which he has learnt from nature and experience; the mariner directs his course across the pathless ocean, steering his vessel in accordance with other facts with which it was his duty to become acquainted: and every man of wisdom, in every walk of life, is influenced in his decisions and his operations by what he rightly or wrongly looks upon as truths. All of us, in the life of the body, as well as in the advancement of the soul, are necessitated to "walk by faith." All truths, however, are not of equal importance to all persons. It is not of such consequence to me to know that this world on which I live is globular, and that it travels in perpetual circles round the sun, as it is to be aware of many a circumstance of which we scarcely think: for example, that water drowns, that fire lights, and warms, and burns. So it is with revelation. All the truth that God has uttered in his word, like all which he has written upon the page of the universe, must be of value; but some portions must yield to others in importance. All its parts are good and beautiful, adapted to some wise and worthy end; but some may be overlooked or questioned with less injurious results than would attend the rejection of others. We are not about to classify them according to their value, but merely call attention to this fact, that we may make the observation, that, whilst some doctrines of God's word may be abandoned with comparative impunity, there are others upon the reception or disbelief of which hang consequences the most momentous.

There are, in the present day, some, who yet profess to take the Scripture for their guide, that maintain the opposite of this proposition. Carlyle's writings, so attractive for their many excellences, together with other influences, have been at work to bring this notion into favour. The forms which it assumes are two. Some defenders hold that inquiry after truth is all that God demands; perhaps, also, all that he has a right to ask. While others tell us that belief alone is needful, no matter what its object be; it may be the most solemn truth, or it may be the most absurd falsehood, still, if it is *believed*, held with sincerity, the rest is but a trifle. In their view, Mahomet, Luther, and Ignatius Loyola, were, if their sincerity be granted, equally heroes, the highest style of man. The two errors are closely connected, yet it may be convenient to consider them apart.

If we turn to the Bible, we shall find that it asserts that two things are necessary to salvation. *Belief*, in opposition to mere speculation; and *belief in the truth*, as opposed to the reception of falsehood.

The first proposition would seem to be sufficiently disposed of by the citation of one or two such passages as these: "He that *believeth* shall be saved; he that *believeth not* shall be damned." "He that *believeth* on the Son hath everlasting life; he that *believeth not* the Son shall

not see life." In these, and such passages, there is no intermediate space between belief and unbelief; between safety and destruction. We must be doing either one thing or the other, for Christ allows of no neutrality. If, then, a man were to appear before him with the plea that truth had been the object of his pursuit; that he had been "ever seeking," yet "never came to the knowledge" of it; these words of Jesus tell us that his plea would be unavailing, since he hath not actually believed. The equity of the Divine Being is not now the question, although we may examine it hereafter; at present, we are concerned about the Scripture testimony to the fact. Nor is its witness vague or uncertain. The oracle is clear and outspoken; assuring us that those who will be saved, are "appointed unto salvation through sanctification of the spirit and *belief* of the truth."

Let us turn to the second question, Will sincerity alone, a real belief, but a belief in error, satisfy the requirements of God, or avail for the salvation of the soul? Some of the passages already quoted distinctly affirm the negative. It should be remembered that there is a difference of a very practical kind between truth and falsehood; and, consequently, that it cannot be immaterial which of the two is cordially embraced. Truth or error—at least, in important matters—is not something which can be loosely held, without effect upon our conduct and life. It is that, as we have seen, upon which we plan, and act, and hope. The power of its influence is just in proportion to the hold which its takes upon the conviction and the heart. If, too, a man erroneously believes he has a truth, he acts upon the falsehood that has deceived him. So that, in a practical point of view, the question becomes important; even as it is in ordinary life. If I take poison, believing it is food, the result will accord not with my belief, but with the fact; or if I hold it a truth, that the vessel in which I am to embark is sea-worthy, I enter, whether my belief is right or wrong; if wrong, the vessel founders and I perish. So in religion; the Bible tells us, "There is a way that *seemeth* right unto a man, but the end thereof is death." It is possible to have a "strong delusion, so that we believe a lie," and the result is condemnation; in which case the belief must be sincere, or the delusion could not be called "strong." Hence it deeply concerns us to avoid that which is erroneous, while we earnestly cling to the truth; remembering the admonition, "Buy the truth, and sell it not," that we may "stand, having our loins girt about with truth."

"But can it be really true, and, if true, consistent with our views of the wisdom and benevolence of God, that men should perish through a mere mistake? Can it accord with mercy and compassion large as His, to condemn for merely mental error? In other words, is it conceivable, when a man has humbly and honestly examined the Revelation of Jehovah, looked up with earnest prayer to Heaven for guidance, and, after all, has erred, even in some vital points, that, in spite of his sincerity, he should be rejected at the last?"

Our answer is, Undoubtedly not; but if the Bible is the Truth, no such case as that can possibly occur, or ever, in the world's history, did occur. No one ever humbly and sincerely sought the truth and found only error; and in this fact lies the equity of the Divine pro-

cedure, since He has provided that the humble and the teachable shall be rightly taught; whilst only the dishonest or the proud can, to the end of life, remain in ignorance. His declarations and his promises alike assure us of the fact, that he that seeks shall find; and, conversely, that he that embraces falsehood, and holds it fast unto the end, has not sought truth with humble, prayerful earnestness. Connected with the intellectual mistake has been a moral error; weakness of mind was preceded by wickedness of heart. When God sends the "strong delusion" to destroy men's souls, it is a fearful retribution for not having aforesaid "received the *love* of the truth." When we act as if his truth were falsehood, we shall at length begin to think it false; whilst a hearty, practical love of it, will be our only, as it is a sufficient, security against misapprehending or rejecting it.

In conclusion, the caution may not be unprofitable, to avoid the application of this rule to others, however rigorously we may apply it to ourselves. God, who only knows the heart, has, on that account, reserved to himself the right of judging it. The truth will never be advanced, but retarded always, by harsh censures and unkind imputations. It is not by reproach or by clamour, but by argument, that men will be convinced. The apostolic example will be our wisest rule: "*by manifestation of the truth*, to commend ourselves to every man's conscience in the sight of God."

Q. Z.

A LETTER TO THE CHURCHES,

IN VIEW OF THE PRESENT STATE OF RELIGION.

BELoved BRETHREN,—From the reports made by the pastors and delegates, it appeared that while in most of our congregations there is a good degree of peace and outward prosperity, an alarming spiritual apathy prevails. The form of godliness exists in our churches, but the power seems, in a great measure, to be gone. It is not with us as in months past. During the last year, but few have been added to the churches, and except in two or three instances, the great inquiry, "What must we do to be saved?" has been scarcely heard. In view of this state of things, it becomes a most deeply interesting inquiry, Wherefore is the Lord contending with us? Why are the heavens shut up that there is no rain of righteousness upon these churches? Why are they left like the barren heath in the desert, and like the mountains of Gilboa, upon which there was neither rain nor dew?

In investigating the causes of our spiritual declension, we would not undertake to pry into the secret counsels of the Almighty. We know that God is a holy sovereign—that he has a right to bestow the blessings of his grace on whom, and in what measure, he pleases; and that we never have any claim to the manifestations of his love. When he blesses his people, it is not for their sakes, but for his holy name's sake. But he sees fit to pour out his Spirit in answer to the prayers of his people; and for this he will be inquired of by the house of Israel. When he is about to appear in his glory to build up Zion, he pours out upon his people a spirit of grace and of supplication. He brings them to repentance for their sins, and excites them to a more faithful discharge of duty. And the time to favour Zion, yea, the set time, is come,

when God's people take pleasure in her stones, and favour the dust thereof. It is indeed true, that the spiritual life of believers, in its commencement and progress, is all to be attributed to sovereign grace. They are dependent on God for a spirit of prayer, no less than for the blessings for which they pray; and God may have reasons for sometimes withholding the influences of his Spirit and leaving his people to themselves, that we know not of. But our dependence on Divine grace, alters not the nature of our obligations. God's commands are the rule of our duty, and if we do not obey them, we are without excuse. We are to look at our own hearts and lives, for the sinful cause of our spiritual declension. "Behold, the Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." This language, which was addressed to God's ancient people, is equally applicable to us.

Let us, then, with fear, and trembling, and deep humiliation, enter upon the inquiry, What are the sins which have provoked God to hide his face from us? Let there be great searchings of heart among us. Let pastors and people search and try their ways, and turn again unto the Lord.

BRETHREN IN THE MINISTRY.

Brethren in the ministry, have we not cause for deep humiliation before God? Is there not much in the state of our own hearts, and in the manner of our lives, to provoke the displeasure of a holy God? Do we feel and act in a manner becoming the sacredness of our calling, the weight of responsibility resting upon us, and the momentous consequences which will be connected with our labours? Are we duly sensible of the worth of those souls which are committed to our care, and for which we are commanded to watch? When we look upon the multitudes who are dead in sin, do our eyes affect our hearts? Does their condition lie with great weight on our minds day and night? And do we feel as the great apostle felt when he said, "My heart's desire and prayer to God for Israel is, that they might be saved?" Have we so discharged our duty to these souls, that we can take them to record that we are pure from their blood?

Are we careful to declare all the counsel of God? Have we in no instance been influenced by the fear of man, to keep back important truth, or to fail of bearing faithful testimony against prevalent iniquities? Do we preach all the doctrines of grace, with simplicity and plainness? While we press upon the conscience of sinners their obligations to repent immediately, do we exhibit to their view, with equal clearness and force, the desperate wickedness of their hearts, and their consequent entire dependence on the agency of the Holy Spirit, for conversion and salvation?

Do we cherish in our own hearts a proper sense of our dependence on God? not such a sense as tends to paralyse effort, and leads to the neglect or slothful performance of duty; but such a sense as prompts to the most diligent use of means, without placing any reliance upon them.

Do we not sometimes indulge a self-confident spirit? And have we not sometimes placed too much dependence on human contrivances; thus doing dishonour to the Holy Spirit—forgetting that the work of human redemption is carried on, not by might, nor by power, but by the Spirit of the Lord? When any success has attended our labours, have we always been ready to give the glory to Him to whom all glory is due? Do we habitually feel our own nothingness; and are all our efforts in the cause of Christ made in the strength of the Lord, and in humble dependence on his blessing?

Does the world grow less in our esteem? Are we delivered from its entanglements, and entirely devoted to our sacred calling? Is our eye fixed on the momentous realities of the eternal world? and do we consider it a matter of trifling consequence what our condition is, while we sojourn in this vale of

tears, if we may but finish our course with joy, and be instrumental in the salvation of perishing souls?

Are we not sometimes discouraged? When we see no fruit of our labours, do we not sometimes complain that we have laboured in vain, and spent our strength for nought? This unbelief, this faltering in our work, brethren, is displeasing to our Master. He has sent us to labour in his vineyard. Our duty is to labour faithfully and perseveringly, and to leave the results with him. To us it belongs to plant, and to water; to him it belongs to give the increase. Let us, then, not be discouraged in our work. In the morning let us sow our seed, and in the evening withhold not our hand, for we know not whether shall prosper, either this or that.

Let us, my brethren, repent of our past unfaithfulness, and address ourselves to our work with fresh courage and zeal. In such a day as this, shall we sleep at our posts? If the watchmen slumber, who can wonder if spiritual apathy pervades the churches, and if sinners sleep securely on the brink of everlasting woe? Let us awake, and gird up the loins of our minds. Let us cry aloud, and spare not. Let us be instant in season and out of season, and so watch for souls, that their blood shall not be required at our hands.

BRETHREN OF THE CHURCHES.

Beloved brethren of the churches, will you suffer a word of exhortation? We claim no peculiar right to address you. We do it at the request of your pastors and delegates in association assembled.

In view of the present lamentable declension we beseech you to look into your own spiritual condition. How stands the case between you and your souls? Have you satisfactory evidence that you are what you profess to be, the real friends and disciples of Christ? It is a great thing to be a Christian. "If any man be in Christ, he is a new creature." The change produced in regeneration is not a transient, temporary change. It is said of him who is born of God, that "his seed remaineth in him." True religion is persevering religion. "The path of the just is as the shining light, which shineth more and more unto the perfect day." Is this the character of your religion? Or has it proved to be like the morning cloud and early dew, which soon pass away? There is great danger, dear brethren, of self-deception. There are, doubtless, in all our churches, more or less who have a name to live, while they are dead. If there was one Judas among the twelve Apostles, what church can expect entire freedom from hypocrites? Beware, then, that you do not flatter yourselves with a vain delusion. How dreadful to go to the bar of God with a lie in your right hand, and to have all your fair hopes of heaven blotted out for ever!

Look back to the time, dear brethren, when, before God, angels, and men, you solemnly entered into covenant with God and his people. How have you lived since that period? Have you adorned your profession? Have you lived as you then expected to live, and as you solemnly engaged to live? Have you not cause to lay your hands on your mouths, and your mouths in the dust?

How is it, brethren, in regard to your closets? Are you often there? And do you go there prompted by ardent desires after communion with God; or are you driven there by the lashes of a guilty conscience? When in your closets, do you find nearness to God; or is there a separating wall between him and your souls?

HEADS OF FAMILIES.

Those of you who are heads of families, how is it with you in regard to family religion? Do you, morning and evening, call around you your households, and commend them to God in prayer? Husbands and wives, do you walk together as heirs of the grace of life: and are you mutual helpers of each other's joys? Parents, are you faithful to your children? Do you teach them, and warn them, and restrain them, and endavour, in the use of

all suitable means, to train them up in the nurture and admonition of the Lord?

How is the word of God regarded and treated? Do you search the Scriptures daily; and are they the man of your counsel, and guide of your conduct? Are the truths of the Bible precious to you; sweeter than honey or a honey-comb?

How is it in regard to the duty of religious meditation? Do you know what it is to maintain from day to day a spiritual walk with God? When engaged in your worldly employments, do your hearts often spontaneously rise to God in devout ejaculations? Or are your thoughts and affections engrossed with the cares and business of the world?

Where is your intercourse with your Christian brethren? Do you speak often to one another, and endeavour to stir up one another's minds by way of remembrance? Is your intercourse such as is suited to promote each other's growth in grace, and spiritual consolation? Do you cultivate brotherly love, and endeavour to keep the unity of the spirit in the bond of peace?

What is your intercourse with the world around you? Is it such as to recommend the religion which you profess? Is it such as is suited to disturb the consciences of wicked men, and to produce in their minds the conviction that there is a power and an excellency in the religion of the Gospel, to which they are strangers? Or is it such as prompts the inquiry, "What do ye more than others?" Is your conversation such as becometh the Gospel? Do you conscientiously abstain from all trifling conversation, and from all vain and foolish jesting? And are you careful not to say or do anything which is suited to harden the hearts of sinners, and prove the means of ruining souls? Oh, brethren, the eyes of the world are upon you, they are watching for your halting. They eat up your sins as they eat bread. It is the food which nourishes their unbelief, and security in sin. Beware that you be not stumbling-blocks over which they will stumble into hell.

In what manner do you spend the holy sabbath? Are you careful to abstain, not only from all secular employments and vain recreations, but from the reading of books and papers which are not religious, and from all worldly conversation? Do you call the Sabbath a delight, and do you spend its sacred hours in such holy employments as are suited to aid your progress in the Christian life?

THE WEEKLY PRAYER-MEETINGS.

And how is it in regard to the weekly prayer-meeting, and other meetings for social worship? Is it your fixed purpose to be always there, unless you are providentially hindered? Do you esteem it a privilege to meet with your brethren for supplication and united prayer; and thus to strengthen each other's hands, and encourage each other's hearts?

Are you duly sensible of your dependence? Have you seen an end of all human exertions; and are thoroughly convinced that "except the Lord build the house they labour in vain that build it"? And are your hearts fixed, trusting in God? Do the interests of Zion lie with great weight on your minds? And is it the resolution of each one of you, "For Zion's sake I will not hold my peace; and for Jerusalem's sake I will not rest, till the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth"?

Brethren, is it so? Or do you find yourselves sunk into a state of melancholy stupidity? Is the spirit of prayer, in a great measure, gone? Has a spirit of slumber come over you? Have you left your first love? Oh, then, consider from whence you have fallen, and repent, and do your first works.

The time was, dear brethren, if you are the disciples of Christ, when your hearts glowed with love—when Christ was precious—when prayer was a privilege—when the Sabbath was a delight—when the Bible was a choice

companion—and when you could individually say, “If I forget thee, O Jerusalem, let my right hand forget her cunning; if I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.” And “where is the blessedness ye spoke of?” Whither have your comforts fled? Where is that warmth of religious affection which once glowed in your bosoms—that heavenly temper, that spiritual frame of mind, that sweet communion with God, and fellowship of saints, which constituted an antepast of heaven—that ardent desire for the salvation of souls—those midnight wrestlings with God—that lively faith which brought God and heaven and all the realities of eternity nigh—whither have all these things fled? And why has your love grown cold, and your zeal abated? Is not God as worthy of love now as ever? Is not Christ as precious as when you first beheld his glory? Are not the great things of eternity as important now as they ever were? Is not the soul as valuable? Are not death and judgment as certain? And is it not as true now, as it ever was, that all unconverted men must perish eternally? Why, then, have these things, in which you took so deep an interest, ceased to excite any lively emotions in your hearts? Why do hosannas languish on your tongues? Why is the spirit of devotion gone? Why can you look with cold indifference on a world lying in wickedness, and see sinners dropping around you into perdition, with so little concern? Oh, brethren, does not sin lie at your door? Has not Christ somewhat against you? Is it not high time to awake out of sleep?

You remember the days of the right hand of the Most High. You remember the time when the Spirit descended on many of our churches, like rain upon the mown grass—when there was joy on earth and joy in heaven over many sinners that were seen repenting. But how is it now? Alas, how melancholy the contrast! The Holy Spirit is withdrawn. The means of grace have, in a great measure, lost their efficacy. The Gospel preached from week to week, makes no lasting impression. Sinners are hardened in sin, and are ripening for a fearful doom. And is this state of things to continue? Have we entered on such a fearful night as that in which the church was shrouded during the last half of the eighteenth century?

ALARMING DECLENSION.

If this declension is to continue for a course of years, what is to become of the churches? One individual after another is dropping into the grave. Others are removing into distant parts of our country. And who are to give testimony for Christ here in years to come? Who are to occupy your places when you shall be sleeping in the dust?

If this declension is to continue, what is to become of our unconverted children, and friends, and neighbours? Are they to be given over to a reprobate mind? Are they to live only to treasure up wrath against the day of wrath, and the revelation of the righteous judgment of God?

In view of these considerations, brethren, can we slumber and sleep? If Jacob were here, how would he pray? If Moses were here, how would he pray? If Daniel were here, how would he pray? And are there none in our churches, who have power with God? Are there not many who will enter into their secret chambers, and rend their hearts, and not their garments, and offer up the effectual fervent prayer of the righteous, which availeth much? God has not said to the seed of Jacob, Seek ye me in vain. There is forgiveness with him. “Return unto me,” says he, “ye backsliding children, and I will heal your backslidings. I will accept you graciously, and love you freely.” And shall we not return? Can we desire to live “at this poor dying rate”? Can we desire to feed on husks, and dwell with the swine, when in our Father’s house there is bread enough, and to spare? Come, then, let us return unto the Lord, with broken and contrite hearts; and who can tell but he will turn again our captivity? Who can tell but we may be permitted to

sing again, "*Lo! this is our God, we have waited for him, and he will save us; this is the Lord; we have waited for him; we will be glad, and rejoice in his salvation.*"

N. Y. E.

FEMALE EDUCATION IN CHINA.

In presenting the accompanying letters to the Christian public, it seems requisite to give a sketch of the circumstances attending the formation of that institution for which the prayers and the aid of Christians are thus solicited.

In the year 1824, Dr. Morrison, after eighteen years spent in China, returned on a visit to England. Still true to his sacred mission, he endeavoured, while here, to influence others to enter on that field of labour which he has rendered comparatively light. His efforts were not wholly unsuccessful. Among the auditors of one of his missionary addresses was Miss Aldersey, a lady of fortune, talent, and piety. As she listened to his vivid portraiture of the degradation of her sex in China, as she heard how often, reduced to a condition of hopeless toil, of helpless subjection, and entire ignorance, woman's heart sickened at the load of life, and her timid nature turned to the grave as the least evil, her tenderest sympathies were awakened. She knew what was in woman, and she felt an unutterable longing to bring out from these enslaved and wretched beings the intelligence and the affections which should restore them to their proper sphere, and give them the influence of wise and loving companions, and tender and judicious mothers. She consulted Dr. Morrison on the best method of accomplishing her desires and he advised that two ladies should proceed to Malacca,—China Proper not being, at that time, accessible to foreigners,—to establish schools there, for its mixed population of Chinese, Malays, Klings, speaking Tamul, and Indo-Portuguese. Not being able to win the consent of her aged father to her undertaking this mission in person, Miss Aldersey could only aid it for a time by her fortune, though she devoted herself to the study of the Chinese language, hoping, at some future period, to be able to accomplish all her benevolent designs. In the meantime she found valuable agents, first in Miss Newell, and afterwards in Miss Wallace. It was not till 1837 that Miss Aldersey obtained the consent of her father to the accomplishment of her generous self-devotion. She selected Sourabaya, a large city at the eastern extremity of Java, numbering many Chinese among its inhabitants, as the place of her residence. There she established a school for girls, which counted, at one time, as many as forty pupils, and was blessed to the conversion of more than one soul. In March, 1840, she writes from this her first field of labour, to a friend, "I have now five interesting girls living with me, four of them Chinese—with the prospect of more. I had twenty-seven children in my school-room to-day, about half of whom were Chinese, the rest Javanese and country-born."

In 1842, in the prospect of obtaining an entrance into China Proper, Miss Aldersey left Sourabaya for Hong Kong. In December, of this

year, she was joined by two young Javanese girls, who had fled from their parents, after enduring the most bitter persecution on account of their religious faith. The severities inflicted on them having failed to drive them back to idolatry, they were betrothed, by their parents, to Chinese husbands: and had they not found safety in flight, would have been sent to their houses to remain there till their marriage, in a slavery as complete, as degrading, and as cruel as any the world has ever witnessed. These girls have continued with Miss Aldersey, aiding her in her school as teachers, and, by their consistent conduct as Christians, giving efficacy to her lessons. From Hong Kong, under date of May, 1843, Miss Aldersey writes thus to a friend: "Dr. and Mrs. L— regard Shanghai as their ultimate station, and I, Ningpo, as being better suited to my object; but we locate ourselves, for the present, at Chusan, not being allowed to proceed to the consular stations until the consuls have been appointed and established. It is my determined purpose, if possible, to reside in a Chinese family, for the sake of the advantages of every day's familiar intercourse with the people and acquisition of their language. I mention, lest you should not have heard of it, that Ate and Kit, two of my persecuted pupils, are with me, and I hope may prove useful in this land of their fathers. Ah, my beloved sister! when I think of the Lord's goodness to me in owning my worthless endeavours to promote his glory, my heart is filled with adoring gratitude, and I take fresh courage with respect to the future. There are others, two of whom I hope that they are humble followers of the Lamb, but I was obliged to leave them behind, as it is only in such peculiar circumstances as those in which Ate and Kit are involved, that I could feel justified in allowing them to leave a parent's roof. The two still in Sourabaya are Javanese. I trust the work of grace has begun, but I tremble for them when I think of the weakness of their faith and the strength of their many adversaries. Should they, however, possess 'faith as a grain of mustard-seed,' we know that neither earth nor hell shall ever prevail to destroy the work."

In the course of this year, 1843, Miss Aldersey reached the point at which she had aimed so long and with such untiring perseverance: she entered China, and established herself at Ningpo. The following letter, written from Macao, in 1844, describes her at this interesting field of labour:—

"Macao, November 17th, 1844.

"I saw yesterday a gentleman who left Ningpo about twelve days since. He saw Miss Aldersey, and I suppose, from his manner of mentioning her, frequently. She is living at Ningpo, and occupies the upper part of a Chinese house, boarding with the family who own the house and all the ground-floor. She has living with her two Javanese girls, Christians, who followed her from Java, and whom my informant described as well-educated, well-behaved girls, of great assistance to her. She has, also, an English girl, who assists in the school and lives with her. She has five Chinese girls as boarders, and 'a number,' he did not know how many besides, as day-scholars. She keeps a stock of medicines, which she dispenses to the natives. One morning, my informant said, he saw there about forty men and women surrounding Miss Aldersey, and receiving from her the medicines, which she accompanied with such religious instruction as she thought best. He says she enjoys very good health, and appears in excellent spirits.

"Here Miss Aldersey still continues, with increasing prospects of usefulness before her, and but one obstacle to her progress. Her means are limited. Fortune, talents, time, she has given all she had, and now she cries, from the heathen land to which she has exiled herself, to Christians, to those who have, equally with herself, pledged their all to Christ and his cause—'Come and help me.' How great is the need of this help the accompanying communications will show. The first is a letter from Miss Aldersey to a well-known, influential, and benevolent woman in this city; the others were enclosed in it, and were written, as will be perceived, by two of her pupils. In style, penmanship, and orthography, they would do credit to the pupils of any seminary.

"*Ningpo, January 24th, 1845.*

"MY DEAR MADAM,—Your excellent relative, Dr. McCartee, may probably have mentioned my name to you, and you may have heard from him or from Miss —, how many years I cherished the desire of engaging in the missionary field, and that I am, at length, privileged to do so in one of the most interesting spheres. I have had great difficulties to overcome in the suspicions and prejudices of this heathen people. On collecting a few girls to instruct, the report has been raised more than once that I was about to ship them off to England, and thus my hopes of establishing a school have, for the time, been disappointed. Through the influence of my embroiderer, however, who has entire confidence in me, and who is greatly interested in the subject of religion, many children, as you will see from the enclosed, are being gathered into my school. It would appear the more important to avail ourselves of the present opening of usefulness, as, with the prejudices which this people entertain, a married lady could not hope to succeed in establishing a boarding-school for girls. My embroiderer tells me it would be a thing of ill-report were a young girl to reside in a family where a foreign gentleman resided; indeed, she assures me, although so anxious to reside in a Christian family, she must deny herself that privilege because a young widow. were there no family in Ningpo such as mine, where all are females. With respect to the hope I entertain that this interesting woman may, at no distant period, become a real Christian, I shall ascribe it, under God, greatly to the upright and consistent conduct of my three pupils from Java, two of whom are referred to in the enclosed. What, then, my dear Madam, may we hope the influence of fifty girls to be in their several connexions, as they enter upon the duties of life, after a residence of five or six years in a Christian family for the purpose of Christian instruction? I earnestly hope you will kindly use, to the utmost, your extensive influence in promoting the interests of this important school; and hoping you may enjoy much of the divine blessing and presence in your avocations, I subscribe myself, my dear Madam,

"Yours, in the kingdom and patience of Jesus Christ,

"MARY ANN ALDERSEY."

[Written by Kit, one of the Indo-Chinese converts, who, fleeing from the persecution of their relatives in Java, joined Miss A. at Hong Kong, December, 1842.]

"*Boarding School for Chinese Girls, in Ningpo, China.*

"Miss Aldersey, who left England for the purpose of instructing the Indo-Chinese females of Java, in the year 1837 (China Proper not being open at that time), has, in the good providence of God, spent the last year and half in the north of China, with a view ultimately of establishing schools in this city. The instruction of females is of rare occurrence in the middle and higher classes; but any wish to enlighten the lower classes of females, awakens suspicions which it has taken a long time at all to remove.

"Miss A., with the two young converts who followed her from Java, have now gained the confidence of their immediate neighbours, and they hope that, in the course of a short time, many girls may be induced to dwell with them;

for, although Miss A. has much pleasure in informing her friends, that she has succeeded in establishing a day-school for boys within the city, and has the promise of one for girls, to be opened, should she judge it well, at the beginning of the Chinese New-year, in a populous part of the suburbs; yet her most sanguine expectations have reference to a boarding-school which she has commenced in her own house. She has now nine bound to her for two, four, five, or six years, and has the promise of ten more. It is, no doubt, well known in the west, that, as in heathen countries generally, so in China, the female sex is degraded, oppressed, and often cruelly treated. The wives of men who would not themselves put their fingers to any menial occupation, are obliged to work in the fields (if they live without the city and have land), and to engage in other services, which domestic servants in England would decline doing. They are also frequently beaten. There is further a practice which obtains here, involving great discomfort, and even wretchedness, to the females of the lower classes. It is this: A girl is betrothed often when only six or seven years old. The parents of the intended husband give a few dollars to the girl's father. She is then sent to the place of her future residence, perhaps at some distance, and without previous acquaintance with any member of the family. This is usually a scene of tyranny and of hard labour to her, with but little to eat. She is married, perhaps, when sixteen or eighteen years of age, but the tyranny of the mother-in-law does not cease then. Miss A. had, about a month ago, the satisfaction of rescuing a girl of sixteen or eighteen years of age, suffering from cruel treatment. Her appearance, on coming to Miss A., was that of emaciation, with an expression of anxiety unusual in young people. Her hair was torn from her head in two places; her arm intentionally cut, because she had failed to cull some vegetables as quickly as was required. She has now become stout; and the cheerfulness of her countenance testifies to the pleasure she enjoys in her new situation. Notwithstanding the expenses already incurred, Miss A. has ventured to encourage this people, without restriction, to send as many as may be permitted and disposed to come. But as the food and clothing of fifty girls (which is the number she proposes to receive), exclusive of the salary of two or three teachers, must amount to at least £300 English money, or about 1,200 dollars, per annum, she now makes application to her friends, confident that they will not allow her to be fettered in her endeavours to avail herself of the present disposition of many to confide in her. She could not, however, hope for much confidence, were she not circumstanced as no other missionary female in China is, in the non-residence of any foreign gentleman in the house devoted to the instruction of the scholars. It is, indeed, painful to witness the extreme fear exhibited towards foreign gentlemen. It is requested that any contributions which may be collected for this first female boarding-school in Ningpo, may be sent to Messrs. Rogers, Olding, and Co., bankers, Clement's-lane, London, England; Messrs. Bell and Co., merchants, Hong Kong, China; with the mention of Miss Aldersey's name to those gentlemen, and specifying the object of the contribution."

"January 29th."

"Ningpo."

"MY DEAR YOUNG FRIENDS,—I must introduce myself to you by saying that my parents are both Britons; but I have had the great disadvantage of being born in the East, where children have not the instruction or the examples which God has privileged you to have. My two companions, Ate and Kit, were much surprised to see from the new 'Juvenile Missionary Magazine,' which Mrs. Morrison sent to the little Chinese orphan, *Asan*, how active and successful you were in obtaining money for objects of Christian usefulness. Now, I hope you will do something for the first Chinese boarding-school, for girls, in the north of this empire, which, after a great many difficulties, has been established here. Girls suffer a great deal, and are kept in gross igno-

rance, in China. You have heard, no doubt, how little Chinese girls of five years of age begin to have their feet bandaged, and, every two or three weeks afterwards, bound tighter and tighter; but you never heard their cries—I *hate*—and I have heard also the cries of a poor girl, beaten by a person who was afterwards to become her mother-in-law. She was taken from her home many years ago, and must live with this woman yet a great many years, before she can become really her daughter-in-law, by marrying her son. That poor girl is treated like a slave—not allowed to eat with the family. Her food is inferior, and she has but little of it. Such is the treatment of all girls whose parents are not rich. Miss Aldersey had the pleasure, about a month ago, to receive a girl about fourteen or fifteen years of age, who had been thus and even more cruelly treated; she has now grown stout, and looks happy. The outward condition of females is, indeed, as they say, *koo*, ‘bitterness;’ but let us think of their immortal spirits. Do reflect how distressed you would be if your little sisters could be taken out of your happy nurseries, where they are taught to love Jesus; and afterwards placed although in the very best of all the families of this large city; how awful would be their ignorance of God, of the evil of sin, and the means of salvation! Under such circumstances, were you to hear of any Christian friend, residing in the city, anxiously desirous to lead your dear sisters in the path of holiness which yourselves are walking in, what joy would fill your hearts! Now, here are thousands of the little sisters of the human family, who are going into eternity unprepared. Here is a lady very anxious to teach them; and Ate, Kit, and I, will do all we can to help; but Miss A. does not expect much to be done for the spiritual good of these poor heathen children, except as they are removed from the bad habits of home. Miss A. receives them, therefore, into her house; clothes and feeds them for several years; and the parents write down a promise, that they will not take them away until the four, five, or six years have expired. But the food, clothing, &c., of fifty girls, whom she hopes soon to collect (she has already nine, and the promise of ten more), must amount to at least £300 per annum; which we are hoping you will assist to collect, as actively as possible.

I am, my dear young friends,

“Yours sincerely,

“M. A. Lusk.”

THE CHARACTER OF JESUS AS A SUFFERER.

WE have now dwelt, for some time, in the neighbourhood of the cross, and have noticed, as carefully as we were able, the various objects of interest which presented themselves to our view. We have noticed an immense variety of characters: some of the purest loveliness, and some of the most hideous deformity; some attracting us by their beauty, and some repelling us by their depravity. We now turn to the great sight itself—the character of the illustrious Sufferer. This is the most impressive and the most instructive sight which the world has ever witnessed. Amidst all the discoveries of science and the fascinations of art; amidst all the records of history and the creations of fancy, there is nothing equal to it. Here we have grandeur of the highest order—the moral and the spiritual. We have the beauty and sublimity of a perfect character. We have incomparable worth, surrounded, indeed, by iniquity in every form, oppressed by

injustice and cruelty, yet losing nothing of its lustre; but appearing the brighter for the painful process through which it is called to pass. Dwelling on this important subject, we by no means wonder at the exclamation of Rousseau: "If the death of Socrates was that of a sage," and truly it was worthy of a wise and good man, of the wisest and the best of men, unenlightened by revelation—so grand, and yet so beautiful! But, "if the death of Socrates was that of a sage, the death of Jesus was that of a God;" his character, as displayed in his last sufferings, was divine. And, in truth, the cross of Christ will be to all worlds, and will continue through all ages, the most attractive and impressive of all objects. Besides that it is the foundation of man's hopes, and the source of man's life, its moral grandeur will attract all eyes to it, and will fill all hearts with admiration of it; and from it will proceed an influence which will never cease to be felt by all holy minds. Let us, then, dwell on the important subject of the character of Christ as a sufferer; or, in other words, on the excellencies which were most conspicuous in him during his last sufferings; and may the same mind be in us which was also in Christ Jesus!

The first characteristic of our Lord, as a sufferer, is *his entire devotion to the will of God*. This was characteristic of him throughout the whole course of his life, and eminently distinguished the last and most trying period of his history. In the volume of prophecy it was written before concerning him, "Lo! I come to do thy will, O God." "*My Father's will*" seemed to have been written in indelible characters on the tablet of his heart; it was the great law of his life, the object on which his mind was constantly and intensely fixed, from which nothing could divert his attention, and to the accomplishment of which every incident and every moment were rendered subservient. He was in the world as the Father's Messenger, to whom He had entrusted the most important commission; and his great object was to make known to the children of men, fully and fairly, his Father's mind. He was in the world as the Father's Servant—his chosen Servant—to whom he had assigned the most arduous task; and the great purpose of his life was to finish the work which the Father had given him to do.

Our Lord was remarkable for the absence of all excitement. The impetuosity of passion never marked his conduct or his words. We perceive not in him any trace, even, of that enthusiasm which prompts to noble deeds, and to self-sacrificing devotedness to noble interests. Through the limited nature of our faculties, this seems necessary to splendid achievements amongst men. But however we may be carried away by its impulses, in moments of calm reflection we cannot fail to perceive that it is enthusiasm—a heated and excited state of mind, which, though it may not attach an importance to the objects it seeks to accomplish, to which they have no claim, yet overlooks, even if it does not disparage, other objects which are at least of equal importance, and have equal claims on our attention. In our Lord we see nothing of this. By him everything is seen in its true light, and in its fair proportions; everything is put in its proper place, and receives its just share of attention. Impartiality characterises his

decisions on all subjects. In close connexion with this, we have to remark in our Lord the entire absence of all effort. Men in general, even the calmest as well as the greatest, put forth, at times, all their energies; they put all their resources into requisition, they exert every power, and stretch every nerve to accomplish a desired object; and then, in proportion to the greatness of the effort, is their sense of exhaustion and their need of repose. As they have risen above themselves, they must be allowed, for a while, to sink below their ordinary level. It is only by rest that their energies can be recruited, and themselves prepared for future exertion. But we see no indication of this in our Lord. The mightiest miracles, which filled all hearts with admiration, and led all men to exclaim, "We have never so seen in Israel," seemed to cost him no effort. The discourses, full of heavenly wisdom and grace, which made all men feel that "he spake as never man spake," seemed to flow from him spontaneously. Divine wisdom and Almighty power embodied themselves, without an effort, in words and deeds, such as the world had never before witnessed. The mightiest works were succeeded by no sense of exhaustion, and necessitated no repose. Hence he was *ever* about his Father's business. The end of one good work was the beginning of another.

From the absence of excitement and of effort, followed the imper-
turbable calmness of the Saviour's mind. The depth of that vast ocean of wisdom, rectitude, and love, ever preserved it from agitation. When all around was excitement, when men's minds were wrought up even to a state of frenzy, not a ripple was to be discerned on its surface, which presented the image of the stillness of eternity. His anger was the calm displeasure of justice; his smile was the mild benignity of infinite love.

And yet, in connexion with this remarkable calmness,—this entire absence of excitement and of effort,—we perceive in our Lord a perfect image of entire consecration to one purpose—the doing of the will of God. Every power was on the full stretch, and his whole mind devoted to the service of God. John Wesley said nobly, "Leisure and I parted forty years ago, never to meet again." But, oh! what must that object have been, which could have been allowed, even for a moment, to intervene between the mind of Jesus and the doing of the will of God? During the three-and-thirty years of his sojourn on earth, his life was a continual burnt-offering; a sacrifice, the incense of which never ceased to ascend to the throne of God, and to fill heaven with the most grateful fragrance. When yet a youth, he said, in the spirit of entire self-consecration, "Wist ye not that I must be about my Father's business?" Contemplating his sufferings, he said, "I have a baptism to be baptized with, and how am I straitened until it be accomplished!" When the distressing hour, to which he had always looked forward, had arrived, nature was ready to sink; heart and flesh began to fail him; but his devotion to the will of God triumphed over every feeling: "Now is my soul troubled, and what shall I say? Father, save me from this hour? but for this cause came I to this hour." "Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with me: and he went a little further, and fell on his face, and prayed, saying, O my Father, if it be

possible, let this cup pass from me ; nevertheless, not as I will, but as thou wilt."

It has been frequently remarked, that Jesus illustrated his own precepts. There is not a commandment that he has given to his disciples, which he has not himself fulfilled. He is the living law of Christianity. But it is no less true, and no less worthy of notice, that he realized his own prayers. He taught us to pray, saying, "Thy will be done on earth as it is done in heaven;" and in himself this petition was fully realized. Heaven never witnessed such homage, such entire devotion to the will of God, as was presented on earth when, in obedience to the commandment which he had received of the Father, Jesus gave his life a ransom for us. "I am the good Shepherd; I lay down my life for the sheep. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." Oh, what a course was his! How beautiful to contemplate! How calm his spirit, and yet how entire his devotion to God! Like the stars of heaven (to allude to the beautiful image of Goethe), never in haste, yet never at rest; and always doing the will of God.

The second characteristic of our Lord as a sufferer, is his self-sacrificing, self-consuming zeal, for the welfare of mankind. He was ever animated by a spirit of the purest benevolence, and sought, from no interested motives, the welfare of the human family. He did not simply wish that men might prosper in every respect, but he earnestly and above all things desired it; and by assiduous, self-denying, untiring labours, and unequalled sufferings, he sought to do them good. This spirit was especially manifest during the closing scenes of his history. "Having loved his own which were in the world, he loved them to the end." The many waters of affliction and sorrow which overwhelmed him, could not quench his love to them. It was not because he could not deliver himself from the power of his enemies, that he suffered. Hear what he says: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" and see what he does: "Jesus, therefore, went forth to the band of men and officers, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. As soon, then, as he had said unto them, I am he, they went backward, and fell to the ground." Of his own free will, he "gave himself for us, an offering and a sacrifice unto God for a sweet-smelling savour." It is said of him, that "He went about doing good." His whole life was one continued course of charity,—a scene of high and perfect benevolence; but never was this more apparent than during his last sufferings. It was love to man that led him to the cross, and kept him there, until he had paid the price of our redemption. Oh, that men would think of this! The Jews, when they saw him weeping at the grave of Lazarus, said, "Behold how he loved him." But here we see him, not weeping, but bleeding, dying, "for us men, and for our salvation." Brethren of the human family, see how he loved us! Jesus stretched on the cross, is the most affecting instance of pure and ardent benevolence, of self-sacrificing zeal

for the welfare of others, that the world has ever witnessed. Men have been known to sacrifice health, liberty, and life, for the good of their country, or of their kind. But here is one, labouring to exhaustion, and suffering even to the cruellest death, to secure the highest good to those from whom he had received, and still continued to receive, nothing but wrong. "Herein is love!" Herein is self-consuming zeal for the good of mankind!

There is no incongruity between this remark and that on which we have before enlarged, as there is no inconsistency between piety and philanthropy; indeed, they are inseparably connected. Piety nourishes philanthropy, and the highest philanthropy springs from genuine piety. That benevolence which contemplates man in his relations to God and to eternity, and, therefore, seeks to secure his highest interests, is ever allied to true and elevated piety, and can never be found apart from it. We have some beautiful illustrations of this in the history of Christianity. Not a few of the disciples of Jesus have drunk deeply into the spirit of their Master; and their fervent charity has been based on their ardent piety. Think of the great apostle of the Gentiles, of his devotion to the best interests of men, from whom he received nothing but injustice. Think of the labours, the sacrifices, and sufferings, of many of our reformers, and confessors, and martyrs. Think of many of our modern missionaries; of Elliot and Brainerd, amongst savage tribes of North America; of Schwartz and Carey, in the midst of the licentiousness, and superstition, and cruelty, of the Hindoos; of Milne and Morrison, exposed to the pride, superciliousness, and jealousy, of the Chinese; of Vanderkemp and Moffat, of Clarke and Prince, the daily witnesses of the degradation and wretchedness of Africa; of Williams, while on his embassy of mercy, massacred in the South Seas; and of Smith and Knibb and Burchell, toiling and dying, amidst reproaches and wrongs, in the Islands of the West. Think of these, and of many more; men who have not counted their lives dear unto themselves so that they might benefit their fellow-creatures—the greatest benefactors of their race; whose philanthropy was sustained by their piety; who loved man with an undying love, because they felt the influence of the love of Christ. The necessary condition of usefulness is self-denial. He who is a stranger to this, may rest assured that he has done but little good. He who has studied his own ease and comfort, may as well have not lived. Whenever he goes hence, the world will not miss him; nor would it have been the worse if he had never been in it.

The third characteristic of our Lord as a sufferer, is his untiring confidence in God. His faith never failed. His position was often painful, and his prospects gloomy. Everything was dark and unpromising. The progress of truth was slow; indeed, almost imperceptible. Notwithstanding the wisdom of his discourses, the number and splendour of his miracles, the purity of his life, and the gentleness and grace which marked the whole of his conduct; notwithstanding the assiduity with which he sowed the seed of the kingdom, and the constancy with which he watered it with his prayers and tears,—the number of his disciples was never great; they did not multiply fast, nor did they grow rapidly in knowledge or in grace. Many of them proved unfaithful, and others seemed incapable of apprehending the first principles of spiritual

religion; while his enemies became more numerous, more powerful, and more determined in their opposition every day; and at length consummated their villany in his ignominious death, and seemed completely to triumph over him, when they nailed him to the cross, and sealed him in the grave. Yet amidst all this, his confidence in God never failed. When all around him was dark and unpromising, he gave implicit credit to God's word; he acted upon it, when he had nothing else to which to trust. Though all appearances were against him, God's truth sustained him. Like the father of the faithful, "against hope he believed with hope." Standing on the sure word of God, though all the powers of this world, and of a worse, were leagued against him, he felt certain of victory. He was confident that ultimately justice would prevail, that the truth would triumph, that his honour would be vindicated, that his service and his sufferings would be recompensed, that the promises of God would be fulfilled, that he should have "the heathen for his inheritance, and the uttermost parts of the earth for his possession," he should "see of the travail of his soul, and should be satisfied." Hence, for the joy that was set before him, he "endured the cross and despised the shame." He knew that suffering and sacrifice were the condition of his mediatorial glory. He saw his brightest crown growing out of his shameful cross; his highest honours springing out of his deepest humiliation. He saw that by being numbered with transgressors, he acquired power to bestow pardons on the chief of sinners. He saw that his sufferings would be the salvation of many; that his death would prove the life of the world. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;" "and I, if I be lifted up from the earth, (if I die on the cross,) will draw all men unto me."

And, brethren, let us "have faith in God." To us also has he given "great and precious promises;" and we may, we *must*, exercise faith in them. Without it we shall scarcely attempt anything really good; we shall certainly not persevere amidst difficulties and discouragements, and finally triumph over all obstructions.

Another striking characteristic of our Lord as a sufferer, is his generous forgetfulness of his own sufferings in his benevolent solicitude for others. The evangelical narratives furnish us with some beautiful illustrations of this remark. On the night of his apprehension, when he knew that the hour of his bitterest sorrows was fast approaching, and death and hell already threw their dark shadows over his soul, he seems to forget his own sorrows in his affectionate solicitude for his disciples. Their minds were sadly perplexed; unutterable amazement and distress had taken hold of them. But, ah! how tenderly does he speak to them, how affectionately he labours to re-assure them! He reveals the truth to them as far as they are able to receive it; and comforts them with the promise of brighter days, when their mental difficulties and perplexities would all be removed, when their present darkness should be exchanged for the purest light, when the confusion which now surrounded them would shape itself into order and harmony, and their joy would be intense in proportion as their amazement and sorrow were overwhelming. I know nothing so exquisitely tender and beautiful as our Lord's addresses to the apostles on the night of his

betrayal. Thus, also, when the band of soldiers and officers, who came to apprehend him, said that they sought Jesus of Nazareth, he stipulated, if I may speak so, for the safety of his disciples : " If ye seek me, let these go their way." So solicitous was he for their outward security, as well as for their inward peace. Again, as he was led away to be crucified, the greater part of the people, as well as the priests and rulers, loaded him with the bitterest reproaches ; that only was done unto him which their souls desired. But the hearts of some women were touched by that spectacle of unutterable woe. They remembered that he had healed their diseases ; that he had filled them with joy when he rescued their fathers, their husbands, or their children from the grave ; and they wept for him. Their tears were all they had to give him ; and our Lord was not insensible to this expression of their sympathy. But turning to them, he said, " Daughters of Jerusalem, weep not for me, but weep for yourselves and your children. For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us ; and to the hills, Cover us. For if they do these things in the green tree, what shall be done in the dry ?" Our Lord here refers to the destruction of Jerusalem ; an event which, for deep and complicated misery, has no parallel in the annals of time. Within the walls of the city were rapine, murder, famine, pestilence ; every man was set against his brother ; every man was set against himself ; and heaven and earth seemed to be set against them all. Thus myriads perished ; while without were fire, and sword, and all the horrors of a most destructive war. Josephus remarks that if the misfortunes of all, from the beginning of the world, were compared with those of the Jews, they would appear in the comparison much inferior. Miserable men ! Did you understand the fearful imprecation which ye uttered, " His blood be upon us, and upon our children " ? Ah ! no ; they did not understand it. But Jesus knew its awful import ; and foreseeing the evil days which were coming upon them, he wept himself, while he exclaimed, " O Jerusalem, Jerusalem, would that thou hadst known, even thou, at least in this thy day, the things which belong to thy peace ;" and now he exhorts these women to spare their tears for an occasion which would call for them all. And how it discovers the infinite benevolence of his character, that it is for his enemies that he feels : it is over the calamities of Jerusalem, from the princes, the priests, and the people, of which he had received nothing but injustice and cruelty, that he weeps himself, and calls on others to weep. Once more. When Jesus was nailed to the cross, and for some time afterwards, his friends were kept at some distance, whence they gazed on the Sufferer, and wept ; but when the preternatural darkness came on, it appears they pressed forward, and came near the object of such intense and painful interest. It is not impossible but they imagined he would now exert his miraculous power, and come down from the cross. If they thought so, they were disappointed. But when, about the ninth hour, the darkness was beginning to disperse, and Jesus was soon to dismiss his spirit, he beheld that affectionate group pierced through with many sorrows. He saw his mother, his mother's sister, Mary the wife of Cleophas, Mary Magdalene, and John, the affectionate and beloved

apostle. When Jesus saw his mother—now, it appears, a widow—leaning on the disciple whom he loved, he forgot his own sorrows, and his mind was full of affectionate solicitude for her. He commended her to John; and claimed for her the protection and all the offices of kindness and affection which are due from a son to a widowed mother. “When Jesus, therefore, saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother; and from that hour that disciple took her unto his own home.” Oh, that the same mind may be in us which was also in Christ Jesus! Let me urge especially on our young friends, the importance of cultivating that filial piety of which our Lord was so eminent an example. Let not our young men think the tenderest solicitude, the kindest attentions, and the most gentle deportment towards a parent, and especially towards a mother, unworthy of them, or unnecessary in them. Let our young people go to Nazareth, to Calvary, and there learn the beauty and the worth of filial piety.

JESUS WEPT.

BY REV. F. JUDD.

SWEET as the whispers angels breathe,
Or notes by angels swept,
The words in Sacred Volume found,
That tell us—“Jesus wept.”

Yes! we may weep—for Jesus wept,
When earthly friends depart,
And death the tenderest ties dissolves
Which cluster round the heart.

Yes! we may weep around the tomb
Of those we greatly love,
E’en when we trust their spirits rest
In better homes above.

Yes! we may weep, as mournfully
O’er brighter days we roam,
And blighted joys and blasted hopes
In sad remembrance come.

But, mourners! weep as Jesus wept,
And soon you shall be blest;
When aching hearts shall ache no more,
And when the weary rest.

MR. STOVEL'S LECTURES AND THE "BIBLICAL REVIEW."

MR. EDITOR,—The "Biblical Review and Congregational Magazine" for July, 1846, contains an article on "Christian Discipleship and Baptism," which has created in me and other readers some surprise. The article professes to be a review of Mr. Stovel's Lectures, in reply to Dr. Halley; and being the expression of an editorial judgment, it might have been left to produce its own result, had not several inaccuracies as to matters of fact called for some attention. If you will allow me, Sir, I will, for the truth's sake, point out one or two.

First, On pages 2 and 3, with reference to the subject in debate, the reviewer says, "The only two points on which" "the Baptists and Congregationalists" "disagree, are the *mode* and *meaning* of the rite of baptism."

In these passages, and in those with which they are connected, the reviewer has treated the subject as though the controversy lay between the "Baptists" and "Congregationalists," principally, if not alone. This is not a correct representation: the Baptists are as much Congregationalists as the supporters of the "Biblical Review," and the question has nothing to do with Congregationalism whatever. The question is between Baptists and Pædobaptists of all kinds. It is only as he pleaded for the baptism of infants that Dr. Halley has been answered in the Lectures before-named. And this question relates, not only to the *mode* and *meaning* of baptism, but also, and principally, to the *subjects* of baptism. The point to which Mr. Stovel directs his principal inquiry, is stated in these words:—"If Christian baptism be 'the badge of discipleship,' who are the men who should wear it?" (Lectures on Christian Discipleship, p. 44.) The reviewer himself says: "There can be no rule in controversy more important than that which requires the subject for discussion to be at the commencement clearly stated." He, therefore, must not be excused for thus departing from his own rule, in a most vital particular, and before he has advanced two pages from that on which he himself has written it.

Secondly, At page 10 of the Lectures under review, Mr. Stovel has these words: "It will scarcely be supposed that Dr. Halley is, in the highest sense, an authority, because the brethren on his side professedly defer to none but God; yet his Lectures were delivered under such peculiar auspices that they cannot be treated as an ordinary production," &c. This view of the case is constantly observed through the whole work; and yet, with these words and this fact before him, the reviewer, concealing his own name, and without any remarkable courtesy, writes, at page 4 of the Review, the following sentence: "The Lectures of Dr. Halley have prefixed to them a clear declaration that the lecturer alone is responsible for the opinions and arguments advanced in them; yet *Mr. Stovel represents them as sanctioned by the whole denomination.*" What does the reviewer mean? Is he prepared to deny "the *peculiar auspices*" named by Mr. S.? Then, why did he not do it? If he could not do this, what is the charge he means to insinuate? and on what evidence is it to be sustained?

Thirdly, The whole question involved in these two courses of Lectures rests upon the single fact, that the advocates of infant baptism, and of baptismal benefits without faith, have, of late, greatly fallen out with each other. Some appear to hold those benefits as of almost no value; and seem surprised that a wise and compassionate Redeemer should have incorporated with his sublime institutions one that produces so little benefit and so much discussion. Others appreciate the rite more highly; and say they do not doubt that, when the secrets of divine operations are revealed, the regenerating influence will be found to have descended on the infant's soul, at the very time when baptismal

water was sprinkled on its face. The Tractmen and Papists go further than this, and teach that the infant is born again in the rite, and brought into a state of safety; and that, without it, every infant is left to the uncovenanted mercy of God, without any certain hope of salvation. The bolder advocates of baptismal regeneration have, with great success, appealed to Holy Scripture to prove that baptism is so connected, by the Holy Spirit, with a hope of salvation, that the rite cannot be retained without retaining also the theory that saving grace is therein communicated to infants, as well as to others. It is the prevalence of this error, and its advancing influence over society, that gives the whole investigation so much importance in our time. Dr. Halley endeavours to meet the case by affirming that Christian baptism was, by our Lord, designed to be administered indiscriminately, without any regard to the present existence of repentance and faith in its recipients. He thus separates baptism altogether from any hope that the person baptized has become an inheritor of saving grace, either in the rite received, or by any other means. Mr. Stovel begs his brethren to consider reasons and facts, which he thinks prove that baptism is, in Scripture, and by the design of our Lord, so connected with repentance and faith, and therefore with a hope of salvation, as to show that no infant, or adult, can be lawfully baptized, until his faith and repentance have been credibly ascertained. To sustain this point, he shows "that it was the purpose of our Lord to separate from the world," and mark, by this discriminating rite of baptism, "a people for his praise, whose holy character would commend the Gospel, whose sympathy would afford mutual support, and whose co-operation would contribute to the advancement of his kingdom." Dr. Halley says, that the law of Christian baptism imposes no discrimination of persons to whom it is to be administered. Mr. Stovel says, that this law of baptism imposes such a discrimination of persons who receive it, as must prohibit the baptizing of infants and unbelievers altogether. It is in proving this that he requests to be heard. But the reviewer, leaving out this essential point—the law of a discriminating baptism, by which the Lord ordains that his people shall be separated from the world, and set apart for himself—absolutely misrepresents the whole case; and says, Mr. Stovel has shown that it was the purpose of our Lord to separate from the world a people for himself, &c., which neither the reviewer, his friends, nor Dr. Halley, would deny. He exults in saying, "It could not be the proper end of a work, composed in reply to Dr. Halley's Lectures, to establish what he had never impugned; but, on the contrary, would be foremost to maintain," p. 5. This is true; but before this censure can be applied to the case, the reviewer must, as he has done, leave out the principal subject of Mr. Stovel's work. If this reviewer and Dr. Halley do not mean to deny that our Lord appointed the baptizing of accredited believers in water as one means by which a people should be set apart for himself, and that this was the sole object for which baptism was appointed, let them say so. If they *do* deny it, then the argument of our brother is not out of place.

Fourthly, The reviewer says, page 5, "Mr. Stovel seems to imagine that it is impossible to secure the association of true Christians in church fellowship unless they are marked out by water-baptism." That, to any one, subjects and persons should "*seem*" to be so different from what they really are, is very much to be regretted; but Mr. Stovel must not be made accountable for the *mirage* which rises in the reviewer's imagination. A careful reading of the Lectures in answer to Dr. Halley, will prove that the author has never attempted to show what it might be *possible* to use as a means of uniting believers to each other in church fellowship. Mr. Stovel has confined himself to the one point of considering what the Lord himself has *authoritatively appointed* to be used for that end. This was the proper object of his care; and, if this work has been well accomplished, he may be justified in leaving, as he has done, the invidious comparison of denominations with each other, and the amending of

laws ordained by the Redeemer, for other persons to undertake, to whomsoever such labours may be assigned.

Fifthly, At page 6, the reviewer says, Mr. Stovel's "reasonings remind us of the arguments of those who seek to demonstrate their own existence," &c. "Mr. Stovel seems compelled by the law of his nature to argue in the same way for the immersion of believers." Is, then, the subject of believers' baptism so clear to the reviewer, that to undertake the proof of its divine appointment, is like demonstrating one's own existence? This can hardly be made to agree with the reviewer's other statements. The truth is, by going out of his way to make personal reflections, he has betrayed himself into great inaccuracy. The quotations from Mr. Stovel's work, with which this passage is terminated, and on which its affirmations seem to be rested, is so transcribed as to alter its meaning. If any one will turn to page 217, as marked by the reviewer, it will be found that "this controversy involves the whole question, whether there shall be a people set apart for Christ, a kingdom of heaven upon earth, or not;" because the defences of Pædobaptism and its attendant errors are so pernicious in their tendency. Dr. Halley himself affirms, in direct opposition to the apostle Paul, that the children of the flesh are inheritors of the promise, "*of the covenant of life, in the Second Adam, the Lord from heaven.*" To prove the fallacy of this bold assumption is not the same thing, nor a thing like the proving of one's own existence. Mr. Stovel's work contains nothing to justify this personal remark of the reviewer. It might be obvious to any one, also, that a critical inquiry respecting the import of a divine law, if prosecuted with patience and docility, would exercise the mental faculties, and lead to no evil results; but the defence of any rite, instituted in *opposition* to divine law, and sustained by long and general custom, is always dangerous, and when conducted in an unkindly and uncandid spirit cannot fail to increase the moral calamities of this evil world.

Sixthly, At page 10, the reviewer says: "The second Lecture (of Mr. Stovel) is on Jewish baptism. Here the opinion that any knowledge of Jewish customs is ever necessary to the right understanding of our Lord's words, is denounced with much violence." In this very second Lecture referred to, at p. 59, Mr. Stovel has these words: "The use of existing and long-standing practices to explain the meaning of writers in any age, inspired or not inspired, is by no means to be rejected; but then the elucidating practice itself must be authenticated and definite. An obscure conjecture can, at least, afford nothing further than obscure and hypothetical illustration." Moreover, in this very Lecture, it is for departing from this just rule, and building a defence of infant baptism on an *unauthenticated*, *indefinite*, and often-condemned, Jewish authority, when he had the plain words of our Lord against him, that Dr. Halley is complained of.

Lastly, At page 7 of the review, we have these words: "His (Mr. S.'s) treatment of his opponents . . . appears to us in the highest degree supercilious and uncharitable. Dr. Halley had said, that to him it was not plain that baptism meant immersion: immersion, therefore, could not be obligatory on him, and this he considered consolatory. On this, Mr. Stovel remarks, '*The commandments of the Lord are plain to them that fear him,*'" &c. It will scarcely be believed by any one who does not turn to the authorities for proof, that these words are not "*the remark of Mr. Stovel*" on Dr. Halley, but Dr. Halley's *own words*, used in reference to himself; and they occur in Mr. Stovel's work *only as a quotation from Dr. Halley*, and for the purpose of showing that they lead to a conclusion which Dr. Halley could not have intended, and which could not be consoling. Let the reader turn to Stovel's Lectures, pp. 484, 485, and judge for himself. The object of the whole section, moreover, is not to censure Dr. Halley on any other point than that of attempting to appear facetious when dealing with Divine truth. It is wonderful that the reviewer could have read so far as to see this passage, and so

carefully as to avoid what he has avoided, and yet expose himself so gravely to the righteous censure written on that very page. Indeed, the whole article indicates, in its writer's mind, a fixed assurance that the only method of treating this work is to avoid its argument, and, if possible, prevent its being read.

London.

I am, &c.,

H. T.

THOUGHTS ON ZECHARIAH XIV. 8, 9.

"And it shall be in that day, that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea: in summer and winter shall it be. And the Lord shall be King over all the earth. In that day shall there be one Lord, and his name One."

THE chain of predictions, of which these words are a link, commences at the seventh verse of the preceding chapter; in which we have a prophetic description of the death of Messiah; of the subsequent miseries of the unbelieving Jews; and of the persecutions of the Jewish Christians. The day of the Lord, referred to in the opening of the fourteenth chapter, is the day of Christ's vengeance upon Jerusalem and the whole nation of the Jews. The gathering of all nations to battle against Jerusalem (verse 2) refers to the siege of that city by the Roman army, under whose eagles men of almost every region fought. The capture and miseries of the Holy City are next described (verse 2). Then follows a prediction of the fall of Rome and her provinces under the power of barbarous tribes (verse 3). The decline of Rome commenced not many years after the fall of Jerusalem. The fourth and fifth verses describe an extraordinary revolution. Olivet, and the surrounding mountains, obstructed the entrance into Jerusalem, and were a proper emblem of the peculiar privileges which the Jews enjoyed, and by which they were separated from all other people. And the cleaving of this mountain, by which a way was opened into the Holy City, may denote the destruction of all distinction between Jew and Gentile in the economy of divine mercy, and the access to God granted through the Gospel to believers of all nations.

In the sixth and seventh verses, we have a description of the darkness that should overspread the professing church for ages, during the ascendancy of the Man of Sin. The eighth and ninth verses contain a cheering assurance that the Gospel shall still be preached by the true church; and that, eventually, the whole world shall be converted to God. The tenth and eleventh verses give us an allegorical representation of the ultimate ingathering of the Jews. And the remainder of the chapter describes the final apostasy, which will take place *after* the millennium, and which shall be followed by the final judgments of God upon the world. The closing part of the chapter should be read in connexion with the nineteenth chapter of Revelation, as the same events are predicted in both portions of holy writ.

Having taken this bird's-eye view of the events depicted in this prophetic panorama, we propose to indulge in a few reflections, more particularly upon the eighth and ninth verses, which stand at the head of this paper. The great truth taught us in those words is this—that God has always made his church the depositary and dispenser of his Gospel. On this subject we submit the following reflections.

I. THE GOSPEL IS COMPARABLE TO LIVING WATERS. Unquestionably, by the living waters referred to in these verses, we are to understand the truths of the Gospel, which may be compared to living waters, because—

1. *They are refreshing.* What a thrill of rapture would the cry of, Water! Water! produce in a company of parched and exhausted pilgrims; and with what eagerness would they press towards the welcome spring, there to slake their raging thirst! But far more welcome to the sinner who is trembling amid the thunders and lightnings of Sinai, are the glad tidings of mercy which are wafted from Calvary's summit. Far more refreshing to his spiritual taste are the waters of life! The Gospel tells us of a pardon bought with blood, and of a righteousness which justifies the ungodly. It puts us in possession of the supreme and infinite good, and thus satisfies all the desires of the immortal spirit; so that he who drinketh of these waters "shall never thirst."

2. *They are purifying.* Living waters, by which the body is cleansed from pollution, are a fit emblem of those truths by which the Spirit purges the conscience from guilt, and the character from defilement. The Gospel tells us of blood which cleanses from all sin. Its truths are the means, in the hands of the Divine Spirit, of regenerating our fallen natures. "Of his own will God begat us with the word of truth." "We are born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever." By means of the Gospel the Spirit sanctifies believers; thence the Redeemer's prayer for his disciples: "Sanctify them (O Father,) through thy truth, thy word is truth." The truths of revelation are the instrumentality by which the saints are fortified against temptation; for "wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." Even the promises of the Gospel are all practical and purifying in their influence. They are given, that by them "we might be made partakers of the Divine nature." Hence, Christ is said to have loved the church and given himself for her, "that he might sanctify and cleanse her by the washing of water by the word."

3. *They are attended by the Almighty agency of the Spirit.* The truths of the Gospel are like living waters, because they are the imperishable productions of the Spirit of God. "The word of the Lord liveth and abideth for ever." And they are attended with an almighty and vitalizing energy, which renders them effectual to the communication of the life of holiness in the soul. They are the sword of the Spirit, by which he slays our enmity and self-righteousness; and the balm of the Spirit, by which he heals our lacerated consciences. "The words which the Redeemer spake, they are spirit and they are life;" that is, the means by which the Spirit communicates life to the sinner's soul. "The Gospel is the power of God unto salvation;" that is, the instrument through which the saving power of God is put forth. While, therefore, the promise, "My word shall not return unto me void," remains unrevoked, the Gospel cannot fail to be "living waters."

II. THE GOSPEL IS REPRESENTED AS ISSUING FROM JERUSALEM. "Living waters shall go out from Jerusalem." This statement admits of a twofold explanation.

1. *The Gospel was first proclaimed in Jerusalem.* The Gospel was preached by John the Baptist and by Jesus Christ in Judea alone. When the Saviour gave his last charge to the apostles, he commanded them to begin their labours at Jerusalem. In that highly-favoured, but guilty city, the first outpouring of the Spirit after Christ's ascension took place; and thence the noble band of the first preachers of Christianity went forth to proclaim pardon and peace to a dying world. There the banner of the Gospel was first unfurled to the light of heaven; and round it were gathered the first soldiers of the cross. On that city the Sun of Righteousness first rose, with healing in his wings; and thence has he spread his beams into every corner of our dark world!

2. *The Gospel is diffused by the church, of which Jerusalem was but a type.* Jerusalem is often introduced in the Scriptures as a type of the church of

Christ. In the temple of the Holy City, the Shekinah of the Divine Presence resided; and there the tribes of Israel met for the worship of their God. But in the church of Christ God dwells in a manner far more glorious and sublime than that in which he dwelt between the cherubim; and, from her solemn gatherings, ariseth an incense far more grateful to Jehovah, than that of the ancient temple. And from the antitypical Jerusalem, which is "from above," and the "free mother of us all," the living waters of saving truth go forth to the nations. "The church is the pillar and the ground of the truth." She is a monumental pillar of brass, reared to perpetuate in the world the memory of that truth which the Divine Spirit has engraven upon her. It is her duty to preserve the truth from corruption by human inventions and traditions, that she may hand the sacred deposit to the nations, pure and undefiled, as she received it from heaven. She is to defend it from all human admixture, that its virtue may not be destroyed; and she is to spread it, that its efficacy may be experienced by millions. She must not only keep the living waters from being darkened and defiled, but she must dig out channels by which they may be made to flow into the very midst of the perishing masses of our race!

III. THE GOSPEL IS TO OVERSPREAD THE ENTIRE WORLD. Half of these waters are to go toward "the former sea," that is, the Persian Sea, lying eastward of Jerusalem, and half of them towards "the hinder sea," that is, the Mediterranean Sea, situated westward of Jerusalem; the meaning of which prediction obviously is, that the Gospel is to win its way in all directions, until it has penetrated into every region; agreeably with the prediction of Christ, that "many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven."

And so widely are these living waters, one day, to flow, that "the Lord shall be King over ALL the earth; and in that day shall there be one Lord, and his name one." Now that we are to understand the passage before us, as pointing to a coming *universal* triumph of the Gospel, appears from the *general tenor of prophecy*.

Jeremiah has written of a day when "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord."

Isaiah turned his prophetic lyre to these sublime strains: "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea!" And Habakkuk has echoed the prediction, "The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Messiah is to have "the heathen for his inheritance, and the uttermost parts of the earth for his possession." During this period of the Gospel's complete diffusion, which will last a thousand years, Satan will be bound, and will no longer be permitted to tempt the nations. Now, Satan is the deceiver of the souls of men. He is "the god of this world, who hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." It is he who beclouds the minds of men with the thick mists of error and unbelief, so that the rays of the Sun of Righteousness cannot reach their frozen hearts. But when the cause of this darkness shall be removed, the darkness itself will cease; the rays of the Sun of Righteousness shall soften the adamantine hearts of men, and illumine their souls through all their mysterious chambers. Then, and not till then, shall the prophecy of Joel, the accomplishment of which began on the day of Pentecost, be perfectly fulfilled, "I will pour out my Spirit upon ALL flesh."

IV. THE GOSPEL IS NEVER, EVEN IN THE WORST TIMES, TO BE UTTERLY BANISHED FROM THE EARTH. "In summer and winter shall it be." Summer and winter are here to be understood as signifying either those

seasons literally, or times of prosperity and adversity, of which summer and winter are appropriate emblems. This, however, is an immaterial point. Perhaps the latter interpretation better harmonizes with our exposition of the other parts of the prophecy. Thus we are taught that the flow of the living waters of saving truth from the church shall *never* utterly cease.

1. *This statement is verified by the evidence of facts.* Never since these waters began to flow from Jerusalem have they been utterly dried up. Seasons of persecution have, indeed, arisen, by which the saints have been driven into holes and corners of the earth. But such periods have, sometimes, witnessed the mightiest triumphs of the truth. They who were scattered abroad by the *first* persecution which fell upon the church, "went everywhere preaching the word," and extending the knowledge of the Saviour: and the effect of that persecution was but a type of what has resulted from many subsequent persecutions. Oppression drove the Pilgrim Fathers from the shores of Britain, only that they might found the churches of America, which are now our mightiest coadjutors in diffusing the truth among the benighted nations. Persecution has, in almost every case, multiplied the channels through which the waters of life have been conveyed to men. Seasons of declension and apostasy have, likewise, befallen the church. The gloom of the dark ages encompassed her (as the night of Egypt once begirt the land of Goshen), and the Man of Sin sat the monarch of that fearful night. The storm of persecution rolled its portentous thunders along for centuries, and Antichrist bestrode the tempest as its presiding spirit! But, even then, God had his witnesses for the truth. Thousands who dwelt amid the fastnesses of the Alps and the Pyrenees, and in the valleys of Piedmont, and millions in regions more remote, believed, and spread the Gospel of Christ. Although God's witnesses prophesied in sackcloth, the voice of their testimony was yet heard! For ages it was as a still *small* voice; but, at the Reformation, it burst upon the nations of Europe in peals of thunder, which shook the Papal throne, and made the kingdom of darkness quake to its very centre!

2. *The divine purposes of mercy guarantee the perpetuity of the flow of these waters.* It is the divine purpose, always to have among men a remnant according to the election of grace. God will never allow the world to be left without a seed to serve him. The promise is absolute, and applied to *all* times, "A seed shall serve him; it shall be counted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this."

But, in all ages, the truth will be the means of the ingathering and sanctification of the children of God, and therefore that truth must always be preserved, and some instruments must be found to diffuse it. God has decreed that his purposes of mercy shall be accomplished by means of his truth. The truth, therefore, can never die out in the church; but must be proclaimed, that the chosen remnant may be born again, and trained for immortality and glory. And in this day of conflicting omens, when, in the midst of much that is cheering, Popery, Socinianism, Universalism, and Infidelity, are lifting up their heads, and leading multitudes captive by their sophistries, there is, to the writer, something inexpressibly cheering in the thought, that as well amid the winter of adversity as the summer of prosperity, shall the living waters of saving truth continue to flow from the true church of Christ. The dark and polluted streams of error and superstition may flow from corrupt and apostate churches; but *living* waters shall ever flow, more or less abundantly, from the Jerusalem of God!

I close this paper by proposing two questions to my reader.

1. *Have these living waters flowed into your heart?* Have you received the truth in the love of it? These waters are flowing by you, but have you drunk of them? If you have not, the writer now invites you, in God's name, to do so. You are *famishing* in search of genuine happiness; drink of these living

waters, and thirst no more. You are guilty and depraved; wash in these streams and be clean.

2. But if these waters have flowed into your heart, *are they flowing from you to others*. The Saviour's description of a believer is the following: "He that believeth in me, as the Scripture hath said, out of his belly shall flow rivers of living waters;" i. e., he shall be the means of spreading that truth through which the influences of the Spirit are exerted upon the souls of men. The waters of saving and sanctifying truth are to go forth, not merely from churches as organizations, but from Christians as individuals. These sacred streams are to flow from your lips and from your pens. You are to proclaim the truths of the Gospel to your children, your servants, your neighbours, and to all men as you have opportunity. In your correspondence with distant friends, you are to embrace every occasion, favourable to presenting the truth as it is in Jesus to their attention. Your fellow-men are smitten with the pestilence of sin, and you are entrusted with its only antidote. Can you, dare you, withhold it?

Chatham.

JOHN STOCK.

THE TOMBS OF PARIS.

THE tombs of a people, where they sleep, are monuments that should claim the earliest attention of a traveller, as they are the most complete embodiment, and the most perfect expression, of a whole class of feelings and dispositions which go to make up the character to be estimated. No one can know the French as he ought, until he has seen their burial-places, and learned the history of these cities of the dead. Standing among their sepulchral monuments, one will not fail to see all around him the most touching and beautiful proofs of the tenderest domestic and social affections—of sympathies and dispositions so home-like and gentle—that but for these evidences he would not have believed could dwell in the bosoms of the gay and thoughtless French; and with such exhibitions of love that begin to soften and melt the heart of prejudice against a people so giddy as these are supposed to be. He will see strangely commingled, in the history of the tombs, those extremes of caprice and madness which show of what antagonisms the French character is made up, and of what conflicting passions the French are capable.

The earliest burial-places of the Parisians, according to the Roman custom, were outside the gates and along the borders of the public highways; but on the rise of the Catholic religion, it became the custom to inter distinguished persons in the churches, or the consecrated grounds adjacent: though, as the churches and church-yards could not contain all who died, and as even in the grave the rich still wish to be distinguished from the poor, a public place of interment was provided. It lay without the walls, and was crown property. The king munificently gave the land to his people, that they may be buried in it, and the old cemetery, "Des Innocens," was established. This was under the first kings, and the place then outside the gates is now in the very

centre of the city. In the time of Philip Augustus the cemetery had become the scene of the greatest debauchery, and he enclosed it with a high wall, and caused its gates to be shut at night.

Between 1186, the date of the enclosure, and 1218, the great increase of burials made it necessary to enlarge the ground, which was done in the latter year by Pierre de Nemours, bishop of Paris. No further enlargement ever took place : but within the narrow precincts generation was heaped on generation, until the putrescent mass tainted the air, poisoned the neighbouring waters, and exposed the people all around to pestilence and death. The citizens began to demand relief from these great dangers and inconveniences, but the bishop and the *parlement* quarrelled, and the sixteenth century passed, and the heaping of the dead went on. Great pits were dug, in which the dead bodies were laid side by side as they came in. They were left uncovered until the layer was completed, and then a thin coating of earth was thrown over them ; and on this a second tier in the hideous mass was laid like the first ; and thus heaped up, layer above layer, men, women, and children, piled all in together, the pit was filled, and covered with earth at the top. Once in thirty or forty years they used to clear out these horrid pits—these *fosses communes*, and pile the bones in what was called, *Le Grand Charnier des Innocens*, an arched gallery which ran around the cemetery.

In 1799 a pit was opened to receive two thousand bodies, and the people of the neighbourhood, to whom the nuisance had become intolerable, presented a memorial to the authorities, in which they stated that the cemetery was in use many ages before Philip Augustus ; but that since his time, one million two hundred thousand bodies had been interred there—that the last grave-digger, François Pontraci, had in thirty years deposited more than ninety thousand in the cemetery—that of about three thousand annual interments, not more than two hundred at the utmost had been buried in separate graves ; all the rest having been thrown into the trenches, which were usually made to hold from twelve to fifteen hundred—that the ground of the cemetery was raised, by the mass of human beings buried, no less than eight feet above the level of the streets and the ground-floors of the adjacent houses ; and that the serious eruptions of putrescence into the cellars, and many other accompanying evils, had rendered it impossible to bear the horrible presence of this vast accumulation of the dead.

The attention of the Academy of Sciences was attracted to the subject, and finally the government was roused. In 1785 the Council of State decreed, that the cemetery should be cleared of its dead, and converted into a market-place. The remains were removed with great ceremony to the catacombs ; and the work, which consumed several months, finally relieved Paris of one of its most dangerous sources of disease. Some of the bodies were carried to their new resting-place with great pomp ; all with decency ; and the performance of religious rites, and the night scene, when the work was carried on by the light of torches and bonfires, and when labourers bearing crosses, monuments, and coffins, and priests in their vestments, chaunting the solemn service of the dead, were seen moving to and fro in the unearthly glare of the wind-tossed flames, is said to have been exceedingly grand and impressive.

The Catacombs lie under the south-western section of Paris. From time whereof the memory of man runneth not to the contrary, as the lawyers would say, the stones used in the building of Paris had been dug from under the city. Vast quarries had been opened and worked as every man chose, without system and without precaution, until it became dangerous to proceed any further. In 1774, some alarming subsidences occurred, which roused the attention of the government, and a survey was ordered, which resulted in the frightful discovery that the churches of St. Sulpice, the Pantheon, the Val de Grace, the Palace of the Luxembourg, the Odeon, the Observatory, and, indeed, all the edifices and all the streets of the greater part of Southern Paris, were completely undermined, and stood trembling over these immense vaults, so poorly supported, that they were liable, at any moment, to be engulfed.

In 1777, a special commission was ordered to direct the necessary works for the support of the crust on which the city stood ; and, as if to hasten their labours by alarm, the very day the commission was instituted a house in Rue d'Enfer sunk ninety-one feet below the level of its court-yard. Engineers were then, at once, employed to examine the whole quarries, and to prop up all such streets and buildings as required it. They found that many of the pillars, left by the ignorant workmen of the quarries, were too weak ; others rested on ground hollowed below by a second tier of excavations ; and, in many places, the works had given way, and the roof, with its swarming population above, was falling in. To add to the dangers, the Aqueduct of Arcueil passed over the yielding ground ; and Paris was not only threatened with the loss of a supply of water, but with having the vast caverns underneath submerged by the first yielding of the ground along the line of the canal.

The quarries being in some measure rendered safe by the new works, the idea of converting them into catacombs was first suggested by M. Lenoir, lieutenant-general of police ; and the proposal to remove the dead from the cemetery *des Innocens* was more readily adopted, now that so suitable a disposition could be made of the remains. That part of the quarries under the *Plaine de Mont Souris* was selected for the charnel-house. An entrance was made by a flight of seventy-seven steps, and a well was opened, by which the bones could be shot down from the surface. The excavation below was walled off from the rest of the caves, and suitable pillars were built for the support of the roof. The work of removal then began. It was always done in the night. The bones were brought in funeral cars, and priests followed in procession, chaunting the service of the dead. Arrived at the catacombs, the pall was lifted from the hearse, and the bones rattled and echoed down the well, so as that men shuddered when they heard the sound.

All the monuments and tombstones which were not reclaimed by families, were placed in a field belonging to *la Tombe Isoire*, or *Isouard*, (from a robber of that name who once dwelt there), together with the leaden coffins which had contained the ashes of the dead. Among these was the coffin of Madame Pompadour, who had been buried, by her own request, at the foot of the *Croix des Innocens*. The coffins, however, did not long remain in their new resting-place, for, as the fury of the Revolution increased, the ground was sold, the coffins melted down,

and the monuments broken in pieces. A *guinguette*, or drinking-shop, was opened on the spot, and this was soon after converted into a dancing-hall, known as the *Bal du Zéphir*; and the mad Parisians rushed in crowds to dance over the mouldering bones of three millions of Parisians, who had ended the life that every person now held by the chances of the hour.

At the suppression of the convents and churches under the Revolution, the remains found in their several cemeteries were conveyed to the catacombs; and there, too, were laid in silence the bones of the victims of the popular commotions of August 28th and 29th, 1788, 28th of April, 1789, and 10th of August, and 2nd and 3rd of September, 1792. It will be recollected that, at the latter massacre, many distinguished persons fell: among them the Archbishop of Arles, the Bishops of Beauvais and Saintes, the minister Montmorin, his brother d'Abancourt, Rulhières, Rohan-Chabot, Reding, Maussabre, the Princess de Lamballe, and a host of others—authors, officers, aged magistrates, and worthy citizens. For a long time an annual service was performed for them, at the place of their interment. I suppose that, since the closing of the catacombs, however, it has been suspended.

Two marble tablets were erected to these victims of September: one bearing their names; the other the following inscription, which I venture to give, because it is both interesting, and now concealed from the public eye.

D. O. M.
Piiis Manibus

Civium diebus II et III Septembris, Anno Domini MDCXCII, Lutetiæ trucidatorum.

Hic palmam expectant cives virtutis amore
Conspicui; cives patriæ, legumque Deique
Cultores, diris heu! tempestatibus acti,
Immoti tamen ut scopuli, rectique tenaces,
Supremæ plebis delitamenta perosi.
Hos, dum crudelis discordia sceptrâ tenebat
Hortatrix scelerum contemptaque jura jacebant,
Sæva cæde cohors furis incensa peremit.
Siste gradum, inque pios fletus erumpe, viator,
Castas funde preces et candida lilia sparge.
Lux perpetua luceat eis.

The following inscriptions, on the opposite side of the tomb, were written by Jean Baptiste Rousseau:—

Vous avez vu tomber les plus illustres têtes;
Et vous pourriez encore; insensés que vous êtes,
Ignorer le tribut que l'on doit à la mort!
Non, non, tout doit franchir ce terrible passage,
Le riche et l'indigent, l'imprudent et le sage,
Sujets à même loi, subissent à même sort.

Quels effroyables abîmes
S'entr'ouvrent autour de moi!
Quel déluge de victimes
S'offrent à mes yeux pleins d'effroi!
Quelle épouvantable image
De morts, de sang, de carnage,
Frappe mes regards tremblans!
Et quels glaives invisibles
Percent de coups si terribles
Ces corps pâles et sanglans!

TRANSLATION.

You have seen the most illustrious heads lie low in the dust; and you shall see them still. How mad you are, to be ignorant of the tribute that we owe to death! No, no, all must pass through this terrible passage; the rich, the poor, the ignorant and the wise, are subject to the same law, and must submit to the same fate.

What frightful abysses begin to open around me! What a deluge of victims offers itself to my horror-stricken eyes! What dreadful images of deaths, of blood, and of carnage, assail my trembling view! And what invisible blades pierce, with terrible strokes, these pale and bloody bodies!

Some time after the breaking out of the Revolution the works were discontinued, and it was not until 1810 that a regular system of piling and arranging the bones was established by M. Hericart de Thury. The work was not a little difficult, for the bones lay, in many places, heaped thirty yards thick, choking the passages, and making it necessary to open galleries through them, in order to their removal and arrangement. All, however, was finally accomplished. The bones were regularly piled; in some instances fantastic altars being constructed of this strange material; in others the skulls and thigh-bones being used to construct crosses and other rude figures; but, in most cases, the leg and thigh-bones are closely and regularly heaped against the sides of the caves, their uniformity being relieved by, now and then, a row of skulls.

For many years this strange receptacle of the dead was freely visited, but lately it has been entirely closed against all but the workmen actually employed in it. Not even foreign princes, nor the most distinguished Frenchmen, are allowed to enter the caverns. The pretext is, that there is danger of persons being crushed by falling masses of rock. Probably, a truer reason is, that, in this revolutionary city, a free passage to the catacombs would give the best opportunity in the world for blowing up any building or section of the town—say the House of Peers, with the king present at its opening, in the Palace of the Luxembourg, and thus, at once, making way for an overturn that would astonish the world. But I am going beyond my limits. I intended to have said all I had to say of French cemeteries in this letter, but I shall be obliged to reserve those above ground for the next. B.

STANZAS

WRITTEN DURING DANGEROUS ILLNESS.

BY F. A. CRAFTS.

O READ to me, then I can bear the pain
That takes this crumbling tabernacle down;
Read of the Lamb of God, for sinners slain—
Read of the bloody sweat and "thorny crown."
Without a pillow for his sacred head,
Save his Almighty Father's yearning breast,
He trod the path of woe, that I might tread
The way that leads to everlasting rest.

O read to me of heaven, for there are they
 That bloomed the fairest on this blighted shore!
 Bright with the spirit's beauty, passed away;
 There death's deep mildew falleth never more.
 The deeply-wounded soul is bleeding still,
 And longs to meet the smile so wont to cheer;
 To hear the voice that used the heart to thrill:
 Soon will those tones of love salute my ear.

Read on—for even now I dimly see
 The jasper walls, and pinnacles of gold;
 And then the long-desired immortal tree—
 More beauteous all than prophets ever told.
 And as the setting sun unfolds to view
 The hidden beauty of the gorgeous west,
 I bid life's changeful scenes a glad adieu,
 And opening glory bids the spirit rest.

HOW TO AID THE INFLUENCE OF THE PULPIT.

THE influence of the pulpit is a subject which has recently excited no small degree of interest in the religious community; nor has it excited greater interest and attention than its importance demands; for no one who is in the least degree acquainted with the growing intelligence of the age, and the signs of the times in which we live, can, for one moment, question the utility of adopting every means to increase and promote the efficiency of the gospel ministry. No faithful disciple of Christ, however humble his position in the church, can fail highly to approve of any remarks from whatever quarter, which are intended to stimulate him to greater diligence in the discharge of the solemn duties of his sacred calling. It is, therefore, with considerable pleasure and satisfaction I have read several very interesting articles, especially one in the "Record" for November,* on this very important subject. But, in perusing these papers, it has occurred to me that the duties of the people, in reference to the influence of the pulpit, have been too frequently overlooked. It is true that the duty of the people and that of the minister might be regarded as two distinct subjects, and should be treated accordingly; but admitting that to be the case, every thinking man will allow that it is in the power of a people, either greatly to retard, or powerfully to aid, the *influence of the pulpit*. According to the constitution of our churches, and the state and usages of society, it is a well-known fact that the usefulness and success, as well as the comfort of a minister must greatly depend on the church and congregation over which he is placed. Where a minister has to enter upon an entirely new sphere of labour, circumstances may be different; there, his success, under the Divine blessing, will principally depend upon his own prudence, perseverance, and talents; but, with the great majority of our ministers, such is not the case; they have to consult the people of their charge, and, much as some speak of independent thinking and acting, they find it, not only for their own interest, but also for the interest of the cause of Christ in general, to obtain the advice and general co-operation

* On Pulpit Impression.

of their brethren in the church; and where this is not done, we cannot expect any great revival in religion. The close connexion between the pulpit and the people must be more generally recognised before we can expect that improved state of religious feeling, which is so earnestly desired and longed for by the most pious portions of the Christian community.

If the members of our churches were to ask themselves, how they could, in their individual and social capacity, aid their respective pastors in promoting the efficiency of the pulpit; a new impulse would be imparted to the Christian ministry, and the pastors of our churches would enter with renewed zeal and energy on the prosecution of their momentous duties. That many of the members of our churches do most sincerely sympathize with their pastors in all their arduous undertakings, is truly encouraging; if it were not so, the cause of Christ would be in a much more depressed and disheartening state than it is at present. In almost every church there are a few who are alive to their duty in this respect; but what we want to see, is a more general awakening, and the members of our churches becoming fellow-helpers with their ministers in endeavouring to contribute to the influence and impression of the pulpit. We would affectionately urge every church-member to put the question to his own bosom, and elicit a faithful reply. We should like to excite a disposition to do something, and a determined resolution to carry forth that feeling into action.

What can be done must greatly depend upon circumstances; there is, however, one matter which has been too much overlooked, and which the writer would take the liberty to advert to in this communication, that is, the furnishing ministers with means of mental improvement. That man cannot live by bread *alone*, is never more true than when applied to the ministers of the Gospel. Some ignorant persons, in days gone by, have asked, What does a minister want with books? there is the Bible for him, and that is sufficient. Happily, in this enlightened age, people are of a different opinion; they know that before a minister can long maintain his standing as a preacher of the Gospel with credit to himself and honour to religion, he must give himself to reading, and the cultivation of his own mind: to do this there must be books, and books cannot be obtained without money. Yet with the knowledge of these things, it is a melancholy fact—a fact borne out by the scantily-supplied libraries of hundreds of our ministers—that this subject has not received that consideration and attention which its importance deserves. How many of our most promising young men leave our colleges, to enter upon important spheres of ministerial labour, with not more books on theology than they could read in a month, and without means of procuring any until they are enabled to save a little out of their salary, which, in many instances, is barely sufficient to meet other demands. Thus the best opportunity for storing their minds with theological knowledge is often in a great measure lost; and, not unfrequently, the valuable time which would be advantageously devoted to reading, spent in a far more unprofitable way. Many of our more advanced and stated pastors with families, find it quite impossible to provide themselves with books; and though, now and then, they endeavour to spare a few shillings for a choice volume, they are not able to procure those publications which are almost indispensably necessary in this intelligent age, in which ministers are expected to take the lead in every religious movement, on the platform as well as in the pulpit. In making these observations, the writer would not for a moment wish to insinuate that a minister cannot prosecute his ministerial duties without the aid of books. The history of a host of pious, devoted, and eminently useful ministers, will prove the contrary. They were men of few books; and by close application and perseverance, were enabled to surmount the difficulties and disadvantages with which they were surrounded. The difficulties and disadvantages of those pious and devoted servants of the Lord were, however, no doubt, to them sources of painful regret, and should not be regarded as reasons why ministers

in the present day should be exposed to the same. Besides, the present is a reading age; and the leaders of the Lord's hosts, in order to meet the taste of the age, must be reading men; so that every church should consider it both its duty and privilege to provide the pastor with the means of increasing his library. Not long since, a small church, in the Principality, presented their minister (a young man, who had just left the Pontypool Academy) with £30 to purchase books. If this plan were more generally imitated, the churches would soon receive, from the exercises of the pulpit, an ample return. The minister's mind would be improved, the efficiency of the pulpit greatly increased, and the people more abundantly edified.

But in speaking of the aid which can in this way be afforded to the ministers, other means must not be overlooked, especially *prayer*. Without the aid of the Holy Spirit, the most profound learning and extensive reading will prove ineffectual to the conversion of sinners. Every minister needs the prayer, *the earnest and fervent prayer* of the people of his charge; he needs an interest in their private as well as in their public supplications. If the great apostle of the Gentiles requested an interest in the petitions of his brethren, how much more should ministers in the present day desire an interest in the prayers of their people. Here every one may afford valuable help. Those whose circumstances will not permit them to contribute to increase their minister's library, can pray that his labours might be blessed; that the word of the Lord might have free course, run, and be glorified.

I shall not at present trespass further on the pages of the RECORD; and would only add, that I may, probably, on a future occasion, be induced again to trouble you with a few observations on the same subject.

Yours very respectfully,

Abersychan.

A CONSTANT READER.

PASSING LITERARY NOTES.

THE LIFE OF THE REV. JOHN WILLIAMS, Missionary to Polynesia. By EBENEZER PROUT. Price 3s.

THE friends of mission are under great obligation to the publisher for bringing out this edition in a style of great beauty and cheapness, uniform with the "Missionary Enterprises," and Moffat's "South Africa." Mr. Prout's is a most admirable memoir; he not merely traces the progress of events, but clearly exhibits the prevailing power of those divine principles by which this devoted minister and martyr was actuated. The cause of God in heathen lands must derive great advantages from the circulation of these spirit-stirring narratives amongst the masses of the people. We hope this cheap, but handsome issue will be speedily exhausted. It is peculiarly suited for presents to the young at this season.

THE TRUE END OF EDUCATION, AND THE MEANS ADAPTED TO IT; in a series of Familiar Letters to a Lady Entering on the Duties of her Profession as Private Governess. By MARGARET THORNLEY. 12mo, pp. 342. London: Hamilton; Edinburgh: Clark.

THOSE who have sought for a practical guide in the matter of Education, know well how frequently they have been disappointed in treatise after treatise. Rarely indeed do we meet with a work of real utility on this very important question. For the most part, the reader is doomed to wander through a mass of irrelevant matter, or else is wearied with a tedious reiteration of common-place. It is proportionably delightful to be able to recommend the work before us, in which

skillfully-selected topics are treated in a most intelligent and judicious manner. Parents will find here valuable advice on the study of language; history; geography; arithmetic. On poetry; the fine arts; the ancient classics; natural, moral, and mental philosophy; on theology; on the religious aspect of a Teacher's work; and on Education in its adaptation to the end of Being. As a practical guide to a sound and accomplished education on a religious basis, we very cordially and earnestly commend this work both to parents and teachers.

NOTES, ANALOGICAL AND EXPOSITORY, ON THE BOOK OF REVELATION. By J. ARNOT STOREY. 12mo, pp. 170. Ward and Co.

THIS work occupies a middle place between the expository lecture and mere annotations. It affords assistance that will be welcomed by many a pious reader of this difficult portion of the word of God. We cannot profess acquiescence in all the opinions expressed by the author, but we can most conscientiously praise the devotional feeling by which his notes are characterized. He has accordingly produced a book which will be most approved by a class which has been greatly overlooked by most expositors of the Apocalypse—the simple-minded inquirers after the truth as it is in Jesus.

THE OBLIGATIONS OF THE WORLD TO THE BIBLE. A series of Lectures to Young Men. By GARDINER SPRING, D.D., New York. 12mo, pp. 320. Glasgow and London: Collins.

THIS is another of Mr. Collins's cheap republications; than which, he could scarcely have fixed on another more adapted to benefit the reading young men of our day. We have fourteen lectures and four essays for eighteen-pence. The following are the subjects:—The use of Oral and Written Language to be attributed to a Supernatural Revelation; the Literary Merit of the Scriptures; the Obligations of Legislative Science to the Bible; the Bible friendly to Civil Liberty; the Scriptures the foundation of Religious Liberty and the Rights of Conscience; the Morality of the Bible; the influence of the Bible upon Social Institutions, upon Slavery, on the Extent and Certainty of Moral Science; the Pre-eminence of the Bible in producing Holiness and True Religion; the Pre-eminence of the Bible for the Influence of the Holy Spirit; the Obligations of the World to the Bible for the Sabbath; the influence of the Bible on Human Happiness; the Religion of the Bible universally adapted to the Character and Condition of our Race. The first essay treats on the Internal Evidences of Revelation; the second, on the Church in the Wilderness; the third, on the Useful Christian; and the fourth, on Moral Gradations. We hope many of the young men in our large cities will take advantage of this cheap issue of Dr. Spring's excellent work.

THE INFLUENCE OF LITERARY PURSUITS ON THE CHRISTIAN MINISTRY. An address to the Students of Stepney College at the commencement of Session 1846-7. By WILLIAM JONES. London: Jackson and Walford.

THIS is one of the most beautiful addresses we have ever read. The truths which it inculcates are as reasonable as they are important; and the spirit which it breathes is most delightful. There is not a candidate for the Christian ministry amongst us, who ought, not simply to read it, but seriously and devoutly to study it, and deeply to impress its sentiments on his mind. The affluent friends of our various colleges would do well to present a copy of it to each of the students. We will add, too, that there are not many ministers who could read this discourse without profit; and no devout man could rise from the perusal of it without feeling himself benefited, and without earnestly wishing that the exhortations which it so powerfully addresses to our rising ministry received a practical illustration in every pulpit in the land.

VITAL CHRISTIANITY; Essays and Discourses on the Religions of Man and the Religion of God. By ALEXANDER VINET, D.D. Translated, with an Introduction, by ROBERT TURNBULL, Boston, United States. 12mo, pp. 324. Glasgow and London: Collins.

THE religious public have reason to be grateful to Mr. Collins for his enterprising liberality. The works he publishes are admirably selected, whilst the

beauty of the paper and type, with the very low price at which they are issued, give him some claim to the title of a general benefactor of his age. Vinet's mind is as lofty in its philosophy as it is sincere in its devotion; and these essays deserve to be thoroughly well studied, by every thoughtful Christian, and by those who may have been agitated with doubts respecting the foundations of our holy faith. Purchasers cannot do better than avail themselves of Collins' edition.

THE TRIUMPH OF HENRY VIII. OVER THE USURPATIONS OF THE CHURCH; AND THE CONSEQUENCES OF THE ROYAL SUPREMACY. A paper read to the Philosophical Institute, September 26th, 1846; by GEORGE OFFOR, Esq. Square 12mo, pp. 77. London: Campkin.

EVERY Englishman ought thoroughly to understand that portion of the history of his country which relates to the Act of Supremacy; inasmuch as it has led to consequences the most momentous, the full working out of which we have not yet, perhaps, perceived. In this able tractate, Mr. Offor shows himself a thorough master of his subject, and not merely points out the facts, but makes plain the motives, principles, and results of those facts. The reader will find in them both amusement and instruction; its plain-spoken home truths have important bearings on the ecclesiastical affairs of the present. It is handsomely printed, and adorned with a most significant etching in the olden style.

DISCOURSES, DOCTRINAL AND PRACTICAL, by the late JAMES JEFFREY, of Greenock. With a Memoir of his Life. 8vo, pp. lxxvi., 338. Oliphant, Edinburgh; Hamilton, London.

MR. JEFFREY was junior pastor of the Relief Church in Greenock, and was cut off in the midst of his years and his usefulness. A local paper, in recording his death, said of him, that he was "one of the most popular preachers in the body to which he belonged. While his talents and many acquirements eminently qualified him for his pastoral duties, the kindness of his disposition ever made him a most welcome visitor at the dwellings alike of the rich and the poor of his people. Mr. Jeffrey's pulpit labours were distinguished by their fervid eloquence and earnestness, and his discourses for striking evidence of the care he bestowed on their preparation, and especially of his deep and growing interest in and anxiety for the eternal welfare of the flock committed to his charge. His extensive reading made him well acquainted with the literature and science of the day, and the knowledge he thus possessed, he used with admirable effect in commending to his hearers the great truths he was commissioned, and ever delighted to teach." The memoir, though brief, is full of interest; and the sermons, though as posthumous productions falling somewhat short, in point of eloquence, of what the memoir led us to expect, are sound in doctrine, pervaded by pious feeling, practical in their tendency, well adapted for public usefulness, and in many passages distinguished by powerful thinking and original illustration.

INTELLIGENCE.

DEPUTATION TO THE WEST INDIAN CHURCHES.—Letters have been received which announce the safe arrival of brethren Angus and Birrell off Grenada; both well, and thus far had a good voyage.

HACKNEY.—The Rev. D. Katterns, who has for some time, with much acceptance, officiated as assistant minister to the Rev. Dr. Cox, has accepted a cordial and harmonious invitation to the co-pastorate.

KINGSTHORPE.—The Rev. J. Roberts, late of Chesterton, has accepted the unanimous invitation of the Baptist church in this place to become their pastor.

MARGATE.—The Rev. J. Sprigg, A.M., of Ipswich, has accepted a cordial and unanimous invitation to the pastorate of the church meeting in Ebenezer Chapel, in this place, and enters on his stated labours immediately.

TROWBRIDGE.—RE-OPENING OF THE CHAPEL IN BUCK-STREET.—This chapel (of which Mr. W. Barnes is minister,) having been closed four months, for the purpose of being enlarged and otherwise improved, was re-opened on Wednesday, December 2nd, when three sermons were preached: that in the morning by the venerable William Jay, of Bath; that in the afternoon by Mr. Middleditch, of Frome; and that in the evening by Mr. Winter, of Bristol.

Besides the alteration of the chapel, a new vestry has been built for the minister, and the girls' school-room has been extended so as to seat about 400 children. The boys' room is detached, and nearly as capacious.

There was no collection at either service; a circumstance, for such an occasion, which Mr. Jay observed, was, as far as he remembered, new to him, notwithstanding the multitude of similar services in which he had officiated. The congregation have subscribed, or will subscribe, among themselves, the whole outlay; which is not yet fully ascertained. The senior deacon, Samuel Salter, Esq., has already contributed, in cash and materials, *more than a thousand pounds.*

The spacious place was thronged all day, by a dense mass of attentive hearers, and in the evening hundreds of persons were unable to get within the walls. The Independent and Wesleyan ministers of the town, and most of the Baptist ministers of the vicinity, took part in the engagements of the day.

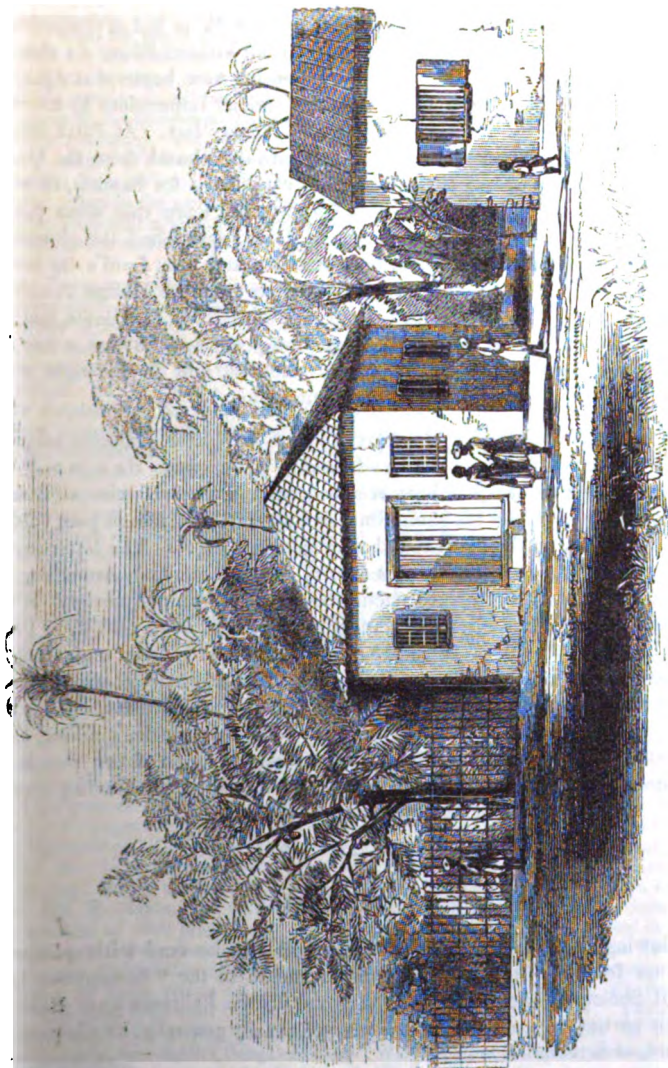
WAR.—The "Louisville Journal" publishes the following extract of a letter from Monterey, describing a touching incident in the great battle:—"Hungry and cold, I crept to one corner of the fort to get in the sunshine, and at the same time to shelter myself from the bombs that were flying thick around me. I looked out, and, some two or three hundred yards from the fort, I saw a Mexican female carrying water and food to the wounded men of both armies. I saw her lift the head of one poor fellow, give him water, and then take the handkerchief from her own head and bind up his wounds; attending one or two others in the same way, she went back for more food and water. As she was returning I heard the crack of one or two guns, and the poor creature fell: after a few struggles all was still; she was dead. I turned my eyes to heaven and thought, 'O God, and this is war!' I cannot believe but that the shot was an accidental one. The next day, going into another fort, I passed her dead body. It was lying on its back, with the bread and broken gourd containing a few drops of water. We buried her amidst showers of grape and round shot, occasionally dodging a shell or twelve-pounder, and expecting to have another grave to dig for one of our number."

THE SLAVE-MART.—"I found myself at Martinsburgh. About ten in the morning I observed a crowd congregated in the public square, in front of a building which proved to be the town gaol. . . . The next case was that of a young white woman, sixteen years old, with a young child. I say white woman, because the auctioneer said she was only one-eighth black; and I have seen many of the fair girls of Ohio, who could not boast of as fair complexion or good features. She came upon the stand, with her infant in her arms, in the deepest misery. A gentleman who had taken his seat beside me, observing that I was much interested, remarked he thought I was a stranger to the country. I answered that I was. 'These things look odd to you.' 'They do.' Said he, 'You see that man in the crowd, pointing to one a few paces from the stand; that is Dr. C——. He hired that girl last year, and that child is his!' The Georgian bid 300 dollars; some one bid 400; the Georgian bid 450; the girl cast a piercing glance at the crowd; her eye rested on Dr. C——, who instantly averted his face. She gazed one moment, then burst into a torrent of tears. She was knocked off to the Georgian. Thus the fiend saw his child and its mother sold into southern bondage. My God, thought I, is it possible? I was cured of my pro-slavery principles."—*Cincinnati Herald.*

No. XCII.]

[JANUARY, 1847.

THE
MISSIONARY HERALD.



BAPTIST CHAPEL, MATURA, CEYLON. See page 55.

ASIA.

CALCUTTA.

The mission circle here was in the enjoyment of a tolerably good state of health on the 7th of October, and looking forward with hope to the most pleasant season of the year. At that date, Mr. Thomas gave us an epitome of Indian intelligence in the following sentences: "At all the stations there is more or less to try, and I fear that, generally speaking, the good work is not so prosperous as it appeared to be a year ago. Still the mission is not without tokens of a cheering nature. On the last sabbath in August two persons were baptized at Agra, one of whom appears to have been brought under serious impressions by a sermon preached to the young by brother Makepeace in January last. At Patna brother Beddy states that he has recently received two into the church from the Orphan Refuge, and that some six or seven more are candidates for baptism, of whom several are inmates of the Refuge. From Chittagong I learn that seven persons have been baptized there since May last. At Bow Bazar I had the pleasure of baptizing two men on the last sabbath in September, and next Lord's day brother Leslie expects to baptize a young man who is here from the Madras Presidency on his way to China. He was a ward of our late brother W. H. Pearce, and may be regarded as the fruit of his prayers. A few years ago he was a very wild youth, but he is now at the feet of Jesus, 'clothed, and in his right mind.' His conversion is a remarkable instance of divine grace."

A letter from Mr. Wenger to Dr. Cox, twelve days later, contains animating information of a character quite unprecedented in this region. He says:—"Very interesting intelligence has just been received from brother Bareiro at Barisaul. He has baptized, at one and the same time, one hundred and fifteen poor villagers. That was, I believe, on the first sabbath of this month. . . . The letter scarcely left a doubt on my mind that it was a work of grace, in fact, something very much like a revival such as used to occur some time since in America. It is as easy for God to convert hundreds of sinners as to convert one; and if, as I really am led to hope, most or all of these 115 persons have really been converted, it is only another proof that God chooses weak things to confound the mighty, for the people in question belong to the poorest and most ignorant class. Persecution has already commenced. Property in the shape of a boat, cattle, madder, &c., to the amount of Rs. 100 (£10) has been taken away from one of the people, who was perhaps best off, by the owner of his land, indignant at his having become a Christian." Barisaul is about 185 miles east of Calcutta.

SERAMPORE.

The following account of schools at Serampore will be read with pleasure by many of our friends. It is part of a report made to the "Serampore Ladies' Benevolent Society," whose funds are devoted to the Religious and Benevolent Institutions particularly, and to the purposes of charity generally, as circumstances may require, at Serampore.

The *Asylum*, or *Christian Boarding School*, consisting of the children or orphans of native Christians, and any others who may desire admittance, continues, with some small exceptions, to be supported by collections made in Scotland and elsewhere, by the zealous

exertions of its former superintendent, Mrs. Barclay. It now contains thirteen children, of whom two are the daughters of indigent Portuguese Roman Catholics. Eleven of these read with ease and understanding. The first class, consisting of four, have committed the two first catechisms to memory, and are conversant with the scriptures. They have likewise made some progress in geography and grammar, and write well. The second class, consisting of seven, read the New Testament and other books with great facility. One of these, the grand-daughter of Pran Krishnan, the late excellent native preacher in the Christian village, who was sent from Dacca six months ago, expressly to enjoy the advantages of the institution, has made remarkable proficiency, and gives the most pleasing account of what she reads. They are taught by a native Christian from the Christian village in the vicinity of this town, and Mrs. Venis still continues to superintend their needlework and their occupations generally.

The *Preparatory Village School* contains ten young children, and is held in the Christian village of Jannugur. The children are draughted from this school into the Asylum, as their proficiency and age appear to render it expedient.

The attendance in the *Adult School* of the Christian village is subject to considerable variance. Occasionally it wears the character of a simple Sunday school, as the Christian women, owing to domestic engagements, and other causes, are frequently unable to give their attendance on week days. The number who assemble to receive instruction on the Sunday often amounts to fifty.

The *Central School*, situated in the town, consists entirely of heathen children, and contains forty-eight girls. The three first classes, including twenty children, read fluently, are conversant with the scriptures, and have acquired some knowledge of geography and grammar. At an examination held towards the end of December, their answers on these subjects, and particularly on questions based on the scriptures, were exceedingly pertinent, and did the greatest credit to their teachers.

The boys' department of the schools is highly interesting. The three schools have altogether five hundred and thirty-seven on their list, and enjoy the superintendence of the Rev. Mr. Robinson, who renders the following account of their progress:—

The *Israhah School* contains on its list 155 boys, who are divided into eight classes. The boys of five of these classes are able to read books. The first class read the New Testament, Pearson's Geography, Extracts from Ancient History, and Keith's Bengalee Grammar. The second class read the History of Joseph, and have learned Watts's Divine and Moral Songs. The third, fourth, and fifth classes read in various portions of the Benge-

lee Primer. The knowledge of the scriptures evinced by the boys of the first class at their annual examination was truly gratifying.

The *Serampore Southern School*.—The native Christian teacher employed in this school, was, we regret to say, removed by death towards the close of the year. He was a very able young man, and was an ornament to his profession and to the church with which he was connected. But his career was short; he was removed after a long and painful illness, which he endured with much patience, at the early age of twenty-six. His loss as an instructor of the scriptures was deeply felt; but his place has been supplied by his brother, a sedate and steady young man, who will, it is hoped, in a short time become equally efficient.

The number of names on the reformed list is 224. The school consists of twelve classes, of which seven classes are able to read in the books. The first class read the New Testament and the book of Genesis, extracts from Ancient History, Anecdotes of Celebrated Characters in Ancient History, Pearson's Geography, and Keith's Bengalee Grammar. The second class read the New Testament, the extracts from Ancient History, Keith's Bengalee Grammar, and geography. The third class read the New Testament, the Bengalee Grammar, and a Bengalee Catechism on Religion. The fourth class read the New Testament and the History of Joseph. The fifth class read the History of Joseph and Moral and Religious Anecdotes. The sixth and seventh classes read the Bengalee Primer.

The *Serampore Western School*.—This school numbers 158 boys, divided into seven classes, of which the first four are able to read in books. The first class read the books of Genesis and Proverbs in the Old Testament, and the New Testament; the Gyanoroonodoy, Lessons in Morality, extracts from Ancient History, Stewart's Oopodesh-Kotha, and the History of the Bible. The second class read the Gospel of Matthew, Brief History of the Bible, Kalkronic Itihas, the History of Joseph, Bible History, Anecdotes, and the catechism, in two parts. The third class read the Parables of Christ, two parts of the Neeti-Kotha, and the first part of the catechism. The fourth class read the Bengalee Primer and the first part of the Neeti-Kotha.

On the 19th December, 1845, an examination was held in the hall of Serampore College, of all the boys instructed in the schools supported by the funds of the Ladies' Benevolent Society and the Serampore church. The number of boys in all these schools amounted together to 737. The examination was conducted principally by the Rev. J. Weitbrecht, of Burdwan, assisted by the Rev. H. Smylie, of Dinagapore, who expressed themselves gratified with the attainment of the boys and their knowledge of the scriptures.

HAURAH.

Mr. Morgan remarks, in a recent communication, that before it would reach us he should have served an apprenticeship to the mission in India; and that during that term he has not been laid aside a single week, though his path has been anything but flowery. He has had to contend with difficulties and with much opposition, for the endurance of which he thinks God had graciously prepared him in early life.

When we contemplate the materials that we have to work upon, and our peculiar position, it is not surprising that our success is so small. Of the English population, many are the slaves of brandy, others glide into the abominations of heathenism, while others are absorbed in making money, and regard neither sabbath nor religion. Add to this, the constant removal of families, vicious systems of religion which lull men to sleep in their sins, the small number of truly good men, and the weak tone of morality; so that there is but little resistance to the torrent of wickedness. We sow in tears, and pray in tears, and mourn over dying men. Do I ask for too much, when I ask our brethren at home to pray for us and with us? So thoroughly do I feel at this moment, that I am not ashamed to ask you to put a card over every pulpit in the land, and on it written, "Brethren, pray for India." The ground is well cultivated, the seed is sown in the hearts of thousands, and we are anxiously waiting for the former and the latter rain.

Follow the missionary in his labours among the heathen, and see him standing on the roadside, in a temperature of from ninety to a hundred degrees, in the hot season suffocated with dust, and in the rains assailed with smells from every stagnant pool; bathed in perspiration, addressing the most depraved people on earth until his voice fails and his head reels;—this is a work of faith.

The natives have a great disinclination to go inside of a chapel, and besides, if we cannot get a congregation in one place, we change our position, that is one reason that we take the road.

Of personal news I have but little to communicate. I have suffered much from the climate this year. Our schools, preaching, &c., have proceeded as usual. Since my last I have baptized two young lads, both of whom have been in the Jubilee school. We have three candidates from among the heathen receiving instruction; how they will turn out, time will tell.

MONGHIR.

A specimen of the itinerating excursions of Mr. John Parsons and his fellow-labourers in this district is contained in a letter from him which arrived a few days ago.

September 12. Five weeks of the time which has elapsed since writing the above, I have spent pleasantly, and I trust the great day of decision will show it to have been profitably also, in a tour among the villages on the banks of a small stream, called the Balan, in our neighbourhood. I have before informed you repeatedly of my being employed on the banks of the river Gunduck. The stream now mentioned runs into the Gunduck, at a considerable distance from the junction of the latter with the Ganges. It is a stream possessing great natural advantages, and hence is most populously bestudded with villages. Moreover, although the villagers were not unacquainted with the name of Christ and Christianity, yet we have reason to believe that no missionary had ever visited many of the villages in person, and so the acquaintance which the people had with the gospel was only such as they could obtain from the distorted representations of interested and

slandering brahmans, and others whose litigious disposition finds them employment in the courts of Monghir or Mozufferpore. Their reports of Christianity had excited such fears and prejudices in the minds of the people that we found it impolitic, except in a few instances, to enter into the villages at all, but we usually took our seats under the shady trees we mostly found on the bathing-ghauts near the villages, and good congregations would come out to hear us, frequently including nearly the whole population of the village who were at hand, and they heard us with the greater candour because they perceived we did not intend to enter the villages in order to feed them by force with Christians' food, as they had been told we should do. I should have mentioned that I was accompanied by our dear brethren Nainsookh and Shujatali, the latter of whom, indeed, did not accompany us so much with the hope of being able to proclaim the gospel, as with the

intention of visiting his step-son and daughter-in-law, Samuel and Rebecca, of whom the former is a member of the church here, and the latter, if I mistake not, of the church at Patna. Samuel is employed as a writer by a firm of sugar-refiners, whose factory is situated on the banks of the Balan. However, our dear aged, truly pious, and zealous brother was only about nine days at his son's, and the remainder of the time on the boat with us, and though in weakness, had frequent opportunities of speaking the word. The character, walk, and conversation of these two brethren, the one formerly a brahman, the other of an equally honourable rank among the Mahomedans, affords a pleasing and cheering testimony to the power of the gospel, and does honour to the holy name which they profess. We left home on Thursday, July 23rd, and after visiting several villages on the Gunduck, about noon on Wednesday, 29th, reached the mouth of the Balan nullah, or rivulet. I will copy some parts of the journal I made of our labours.

"Wednesday, July 29. Entered the Balan nullah about noon, and put on at the village of Bheet, but were unable to go into the village immediately on account of a strong wind. Early in the afternoon, however, we commenced speaking to the people, and being joined by Shujatali, we continued our discourse, with the exception of a short interval, till after dark, having successively two or three different congregations.

"Thursday, July 30. In the morning went to the village of Nowla. The people seemed much vexed at our going into the midst of their village, and gave us no peace until we went to a shed, where nearly or quite 200 persons assembled, and heard quietly for a while, and then took us to the zemindar's verandah, where Nainsookh spoke and read for a while, and afterwards at a goldsmith's shop, and then we returned to our boat. Afterwards proceeded to a large village called Jookkiya, and spoke under two fine trees on the ghaut, and after a time, when the people who were present left us, we returned to our boat, and the people expressed their dislike to our going into the village, but said that in the evening the people would come from the fields, and assemble on the ghaut. Accordingly about four o'clock, we went again; many poor people from their labour assembled, and we had an attentive congregation till after sunset. Nainsookh and myself, in turn,

read thirty-five pages of a Kythee tract, remarking on it as we proceeded.

"Friday, July 31. Left Jookkiya early in the morning, and after proceeding till noon, found ourselves at the back of the same village. After eating our noon-day meal, we came on to a village named Burreepoor, and spoke to the people on the ghaut under the shade of a fine peepul-tree, which was disgraced by a finely carved image of black stone, placed underneath it for worship. In the evening, proceeded across the inundated land to Bhugwanpore, to put brother Shujatali down at his son's house.

"Saturday, August 1. Came back to the village of Burreepoor, which we had left, and reached it about ten o'clock, when we went into the village, and spoke at the zemindar's house. Afterwards, about noon, went across the nullah to a small village, called Junaidpoor, where we took our seats under a peepul-tree on the ghaut, and Nainsookh and myself spoke to the people who came in succession and sat to hear, until we had reason to believe that nearly all the inhabitants who were at leisure had heard, and then we went across to the village of Beerpoor, and spoke to two large assemblies, the first in a part of the village inhabited by fishermen, the second near a zemindar's house, where upwards of a hundred people must have been present. The people of this village are much more quiet than those of some others, and do not manifest any objection to our going where we like in their village.

"Sunday, August 2. Went again into Beerpoor, and had again large assemblies of attentive hearers, and those who were able to read received books with apparent pleasure and determination to read them. Afterwards we proceeded to the village of Jugdur, and our mat being spread under the shade of a large old mango-tree, a goodly number assembled, and listened attentively for a long time. A man, somewhat better read than the generality, who was passing that way, conversed and discussed for a time, and then received a gospel and two tracts. When our congregation had dispersed to their labours or their homes, we came forward to the village of Punnunda, about four o'clock, where Nainsookh addressed the people until sunset; and after sunset, when we sat on the bank near our boat, several of the villagers came, and I and Nainsookh spoke to them till late.

Thus they continued from day to day, sowing the good seed of the kingdom; but many equally interesting passages it is necessary to omit.

Thursday, August 13. Early in the morning came to the village of Munnunpoor, and about sunrise had a good congregation of the

villagers, who heard, for the most part, attentively, while we all three addressed them. Then went across to the village of Malaypoor,

where we had a large congregation, whom Nainsookh addressed, but they were not attentive. Afterwards proceeded a short distance to Mahaispoor, where Nainsookh and myself addressed a more attentive congregation; then went across to a brahmin village, called Gownee, and a large number of people, perhaps 150, soon assembled, but after they had heard a little, some aged brahmans came and, after interrupting our discourse by discussion, drove all the people away from us like a flock of affrighted sheep, though some few returned to listen. Thence we proceeded to two opposite villages, Kudderabad and Hurpoor, in the former of which we began to speak, till a ferry-boat full, chiefly brahmans and Mahomedans, came over from the other side, and interrupted us with boisterous and violent language, driving away the people from listening. We continued sitting on a piece of timber on the bank till after sunset; and very late, after I had gone into the boat, some poorer people came to Nainsookh, saying, "The brahmans do not allow us to hear; they forbid us, and abuse us if we listen; but now they are gone, have the kindness to tell us your message." One of them also told Nainsookh that the report of our coming had reached them eight days before.

On the 14th and 15th we had good opportunities for speaking in several villages, and in the afternoon of the latter day reached a large village, called Munsook-chuk, which has a large bazar, where the first time we preached, we had a quiet, attentive congregation of three or four hundred persons. Here we stayed till the 17th, having large congregations in the bazar, numerous visitors to our boat, and a clamorous demand for books, which, however, we did not feel it right in many instances to satisfy, as the parties requesting could not read. Here there were also some particular individuals, whose earnest inquiries, patient hearing, and apparent sincerity, awakened some hope regarding them, and therefore when we left the village we determined, the Lord permitting, to spend another day there on our return, but I am sorry to have to say that on our return those very individuals gave us evidence that their in-

terest had cooled, or that they were awed by the fear of man. About noon, on the 19th, having spoken in several villages as we passed, we reached the terminus of our tour, the populous market-town of Dulsing-serai. On our first appearance in the bazar, the whole town seemed moved, and a vast crowd assembled round us, and followed us. On subsequent days the interest declined; still we remained five days, three of which we spent in visiting every part of the town, and preaching to the various congregations, and two in sitting on the ghaut, where we were able to secure hearers from ten or eleven in the morning till sunset, comprising not only the inhabitants of Dulsing-serai itself, but also of many villages round. From this town we returned to Monghir in four days, not by the way we came, but over the inundated land, having only opportunity to preach in two villages by the way. Through the kind hand of the Lord upon us, we were enabled to declare his precious gospel in about sixty-seven villages, and distribute about 120 portions of the word of God, and somewhat more than that number of tracts. If this seem but a small number, the reason is, that but a small proportion of the villagers can read, and we are not accustomed to give to any besides. And now, dear and respected brother, the seed is sown, will you join with us in earnest prayer that the indispensably necessary influence of the Holy Spirit may cause some to take root, and bring forth fruits of holiness, and whosoever we have gone, may we be, through the love of God in Christ, "a sweet savour unto God" of Christ, and a witness in every man's conscience in the sight of God!

I have now to acknowledge (and I do it with much pleasure) the receipt of your kind letter of July last, for which accept my best thanks, as well as those of my beloved brother Lawrence, with whom the longer I have the privilege to be associated, the more I love and esteem him, and regard it as a peculiar favour of God to his unworthiest child to be allowed not only to be engaged at all in the mission field, but also to be in conjunction with such a lovely brother.

MADRAS.

Though neither this immense city, nor the presidency which derives its name from it, have had any place in our annals hitherto, we trust that the time is not far distant when we may expect to receive from it regular communications. In a very remarkable manner, the way has been providentially opened, and a loud call made to send thither a missionary. A regiment in her majesty's service which left England in 1842 was stationed in Maulmein. One of its officers had been baptized in Jamaica, we believe by Mr. Phillippo, and there was in it one private soldier who was known to be a pious man. The preaching of the American

baptist missionaries in Maulmein was, however, greatly blessed by the Divine Spirit, and when the regiment was removed in 1845, there was in it a baptist church comprising between thirty and forty members, several of whom were officers. Being stationed at Madras, and finding no minister of their own denomination, they became desirous both for their own sake and for the sake of others, that a missionary should be sent thither. Having opened a communication first with our brethren in Calcutta, and then with the Committee, they spontaneously placed in our hands a sum of money sufficient to maintain a missionary there for several years; and the Committee, after long continued and anxious inquiries, have accepted the services of a young brother, Mr. J. C. Page, who is on the point of completing his studies at Stepney, and who they trust will be found well adapted for this interesting station. In the Presidency we are informed that there are many pious persons, chiefly connected with the army, who adhere to our views of baptism and associate together for worship. A pleasing incident has just occurred, illustrative of the spirit which prevails among them. One of the circulars respecting the shilling contribution for the liquidation of the debt happening to fall in the way of some private soldiers who are accustomed to meet together for united prayer at Madras, they of their own accord collected £2 4s. towards it, and requested one of their officers to forward to us this sum, from whom it has just been received.

CEYLON.

MATURA.

Matura is a small sea-port town, about one hundred miles from Colombo, at the southern extremity of the island. It contains about three thousand inhabitants, and is surrounded by populous villages. Missionary operations were commenced there above five years ago; a native preacher has been useful to some of his countrymen, and a disposition to listen to the gospel is evinced by many. A small chapel has been erected, a view of which is on the first page of this sheet; and Mr. Dawson is about to remove thither, at least for a few months. He writes as follows, Kandy, October 11, 1846:—

Your reply to our joint letter about Matura was duly received, and, as we have carefully re-considered the subject with special reference to the points which you advert to, and have judged it best to comply with the suggestion contained in the last clause of your letter, viz., that without incurring any present or permanent expense to the mission, I should reside at Matura for a time, I deem it advisable to let you know our principal reasons for the contemplated change.

1. Matura is one hundred miles from our nearest station (Colombo), and cannot on that account be visited so often as we think it ought to be. 2. It is a town of some importance, having a fort, a district court, and a population of about 3000, including perhaps one hundred burgher families. The villages around are numerous and densely populated. 3. Tangalle, about twenty miles distant, is a town of equal importance with Matura, or nearly so, and there there is no agent of any

society or any Christian instruction given to the people. From this place we have had repeated and earnest requests for missionary aid, and my residence at Matura will enable me to visit it once a month, or oftener. 4. The native assistant at Matura, and the people there, are extremely anxious for me to go, and regard it as an answer to their prayers. 5. There are greater facilities at Matura for perfecting myself in Singhalese than in Kandy, where the English language is so extensively spoken, and for acquiring a knowledge of Pali, which I am studying, as the Matura priests are famed for their knowledge of Pali literature. I feel a strong hope that a year or two's intercourse with Singhalese only, constantly speaking and preaching in that language (with the exception of a sermon to the burghers once a week in English), will be an incalculable advantage to me. My heart is set on thoroughly mastering the language, and as I can now read it as fluently as

English, and converse in it on any common subject, I am encouraged to hope that constant practice will soon make it as familiar to me as my mother tongue. To persons in England it may seem strange to talk of any place as being more favourable to the acquisition of Singhalese than Kandy, situated as it is in the very interior of the island; but it is thus accounted for. Since the Kandyan province has been inundated with planters and Tamil Coolies it has become the resort of natives from all parts of the island who can speak English, and who will do so even if they are spoken to in Singhalese. The Kandyan population is so small that (you will probably be surprised to hear) there is not in Kandy a single bazar or shop for the sale of any article whatever kept by a Kandyan. Their chief employment is cultivating their paddy fields, whilst Tamil Moormen and low country Singhalese do all the trade; and they too are the only artificers, except Portuguese. Matura is the reverse of this, and to live there a person must speak Singhalese. The same may also be said of many other parts of the island, where the population is almost exclusively Singhalese. 6. The change can be effected without the smallest expense to the mission, as the letting of the house in Kandy will meet the house rent at Matura and the expense of removing. The surplus will also, after the first year, should we remain there, enable us to support a new school or two. 7. The work of the Kandy district can be effectually superintended by one missionary now that the printing-office has been reduced to two Singhalese hands, and "The Commentator" discontinued. As Mr. Allen takes the Kandy services and the superintendence of the village stations, there would be little left for me to do if I remained in Kandy except to preach on the coffee estates, by interpretation, to the Tamil Coolies, whereas all agree that I ought to labour among the Singhalese, and such is my desire. I may add, that since the arrival of brother Allen, we have laboured together with unbroken harmony, and in Mrs. Allen my dear wife has found a most agreeable and sisterly companion. She is just what a missionary's wife ought to be, and cannot fail to win the esteem and affection of all who know her. We shall therefore feel much at parting with the family.

CHOLERA.

The last month has been a truly alarming time in Kandy. Cholera has raged to an extent never before known among the Europeans. In twenty days sixty-three English soldiers, out of 250 who are stationed here, were cut off with it, many after only three or four hours' illness. An English neighbour on our right died after twelve hours' illness, and another on our left after a similar attack, having just before buried his wife, who died

of the same disease. Our book-binder has fallen a victim, and so has, I am distressed to add, our interpreter. He was a fine young man of about five-and-twenty, clever, pious, and superior to most of his countrymen in all that constitutes excellence of character. Such was the suddenness of his death, that though Mr. Allen parted with him at noon on the 21st, leaving him apparently in perfect health, when he returned from a journey on the afternoon of the next day he found him dead and buried! His death was a great shock to us all, and added much to the gloom which we, in common with the inhabitants generally, felt on seeing our fellow-creatures daily hurried to the grave. The 95th regiment, on the disease breaking out amongst them, were marched to Peradenia, four miles from the town, in hope of escaping from the sword of the destroying angel; but it followed them, and, after burying ten of their number without coffins or funeral rites, they hastened back only to surrender to the foe from which they could not escape. I was called to attend some of the dying, and witnessed scenes of agony which will never be effaced from my memory, but was mercifully kept from contagion. The pestilence has, I am thankful to say, abated, and the mission circle here are spared to sing of mercy as well as judgment. If I add a few particulars respecting the death of Don Lewis, our interpreter and translator, they may be thought interesting. At one, P.M., he was taken ill at the house of a friend, and not apprehending any serious result, he did not send for me till six o'clock in the evening, when I found him prostrated upon a couch with the most malignant symptoms of cholera. His sufferings from cramp and burning thirst were most intense, but his soul was in perfect peace. In answer to my questions, and just before his articulation failed him, he said, "I do not fear to die. No! I am not at all afraid of death. I know that I am going to a far happier world. My hope is in Christ. He is my Saviour, and on him alone I rely." He said a few words more to the same effect, gave me directions about the disposal of his property (being unmarried and away from all his relatives), and continued in the same peaceful, I may say triumphant frame, till his spirit took its flight to the heavenly world. Such a dying testimony to the supporting power of the gospel is too precious to be lost, especially as it came from one who may be regarded as the fruit of missionary toil. And it affords me pleasure to assure those who were unacquainted with his life, that it was a uniform exemplification of the Christian character. Seldom have I seen such a high sense of rectitude, combined with much Christian simplicity, mark the conduct of a Singhalese. Nothing is wanting but the multiplication of such instances of piety to make this lovely island the garden of the Lord.

SINGHALESE TRACTS.

As some special contributions are promised for printing a large number of Singhalese tracts, we think it best not to close the office at present, and not at all if the subscriptions are continued. Mr. Corea, our native assistant from Gampola, who has come to take Don

Lewis's place, will correct the tracts for the press. The lithographic press has been very useful. We have been printing by it a series of broadside sheets of Singhalese lessons in large characters. As it is easily packed in a box, and no one here but myself understands the art, we take it with us.

AFRICA.

FERNANDO PO.

Our most recent intelligence from this island is contained in a letter from Mrs. Sturgeon, commenced on the 27th of August, but, through illness, not concluded till the 28th of September. From this it will be seen that a temporary provision for the wants of the church at Clarence has been made by Dr. Prince's acceptance of the request which he had received, as we had learned previously, to take the overnight of it for the present.

I know not how to address you: my heart is overwhelmed within me. From communications recently forwarded to you, ere this, you will have received intelligence conveying the cause of the distress and agony under which my soul is writhing. I would not repine, for the Lord has done it. Yes, it is the Lord, let him do as seemeth him best. I trust I can say, "Thy will be done," although the desire of my eyes has been taken away as it were with a stroke—cut off in the midst of his days, in the full vigour and bloom of health—inured to the climate, labouring with all diligence, devotedness, and most encouraging prospects amongst the dear people of his charge, and widely expanding his increasing efforts for the perishing heathen around, and the schools under his care, in which he was most deeply interested. Oh, sir, pray for me! I need your fervent supplications for a perfect submission and resignation to the will of our all-wise God. Your prayers have been, and I trust will continue to be, poured forth on behalf of the bereaved church, that soon another faithful servant of the cross may be raised up to fill the place of that devoted and laborious one who has entered into his rest, having accomplished the work his heavenly Master assigned him, and he is now enjoying the full reward of his labours in that land where there shall be no more sickness, pain, or death; where no more fatigue, no more distress, shall trouble his blissful spirit, but where he shall be for ever before the throne of God, serving him day and night in his temple, with all those who through faith and patience are now inheriting the promises.

September 28. Sickness has prevented my finishing this letter earlier. I was taken with fever the day I commenced writing you. I

have since attempted to accomplish it, but in vain, until now. I am still weak, and increasingly feel that which God alone can heal. I did purpose returning to England at the close of this year, had a favourable opportunity presented itself, but am advised by the brethren to remain till the commencement of next year, as it will be better for my health to land in the spring. Although I have been called to partake copiously of the cup of affliction in Africa, and am now called to mourn and to endure the loss of one of the best of husbands, for whose life I could willingly have yielded up my own, yet I bless my God he ever put it into my heart to come to Africa, and that my late dear husband was honoured so long to labour for his Lord and Master, and that he laboured not in vain in bringing many of the benighted sons and daughters of Africa into the glorious light of the ever blessed gospel. Dr. Prince has taken the oversight of the dear people till they have another pastor, which I trust will not be long first. They need constant shepherding. Miss Vitou is still with me, and will continue so till I leave. The schools are being carried on as usual. Miss Vitou in the British school, assisted by Mr. Richards (one of the two teachers my dear husband was training, purposing to employ them amongst the natives in the coming year), Mrs. Johnson is in the infant school, which Mr. Sturgeon had just commenced. I am still suffering from pain in my head. You will excuse my saying more, as I feel quite inadequate to it. I trust to be enabled to reach my native land in the spring, and communicate all intelligence. Miss Vitou is slightly indisposed at present; Mrs. Prince is better; Dr. Prince is quite well; Mr. Duckett is better, though he

is still very ill; Mrs. Duckett and child quite well. News from the continent states that Mr. and Mrs. Newbegin have been very ill, but are recovering. The remainder of our little band, I believe, are well. The Lord has been very gracious unto me hitherto, and a very present help have I experienced my God

to be in time of trouble; but I need, dear sir, and crave your prayers for strength of body and strength of mind, that I may not dishonour my God, and grieve his Holy Spirit by repining, but that I may be enabled to glorify his holy name by an entire submission to his all-righteous will.

BIMBIA.

JUBILEE.

On a part of the continent immediately opposite to Fernando Po, our brethren Clarke, Merrick, and Newbegin, with their coadjutors, have fixed on a spot of ground on which to locate themselves as the centre of future operations. It is to be named Jubilee. The following account of their procedure is contained in a letter from Mr. Clarke, part of which was written at the end of July, and part on the 5th of August:—

At this place brother Newbegin's house is nearly finished, and in two weeks more he hopes to reside in it. The iron house is now up, but not quite finished, and will make a strong store, but is not fit for a dwelling house. Mr. and Mrs. Williams have a house near to the doctor, and with out-houses and garden, the outer point on first lot is occupied. The second is intended for my residence, but first I wish to see a place of worship erected out of the lumber of the former old building. Third lot is for the captain, if he chooses to build. The fourth is where I now reside. In my yard Mr. and Mrs. Byl, and Mr. and Mrs. Philips, and my Fernandian boys, two in number, reside. I am enlarging the house to get store room, and a place for the 'Mpongnie lad, who is to be baptized on the first of August. Near us, on the same lot, Mr. and Mrs. Trusty have their little house, but are yet residing in a corner of the old chapel. Lot fifth is brother Merrick's house and outhouses. The old matted chapel is upon this lot, and the houses of brother Merrick's interpreters. Lot sixth is Mr. Duckett's house and outhouses, and lot seventh is brother Fuller's. His framed house is not yet finished, but I am giving him boards to finish it without delay. My object is to get all the lumber quickly wrought up, and do as much good to all the brethren, to render them comfortable as I am able. In the end, if I need help for my house, I shall not be refused it. But I wish those who have been longest here first served, and a good place of worship speedily erected. I enclose a rough plan of Jubilee, intended only to help you to understand my history of the lots. I make no pretensions to accuracy in the form or size: a general idea is all I design to give you. I hope, too, an idea of the districts round will not be unprofitable. For the 140 districts I am indebted to brother Merrick, and at all these the Isubu language is spoken. I have

been only to Fo, on the one hand; 'Mbopi, on the mountain, and to Ganggi and Munggo, on the north-east. Brother Merrick has travelled here far more extensively. The figures go not to show the exact places where the districts lie, but as near to them as our information enables us to come.

In the Diwalla district, brother Merrick has been to Yabgang. Brother Saker, and others of us, have been to Bassa, Soroko, Maso, Bariba (brother Saker did not accompany us to these three or four), Jibarri, Hickory, and the towns upon the Diwalla district. We hope now to go far beyond our former limits, and pray God to grant us to see some fruit from our labours in his holy and blessed work.

BAPTISM.

August 5th. On the first of August we had a good day at Jubilee. We baptized, in our little landing-place, Samuel Wilson, an 'Mpongnie from Cape Lopez. He was brought to God by the preaching of Mr. Wilson at Gaboon River; and left for Fernando Po when he thought the French would drive away his friend. He was afraid of his heathen parent forcing him back to Cape Lopez, to see only the superstition and the horrors of heathenism. We intimated the new thing at Bimbia to King William, and he was willing it should be on his sand-beach, but on the morning of the day, when we sent to put up the tent, some folly got hold of him, and he sent to ask Matthews and Lynalager (both in their vessels here), if it would be right to allow us to baptize there. They mistook, and thought he asked if it would be right for Mr. Merrick to baptise him! and sent in reply, that they thought him very unfit for such a thing, but that if Mr. Merrick thought differently, he could do as he pleased. We, hearing of this, were sorry, and sent quietly to say that we would have the baptism

on our own ground. Many attended, all was quiet, the day was fine, and brother Merrick spoke in Isabu to such as did not understand English. I felt the season solemn and affecting. This is not a first convert here, but he is a convert from African idolatry and superstition. We are not the honoured instruments of his conversion. Shall we rejoice the less over him for this? We are not fit to joy with the angels of God over sinners repenting, if this be our selfish state of mind. We met at eleven o'clock, A.M., to hold a first of August meeting, and had a delightful day. Eleven speakers. Meeting lasted four and a half hours. I hope brother Merrick will send you the report of it. An anti-slavery society was begun, and twenty-eight members now set their faces against slavery in this slave land. A prayer-meeting was held at night as usual. On being invited to take the pastoral care of the mission church upon me, I sought the aid of brother Merrick to be co-pastor with me. The church unanimously agreed, and on the 29th of July we were both chosen as pastors of the church here. We have not yet arranged for deacons; that will come in its proper order. We reckon as members of the church here the following:—

1. Joseph Merrick.
2. Elizabeth Merrick.
3. John Clarke.
4. Margaret Clarke.
5. Angus Duckett.
6. Ann Duckett.
7. Alexander Fuller.
8. Emily Fuller.

9. Joseph Fuller.
10. William Trusty.
11. Charlotte Trusty.
12. William Philips.
13. Amelia Philips.
14. George Williams.
15. Catherine Williams.
16. John Williams.
17. Leendert Byl.
18. Isabella Byl.
19. William Newbegin.
20. Elizabeth Newbegin.
21. William White.
22. Amey White.
23. Samuel Wilson.

Some of these have not yet had their dismissal from the church at Clarence, and several others, as Peter Nicolls and J. W. Christian, have not been put down, as it is not yet settled to what station we shall send them. We have some thoughts of sending Mr. Johnson from the Dove, to help Mr. Saker; Mr. Christian to assist in a school and with the building at Bell's Town; and in the dry season I hope to spend a month there, to go to Wuri, Abo, &c., and do all to help brother Saker which lies in my power.

I do all I dare attempt, but would attempt more in the rainy season if it were not for the spasmodic complaint in my collar, which sometimes puts me to many hours of dreadful suffering, and leaves me weak and useless for weeks. Dear brother Philips spoke nobly on the 1st of August, and on the Monday night, 3rd of August, he was taken with dreadful inflammation. He is still in danger.

WEST INDIES.

BAHAMAS.

These islands have been visited by the yellow fever, which has hurried away many, the greater part of whom have been white people; "but, blessed be God," says Mr. Capern, "we have all thus far been preserved. We have also been most mercifully dealt with in that we were not visited by the dreadful hurricanes which have so seriously afflicted Cuba, and done such damages along the whole coast of America, from Florida to Newfoundland."

On the 1st of November, Mr. Capern had the pleasure of baptizing twenty-eight persons at Nassau, a selection from many candidates. He adds:—

There is one thing, dear sir, connected with this station, which is, in my mind, like the bow of promise to it; it is the excellent character of the native teachers. They have fulfilled every expectation which I formed of them when I first took them up, and I feel sure that, under kind and careful direction,

they will prove valuable auxiliaries, and the out-land churches must at some future time be under their care. They have all of them a fair share of natural ability and of manly independence. They have, too, which is the greatest consideration, a high regard for moral character, and feel that none but those

who bear the image of the great Redeemer are eligible for a place in his church. By kindness, and making them only of due consideration, or by acting in the spirit of the precept, "condescend to men of low estate," you can secure un murmuring and unreluctant attention to your wishes.

I should have mentioned, when speaking of the sabbath schools, the marked liberality of the Bahama Bible Society, in granting to our

schools on the out-islands one hundred testaments, and a dozen bibles to each of our schools on New Providence. This generous vote, added to the grant of the parent society, which I mentioned to you in my letter of July 13, makes us rich in our possessions of the word of life. May God fulfil the largest desires of the benevolent granters, and cause all those who read experimentally to know that "the law of the Lord is perfect, converting the soul."

JAMAICA.

DEATH OF MR. DUTTON.

Another of our Jamaica brethren—one of the most active—has been removed, and that just as he was about to enter on a new and promising scene of labour. It had been arranged that Mr. Dutton should succeed Mr. Hewitt at Jericho; but on Saturday, November 14th, he was taken ill, and on Thursday, the 19th, at a quarter past seven in the evening, he ceased to breathe. Mr. Clark of Brown's Town says:—

You will be gratified to hear that the gospel he so faithfully preached to others supported and cheered him in his dying moments. He from the first thought the sickness would be unto death, and was fully prepared for the event. His last words were, "Hallelujah to the Lamb." We watched him dying, and felt not a little gratified that his passage to the other world was as calm and peaceful as it could be. What these

repeated afflictions are for is well known to our heavenly Father, to our minds they are dark and mysterious. We find, however, consolation from the fact that "the Lord reigneth, and must do the thing that is right."

You will not, I am sure, forget the widow and the dear fatherless children; their bereaved condition should awaken for them the tenderest sympathies.

STATE OF JAMAICA.

A well-informed missionary on this island says, "We have now fine seasons, but twelve months must elapse, at least, before we recover from the drought. Public feeling is now running strongly against immigration. We are not likely to have any more of it. The Coolies do not answer. Parish meetings are every where being held to demand a reduction of taxes and expenditure. We expect our new governor by next packet: he has the character of being a liberal man, and it is hoped will prove a good governor. Unless we speedily have a change for the better, Jamaica will beyond doubt at last be ruined. There is little money in circulation; business is almost at a stand still; wages are low and work scarce. We want capital and energy; then we need not fear competition with the slaveholders of Cuba or Brazil."

THE DEPUTATION TO JAMAICA.

A letter has been received from Mr. Angus, dated Atlantic Ocean, near Barbadoes, Nov. 21, from which we learn that he and his colleague were at that time in good health, and that their voyage thus far had been one "of much mercy and much pleasure." Their principal inconveniences were those indicated by the fact that the thermometer stood at 82° in the shade!

HOME PROCEEDINGS.

The earnest desire of the Committee to find a suitable successor for our deceased brother Francies, in Haiti, has, we trust, been realized in Mr. W. H. Webley, a son of the pastor of the baptist church at Bradford, Wilts, whose studies at Bristol have recently been completed. He was set apart to the work on the 19th of November, at King Street Chapel, Bristol, when he was commended to the divine protection and blessing by his father, Mr. Winter, and Mr. Gotch; Mr. Crisp giving a solemn charge to the young minister, and Mr. Davis addressing the assembly, which is said to have consisted of more than two thousand persons.

Mr. and Mrs. Webley have been for some days in London, waiting for the sailing of the vessel, the "Walter Scott," Captain Lock, which has been unexpectedly delayed, and before this meets the eye of the reader will be, we hope, on their way to St. Domingo.

SHOULDHAM STREET, PADDINGTON.

On Tuesday evening, November 10th, 1846, a meeting was held in Shouldham Street Chapel, near the Edgware Road, for the purpose of forming an auxiliary to the Baptist Missionary Society, John Penny, Esq., in the chair. The meeting was addressed by Messrs. W. A. Blake, the minister of the chapel, J. Barns, D.D., of New Church Street,

Eustace Carey late missionary to India, Owen Clarke, of Vernon Chapel, Pentonville, R. W. Overbury, of Eagle Street, and J. Sharp, the pastor of a coloured church in the United States.

Though this was the first meeting ever held in the chapel for missionary purposes, it was well attended.

FOREIGN LETTERS RECEIVED.

AFRICA ...	BIBBIA	Clarke, J.	July 30, August 5, 8, & 19
		Merrick, J.	August 5.
		Newbegin, W. ...	August 7 and 20.
CLARENCE		Clarke, J.	August 31, Sept. 4 & 9.
		Milbourn, T.	August 28.
		Prince, G. K.	August 5 (& ors.), August 17, Sept. 1 (2 letters).
		Sturgeon, S.	August 27, Sept. 23.
AMERICA	NEWBURGH	Littlewood, W. ...	October —.
ASIA	BENARES	Small, G.	October 21.
	CALCUTTA	Thomas, J.	October 7 and 8.
	COLOMBO	Davies, J., &	} October 22.
		Lewis, C. B.	
KANDY		Dawson, C. C.	October 14.
		Do., & Allen, J. ...	October —.
MADRAS		Seymour, S. J.	October 12.
MONGHIE		Parsons, J.	July 1 to Sept. 12.
PATNA		Beddy, H.	October 16.
BAHAMAS	NASSAU	Capern, H.	November 12 & 13.
BRITANNY	MORLAIX	Jenkins, J.	December 4.
HAITI	JACMEL	Francies, A.	October 23, November 9.
		Harris, M.	October 23.
HONDURAS	BELIZE	Buttfield, J. P. ...	October 19.
		Henderson, A.	October 20.
		Kingdon, J.	October 20.

JAMAICA	ANNA TOWN BAY	Lloyd, W.	October 20.
	BROWN'S TOWN	Clark, J.	October 21.
	CALABAR	Tinson, J.	October 21.
	FALMOUTH	Abbott, T. F.	October 9.
	MOUNT CAREY	Dendy, W.	November 5.
	ST. ANN'S BAY ...	Millard, B.	November 4.
	SPANISH TOWN	Phillippo, J. M.	October 23.
	STEWART TOWN	Dexter, B. B.	October 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	October 21.

TO CORRESPONDENTS IN FOREIGN LANDS.

Some of our brethren at distant stations have probably observed that the Herald seldom contains extracts from their letters. This very generally arises from a cause to which we beg their attention. Some communications which are apparently interesting, especially from hot countries, it is often found difficult or even impossible to decipher. In their anxiety to avoid putting the Society to unnecessary expense, our friends often use very thin paper; their ink also is sometimes deficient in blackness; and in either case, if the penmanship be not very careful, though the general scope of the communication may be ascertained, parts of sentences and proper names are frequently illegible. Letters intended for the printer should never be crossed, nor should the writing be very close. Many years ago, we remember a letter arriving from a missionary now deceased, consisting of four pages folio, which were all crossed. The secretary laid it on the table, but declared that he could not read it. A younger member of the Committee, whose eyesight was remarkably strong, undertook the task, but after looking at it some time found himself baffled, and gave up the undertaking. The letter was on a subject in which the writer was deeply interested—a vindication of the propriety of his conduct in a case in which it had been impeached—but, though it must have taken him some hours to write, it never was read by any person.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

- Friends connected with George Street Chapel, Plymouth, for a box of clothing, &c., for *Rev. J. Clarke, Western Africa*;
- Friends at Kingsbridge, for a parcel of clothing, for the same;
- Miss Roswell, Bermondsey, for a parcel of clothing, for the same;
- Mrs. Sewell, Halstead, for two parcels of magazines, &c.;
- Mrs. J. L. Angas, Newcastle, for a parcel of school books, for *Mrs. W. Knibb*;
- Mr. D. Wells, Drury Lane, for a parcel of magazines;
- A lady, by Mrs. Russell, Broughton, for a box of trinkets, for *Western Africa*.

Extract of Letter from Rev. H. Capern, dated Nassau, November 13, 1846.

"We have received the box of clothing, &c., for our schools, kindly given by Mrs. Clement and Miss Sargeant, for which we desire to tender them our best thanks. Such assistance is valuable not only in aiding our funds, but in attracting and encouraging the children to the school. We should be most happy if other friends to the young in distant isles would lay us under the same tribute, though poor it be, which we so gladly and willingly pay to the benevolent ladies whose kind consideration of us we hereby acknowledge, and who have more than once stretched out a friendly hand to us."

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
November, 1846.*

Annual Subscription.	£	s.	d.	HAMPSHIRE.	£	s.	d.	Contributions	£	s.	d.
Thorton, Miss S.....	1	1	0	Andover—				Do., Sunday School	5	0	0
Donations.				Collection	3	1	6				
A. K. Z.....	5	0	0	Contributions	32	10	0	OXFORDSHIRE.			
Alexander, G. W., Esq.,				Ashby—				Bloxham	0	5	0
by Jos. Tritton, Esq.,				Collection	1	8	0				
for <i>Bapt. Schools</i>	25	0	0	Beaulieu Rails—				SOMERSETSHIRE.			
Bible Translation So-				Collection	2	2	0	Bristol, on account, by			
cety, for Translations	500	0	0	Contribution	1	1	0	Robert Leonard, Esq.	34	7	3
Burfield, Mrs., for Ja-				Brookenhurst—							
maica <i>Special Fund</i> ...	3	2	0	Collection, by Sunday				SUFFOLK.			
				School	1	0	0	A Suffolk Farmer.....	1	0	0
Legacies.				Longparish—				Bardwell—			
Knight, Mrs. E., late of				Collection	0	16	0	Collection	1	13	6
Rumgate, by Samuel				Contributions	1	0	0	Contributions, for			
Sidley, Esq.	19	19	0	Lymington—				<i>Dove</i>	0	14	0
Mitchell, W. W., Esq.,				Collection	7	14	0	Bildestone—			
late of Teignmouth.	2368	16	10	Contributions	3	0	0	Collection	2	2	2
				Do., for <i>Africa</i>	8	0	6	Bury St. Edmunds—			
				Do., <i>Juvenile Society</i>	10	9	8	Collections.....	17	4	2
				Do., Sunday School	9	14	4	Proceeds of Lectures	5	18	0
				Do., do., for <i>Dove</i> ...	1	19	0	Contributions	10	0	4
LONDON AUXILIARIES.				Millford—				Do., Sunday and			
Brixton Hill, Salem				Collection	1	1	0	Day School Asso-			
Chapel.....	8	0	7	Newport, I. W.—				ciation.....	5	7	0
Devonshire Square—				Collection	11	10	2	Eye—			
Collection after ser-				Contributions	8	10	7	Collections.....	4	4	5
mons by Rev. J. H.				Wellow, I. W.—				Contributions	8	14	3
Hinton, instead of				Collection	0	17	7	Do., Sunday School			
the Annual Meeting				Contributions	1	4	4	and Bible Class...	2	3	3
of the Auxiliary ...	30	6	0	Whitechurch—				Grandisburgh—			
				Collection	4	14	7	Collection	3	9	5
				Contributions	12	15	7	Horham			
BUCKINGHAMSHIRE.				Do., Sunday School	1	8	6	Collection	1	11	9
Chester—				Winchester—				Contributions	5	0	0
Collection (part)	7	15	6	Contributions	1	12	7	Do., Sunday School	0	1	10
Contributions	16	1	6	Yarmouth, I. W.—				Ipswich—			
				Collection	1	0	0	Collection, Public			
DERBYSHIRE.								Meeting, Stoke...	8	14	9
Loxley—				HERTFORDSHIRE.				Stoke Green—			
Collection	2	5	7	Boxmoor—				Collection	10	10	0
				Collections.....	4	12	8	Contributions	15	8	6
DEVONSHIRE.				Contributions	5	15	6	Otley—			
Bideford—				Do., Sunday School	1	11	4	Collection	2	13	7
Collection	4	9	2	Chipperfield—				Stradbroke—			
Contributions	17	9	6	Collection	4	0	0	Collection	3	1	0
Bovey Tracey—				St. Albans—				Contributions	1	19	0
Collection	3	4	6	Proceeds of Lecture...	2	15	6				
Contributions	4	12	2	Tring—							
Do., Sunday School	0	14	4	West End Sunday				Acknowledged before,			
Brixham—				School	1	4	8	and expenses.....	67	5	6
Contributions	4	4	2								
Proceeds of Lecture				KENT.							
(additional)	0	3	9	Sevenoaks—				SUSSEX.			
Chudleigh—				Collection (part)	12	4	0	Brighton—			
Reese, W., Esq.	20	0	0	Contributions	20	16	4	A Friend	10	0	0
Do., for Cryton	8	0	0	Do., Down.....	0	14	6	Handcross—			
				Tunbridge—				Collection after Ser-			
GLoucestershire.				Wibmer, Mr. L. M....	0	10	0	mon by Mr. C. R.			
Cirencester—				Woolwich—				Thatcher	2	15	0
Collection	3	18	7	Queen Street and				Hastings.....	1	19	7
Contributions	2	13	5	Enon Chapel Sunday							
Do., Sunday School,				Schools	1	1	7	WILTSHIRE.			
for <i>Dove</i>	0	3	6	Wrotham—				North Bradley—			
Catstree—				Tomlyn, Mr. L.....	5	0	0	Sunday School	1	0	0
Contributions	1	3	0								
Teatonsbury—				NORTHAMPTONSHIRE.				WORCESTERSHIRE.			
Collections.....	22	1	8	Clipstone—				Blockley—			
Contributions	3	9	11	Collection	12	8	6	Collections.....	8	2	4
Do., <i>Juvenile</i>	1	11	0					Contributions	3	16	1
Do., for <i>Native</i>				NOTTINGHAMSHIRE.				Do., Sunday School	3	10	3
School	3	17	6	Nottingham—				Do., do., Draycott...	0	15	7
				Collections.....	25	1	3				

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

FEBRUARY, 1847.

PASTORAL CONFERENCES.

EVERY faithful minister of Christ's holy gospel has passed through seasons when he would have been most thankful for a true-hearted friend to whom he might freely unbosom his soul, in reference to the arduous and awfully responsible work in which he is engaged. Even in his brightest days, the servant of God is often weighed down and overcome by incessant anxiety. Now his faith gains a little strength, and he is encouraged by the hope that God is about to bless his labours to the salvation of his hearers; then his faith falters and dies within him. At times the word goes forth from his lips attended with unwonted power; anon, he is with the church, and stands before the world, when the heavens are as brass over his head, and the earth as iron under his feet. He repeats his testimony in private and in public, improves every opportunity to stand as a witness for God, changes his mode of address, varies the burden of his message, presents the word of God with every conceivable attraction, and yet without apparent effect. Within the church, it may be, discord breaks in. Spite of his most strenuous exertions, parties are formed, bad feelings are stirred up, and the hearts of brethren part asunder. He is tempted to leave the flock over which the Holy Ghost has made him overseer, and to seek one less wayward and unruly, where his labours may be more successful, or at all events less painfully trying. But, in accordance with what he believes to be the claim of duty, he determines, in the strength of God, to meet the worst with a firm nerve and steady eye. In such

seasons of difficulty and discouragement, who has not longed to unbosom his cares to some affectionate and faithful ministerial brother? Who has not returned from a short conference with such, refreshed in mind, and nerved with new spirit for the toil; prepared more vigorously than ever to grapple with difficulties; and, after patient perseverance in well-doing, has happily found the comforting truth of that promise, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Good at all times as such intercourse must be, where there is mutual confidence enough to ensure the expression of genuine feeling and honest sentiments,—we think it would be specially seasonable *now* in reference to the existing state of religion in our churches. Suppose that a fraternal meeting of the pastors of a neighbourhood were convened at the residence of one distinguished for his influence, his experience, or his endowments, for friendly conference; where, after pouring out their souls to God in confession and petition, they should freely unfold to each other their pastoral perplexities and discouragements, soliciting the benefit of mutual counsel, and receiving the comfort of mutual sympathy, we are persuaded that unspeakable advantage would immediately ensue. The meeting, felt to be special in its character, would doubtless be preceded by a course of preparatory self-discipline,—by much serious reflection, inward scrutiny, earnest prayer, and would be approached in a spirit that would bring with it a certain blessing, even if the conference itself were, in any sense, a failure.

There would be the aged man, who has laboured in the Lord's vineyard for half a century; there, the young pastor, unused to trial, confident in the success that shall attend a faithful statement of truth and duty; there, the man of many sorrows, who, in acquitting his soul before God, has preached truths unwelcome to the sinner's ear, and excited the bad passions of hypocritical professors, whose utmost efforts are put forth to diminish his influence, to blight his peace of mind, and it may be even, if possible, to ruin his reputation. And there, too, would be a man, whose blandness of manner and gentleness of disposition have preserved him from giving offence, but whose heart has been riven by the painful bitterness of contending factions in what should be the brotherhood of saints, or by the distressing fall of some who occupied a prominent position in the church, and whose apostasy has made religion a by-word of the scoffer, and impaired the influence, as well as destroyed the happiness, of the men who love Zion. Whatever variety of sorrow and heart-piercing trial might be brought to

view in thus drawing aside the veil of pastoral experiences, we believe there would be found also a sufficient amount of wisdom, piety, and deep religious feeling, to ensure the impartation of the best counsel, the comfort of manifested sympathy, the encouragement of judicious aid, and the combined influence of mutual confidence and affection.

Brethren in the ministry, ascertain for yourselves the benefit of pastoral conferences.

POIMEN.

THE WORK OF THE HOLY SPIRIT.

“Not by might, nor by power; but by my Spirit, saith the Lord of Hosts.”

ZERUBBABEL had been called, in the providence, and by the direct command of God, to a work of the most arduous kind; namely, the restoration of the ancient Temple, and the revival of true religion among the Jews. The mighty efforts which were requisite for the accomplishment of these objects, he was encouraged to make by the assurance that his success would be proportionately great. A preliminary message was sent for the purpose of guiding, controlling, and comforting him. It was to form his motto; and to be remembered alike in seed-time and in harvest; when he was putting forth effort, and when realizing success. It was this: “Not by might, nor by power; but by my Spirit, saith the Lord of Hosts.”

To those who are now sincerely desirous of promoting the revival of true piety, and willing to employ all the energy requisite for the attainment of so delightful a result, comes the message, armed with the same authority. To such their heavenly Father is, in effect, saying, “When you have thought, and said, and done all which my cause demands, and when your efforts are crowned, as assuredly they will at length be, with success, that blessing will have been secured, not by might, nor by power, but by my Spirit.”

There is a connexion of the most intimate kind between the doctrine of spiritual influence, and a real revival of religion. The former must be properly understood and duly felt, in order to the attainment of the latter. The blessed God will never honour those who dishonour his Holy Spirit. The most eminently successful labourers in the church, in every age, have been distinguished, not so much by superiority of mental power or attainment, as by a constraining sense of their entire dependence upon the Spirit of God. Whatever tends to draw increased attention, at the present time, to the work of the Holy Spirit in the advancement of true religion, forms a benefit conferred on the Christian church. Under the influence of strong convictions on this subject, the following thoughts are offered, upon a text, the great truth of which has been not only neglected on the one hand, but greatly misunderstood, or perverted, on the other.

Two or three negative suggestions will first be offered, with a view to the removal of what we deem popular misconceptions regarding the work of the Holy Spirit.

It is not the office of that gracious Being to impart *power* to man. The statement under consideration does not affirm that there is no might nor power ; but, on the contrary, *strongly implies that they exist, and are exerted*. In perfect keeping with this sentiment, is the general tenor of God's Word. We cannot but regard it as unscriptural to affirm, that the Holy Spirit *enables* sinners to repent of sin and to believe the Gospel.

Power has been well defined, "The possession of means;" and these, in relation to all that God requires at his hands, man naturally possesses. He who can believe any other testimony, can believe that Jesus Christ came into the world to save sinners. He who can love his children, can love God. He who believes the Gospel can labour to make it known. Men are blamed for the neglect of these duties, which they could not reasonably or justly be, if power were absent. To enable man to do his duty is not the special work of the Holy Spirit in the revival of religion. If it be said, in reply, that all light, all natural faculties, are bestowed by Him, the sentiment is one in which we fully agree ; but it is also one which has no bearing on the present question. We are not denying that He gives to men in general all the intellectual powers which they possess ; but we do deny that he gives another kind, or larger measure of power to those who are the subjects of his gracious work ; thus enabling them to do the will of God.

Neither does the Holy Spirit impart energy to the Word of God. That Word is always quick and powerful. "The law of the Lord is perfect, converting the soul," &c., Psalm xix. 7, 8. We deem it a wretched libel, to call the Bible, as some good people are in the habit of doing, "a dead letter, unless the Holy Spirit give it energy." When that truth sanctifies and saves the soul, it is not that the Holy Spirit gives it more power than in other cases ; but that he secures its reception and use. Imagine two patients in precisely the same kind and stage of disease, attended by one physician, who prescribes to both the same remedy. The one is persuaded to receive it, and recovers ; the other refuses it, and dies. No one could deem it correct to affirm that the physician had rendered the medicine effectual in the former case. And with as little of propriety can a similar statement be made in relation to the work of the Holy Spirit and the Book of God.

Neither is there anything in the work of the Holy Spirit, which is designed, or adapted, to supersede the use of means. By the agency of these He always acts, both in the season of conversion, and in every subsequent stage of the Christian's career. If the Holy Ghost be sent down from heaven, it is in connexion with the preaching of the Gospel. 1 Peter i. 12. It is as foolish and profane to wait for the out-pouring of the Holy Spirit, whilst we neglect the use of appropriate means, as it would be to expect, in answer to prayer, an abundant harvest from ground which had never been sown.

Neither, in the last place, does the Holy Spirit *compel* men to become Christians, or Christians to become eminently pious. Man is not a mere machine ; neither is he treated as if he were, by the Spirit of God. In regard to the operations of Divine grace man is active, not passive ; *consentient*, not *compelled*. The force of the Holy Spirit is

that of moral influence; his power is the power of persuasion; his resistlessness is the resistlessness of love.

And yet the Holy Spirit is spoken of in the Bible, and must be acknowledged and adored by real Christians, as the Author of all that is good in fallen man. Perish the thought that would tend to rob Him of one particle of glory due to his Holy Name! The statement before us is most conclusive. Whatever of piety there may be in the human breast; whatever of success may be achieved by the church, it is "not by might" (though it exists), "nor by power" (though it have been resolutely exerted); "but by *my Spirit*, saith the Lord of Hosts." What, then, is really the work of that gracious Being in the advancement of religion? We reply—

It is His to incline the sinner's heart to receive the testimony of God. We take, as a specimen of the way in which sinners are brought to God, the beautiful and instructive history of Lydia, Acts xvi. 13—15. Truth was presented to her mind. So, in all probability, it had been before, but without effect; simply because she had never considered it, never given it entrance, never allowed it to exert its legitimate influence. But now "the Lord *opened the heart* of Lydia, *that she attended to the things spoken.*" We find her, in consequence of this, ere long, a professed believer in the Lord Jesus Christ.

Thus, although the instrumentality may differ, is conversion always effected. But for the unsought influence of His grace, men would not hearken to the Word of God, or yield themselves to him. The preaching of the word, however plain, faithful, affectionate, and powerful it may be, will prove useless unless the Spirit of God inclines men to believe and obey the testimony. The most persuasive entreaties of pious relatives will fail to produce feeling in the breasts of ungodly children and friends, if the Spirit open not the heart to conviction and faith. Thus only will man's aversion from what is good be removed; thus only will he be induced to employ his natural faculties according to the will of God.

In proportion to the abundance with which spiritual influences are poured from on high, will be the number of conversions to God. "Until the Spirit be poured from on high," the wilderness will not be transformed into a fruitful field.

We may next look at the work of the Holy Spirit in relation to the church itself. He is its President; the Vicegerent of Jesus Christ, its Lord and Head. Departing from his people, for the furtherance of their welfare, the Saviour promised to send as his representative "the Holy Ghost, the Comforter." It is the office of this Sacred Being to enlighten yet more and more the souls into which he has already poured the beams of heavenly day. He takes the things that are Christ's, and reveals them unto us. He leads us by degrees into all truth. He carries on the work of grace within the soul, and adorns it with all those moral excellencies which, from their source, are called the graces of the Spirit. Love, joy, peace, meekness, gentleness, patience, faith, all are produced and fostered by His gracious influence. He, moreover, consoles the people of Christ, imparting to them those heavenly comforts which were promised by their Lord. All the light which rests upon the church emanates from Him. Thus it is that He renders

it beautiful and attractive. Thus it is that religion is revived and prospered, whether in the heart, the family, or the church. Thus men are led to admire the beauty of holiness, and to say to the people of Christ, We will go with you, for we perceive that God is with you. Christians become eminently holy in proportion as they walk in the Spirit. The amount of prosperity realized at any time by the church is exactly proportioned to that of His influences poured out. Hence, whatever the means employed for the revival of religion, the result is "not by might, nor by power, but by my Spirit, saith the Lord."

The exertion of the Spirit's power is secured by prayer. In relation to His first operations upon the sinful heart, we cannot doubt but that the prayers of pious friends, and of the church of God, have often procured that boon for those who had never desired it for themselves. But in the church itself, the Spirit does not exert a more than commonly powerful influence without the intervention of humble, fervent prayer on the part of its members. For all these things, He will be inquired of by the house of Israel to do them. But never is such prayer in vain. The memorable promise of our Lord was given with a special reference to this very boon. *"Ask, and it shall be given you,"* &c., Luke xi. 9—13. All such prayers form a deliberate admission that the good which is desired must be, not by might, nor by power, but by the Spirit.

And in the entire work which He performs, this Divine Being acts as the Spirit of Love. He feels a high complacency in every part of the economy of grace which is committed to him. He is influenced by love to Christ, John xvi. 14; to the souls of men, and hence is called a free, or *liberal* Spirit, Psalm li. 12; and to holiness, as that which forms the very image of God, and the object of his own ineffable complacency. All revived religion bears the impress of this Holy Being; and hence is to be ascribed, not to might, nor to power, but to His grace alone.

The subject should lead us to

Admire the condescending grace of the Holy Spirit. Amazing, that such a Being will exert such an influence, and with a result so glorious, upon sinful creatures like ourselves! Blessed be His holy name for ever.

Take encouragement to use much effort and prayer for the revival of true religion. This is the posture which ensures success. A very few may originate a better state of things in any church, if their spirit and conduct be such as to bring down Divine influence on the community. 2 Chron. xiv. 11.

Cultivate like-mindedness with Him in love to Christ, to souls, and to holiness, lest He should be grieved with us, and retire from us; and, on the other hand, that we may be prepared for his gracious working.

Feel that we are nothing, and that He is all in all in the triumphs of his church. "We get not the land in possession by our own sword, neither does our own arm save us; but thy right hand, and thine arm, and the light of thy countenance, because thou hast a favour unto us," Psalm xiv. 3—5.

Sinners cannot truly charge their impenitence, nor saints their deadness, on the Spirit of God; neither can the most diligent Christian,

nor the most successful labourer, take credit to himself for what he is, or what he does; for (and in this line we write the essence of sound theology), ALL EVIL IS FROM THE CREATURE, AND ALL GOOD FROM THE SPIRIT OF GOD.

H.

TRANSITORY GOOD.

THERE never was an earthly dream
Of beauty and delight,
That mingled not too soon with clouds,
As sun-rays with the night;
That faded not from that fond heart
Where once it loved to stay,
And left that heart more desolate
For having felt its away.

There never was a glad bright eye,
But it was dimmed by tears,
Caused by such griefs as ever dull
The sunshine of our years.
We look upon the sweetest flower,
'Tis withered soon, and gone;
We gaze upon a star, to find
But darkness where it shone.

There never was a noble heart,
A mind of worth and power,
That had not, in this changing world,
Plain misery for its dower;
The laurel on the brow hath hid
From many a careless eye,
The secret of the soul within,
Its blight and agony.

There never was—there cannot be
On earth a precious spring,
Whose waters to the fevered lip
Unfailing we may bring.
All changeth on this troubled shore,
Or passeth from the sight;
Oh! for that world where joy and peace
Reign as eternal light.

MEMOIRS OF CHRISTMAS EVANS.*

It is a striking fact in the history of mental development, that many of the men to whom science owes some of her most brilliant discoveries, and religion (under God) her most signal triumphs, have risen from stations of comparative, and in not a few instances of the greatest, obscurity. To see mind thus surmounting adverse circumstances, forcing its way through the most formidable difficulties—difficulties only serving to augment its ardour, its profound longing after what it dimly sees in the far distance, cannot but excite feelings of high admiration and respect. Christianity has not unfrequently elicited powers where, from external circumstances, they could scarcely have been supposed to exist, and elevated to positions of high importance and extensive usefulness, men who otherwise could probably never have risen much above the humble sphere in which their fathers had moved.

The annals of the church are replete with facts which fully substantiate this statement. Morrison, Carey, and Williams, are instances which clearly demonstrate it; and a similar proof, though in a somewhat different form, is furnished in the life of Christmas Evans. He owed everything to religion. Religion led him first to think, and gave expansiveness and vigour to those lofty powers which, in after life, so eminently distinguished him. Gravitation, which is ever at work, and affects every corner of the universe, what intellect can follow it in its fountains? Growth, whether animal or vegetable, what eye can arrest its perpetual development? Yet, more silent than gravitation, and stealthier than the constant growth of the forest, are the footsteps of the Christian religion, as she moves through the region of humanity, subjugating our entire nature to the will of heaven, and refining, expanding, and elevating our mental and moral powers. Nothing is so secret in its operation, and nothing is so potent.

The name of Christmas Evans will long be held in high esteem in the Principality, associated with commanding eloquence, and sincere devotedness to the cause of God. It was our privilege to know him, and that intimately, when in possession of his full powers and in the zenith of his popularity. Though years have rolled away since we last heard him, he is even now before our mind's eye; we see his tall and powerful frame, and seem to hear his thrilling tones, as he expatiates on the sublime achievements of the cross.

With no small degree of pleasure have we taken up Mr. Stephen's volume, but our pleasure has been strangely mixed with sadness. Scenes of other days, reminiscences of many with whom we once took sweet counsel, but who are now sleeping in the dust, have risen before us with such vividness as powerfully to impress us with the transitoriness of all things beneath the skies. "As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it

* MEMOIRS OF THE LATE CHRISTMAS EVANS, OF WALES. By DAVID REYS STEPHEN. Pp. 292. London: Aylott and Jones, Paternoster-row. 1847.

and it is gone, and the place thereof shall know it no more. But if we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him."

The volume before us will be read with great interest. It abounds with important details, *ex fontibus hauriti*. The papers left in Mr. Stephen's hands, and his own personal recollections, have empowered him to trace with much minuteness and accuracy the development of Christmas Evans's mind, the formation of his character, the course and influence of his ministry, and the varied events of his life. The reader, as he advances through the work, will find himself in company with a host of eminent and holy men—the brightest luminaries of the Principality, of whom the greater part have fallen asleep, but some are still active labourers in the Lord's vineyard. On some points, however, to which we shall presently refer, we could wish that Mr. Stephen had been a little more explicit and full. We are persuaded there are many still living who will feel that several facts might have been adduced, which would have thrown considerable additional light on various circumstances mentioned in the Memoirs.

Christmas Evans was born in the county of Cardigan, at a place called Esgairwen, in the parish of Llandysul, on Christmas-day, 1766. His father was in the humblest circumstances; his mother, however, was descended from a respectable family of freeholders. The father died when Christmas, the second son, was in the ninth year of his age, and left the family in a state of utter destitution. A maternal uncle, of the name of James Lewis, took Christmas into his service, engaging to support him for such labour on the farm as he might be able to perform. This Lewis seems to have been a man of the most vicious character—cruel, drunken, and selfish. He paid no attention whatever to his nephew's welfare, and his sole object evidently was to extort as much labour as possible from the poor fatherless youth. After remaining under this man's thralldom for six tedious years, Christmas went to a farm called Glanclettwr; he afterwards lived at Penyralltfawr, at Gwenallt, and Castell-hywel. Thus, in deep obscurity and poverty, did he spend his youth; but many of the most eminent men have been similarly circumstanced. Chamberlain, one of the most laborious and devoted missionaries that India ever saw, was, for years, a farm-servant; and not a few who now occupy stations of great prominence and usefulness, have had to pass through a sea of difficulties.

About his ninth year, Christmas Evans began to be exercised with the fear of death. "I was disturbed," he says, "by certain operations of mind, which, I believe, were not common, from my ninth year upwards. The fear of dying in an ungodly state especially affected me, and this apprehension clung to me till I was induced to rest upon Christ." In the sixteenth or seventeenth year of his age he united in fellowship with the Presbyterians at Llwynrhydowain, not far from the place of his birth. The pastor of this church, at the time, was the Rev. David Davies, of Castell-hywel, a man of great urbanity, considerable attainments, and distinguished abilities, but an Arian in principle. "Llwynrhydowain is a place of some note in connexion with Welsh Nonconformity. Originally Orthodox Presbyterian, it has gone through the usual stages of change and decline, and is now a congregation of

professed Unitarians.”* Before Christmas Evans united with this church he was unable to read, but religion made him thirst for knowledge. He and a few friends who had, about the same time, seen the value of their souls, bought bibles, and met for mutual instruction after the labours of the day, in the barn at Penyralltawr. He soon after commenced studying English, and Mr. Davies, his pastor, having been given to understand that he was anxious for improvement, took him in his school, where he remained for six months. Here he went through the Latin Grammar, but his deep poverty compelled him to leave. It was about this time that he lost his eye. The circumstances are thus detailed by Mr. Stephen:—“Six young men fell upon him unawares in the darkness of night, and beat him unmercifully; one of them, using a stick, struck him above the eye, which occasioned the loss of its sight. It is a great mistake that has gone abroad, which makes Christmas Evans a noted boxer; so far otherwise that, he says, ‘he never fought a battle in his life.’ Indeed,” continues his biographer, “he was by no means a man of great physical courage, he was too much a man of imagination; while his habits were the simplest, the least offensive, and the most yielding that can be conceived. On the night after this accident he had a dream,† in which the fearful scenes of the final judgment were represented to him; he saw the world in a blaze, and conceived that he enjoyed great confidence in calling out, ‘Jesus, save me!’ The Lord seemed to turn towards him, and to say, ‘It was thy intention to preach the Gospel, but now it is too late, the day of judgment is come.’ This he regarded as a reproof, for not having yielded to the strong promptings of his heart, to unfold the glad tidings of the Gospel. This vision of the night powerfully affected him. To be an ambassador for Christ was now his most ardent desire. There was, however, a kind of law in force, at Llwynrhydowain, that no member of the church should preach until he had received academical training. Of this law Mr. Davies, the pastor, was afterwards heard to complain, saying, it had deprived his church of the two greatest men it had ever produced, namely, Christmas Evans, and the Rev. David Davies, afterwards a minister at Mynydd-bach, near Swansea, eminent for his eloquence and zeal, the publisher of a useful edition of the Bible in Welsh, with brief notes appended to each chapter. These two young men commenced preaching within a week of each other.” During the early years of his ministry, Christmas Evans was frequently in a state of great mental distress respecting his condition in the sight of God. We fully agree with Mr. Stephen that this must be attributed, in a great measure, to the uncertain sound given by the ministry at

* Several Unitarian ministers in England have sprung from the neighbourhood of Llwynrhydowain. The defection of this ancient church has powerfully affected many other churches in the counties of Caermarthen and Cardigan.

† Christmas Evans continued a believer in dreams during his whole life. We remember him repeating a remarkable dream he had shortly after his settlement at Caerphilly; the dream had a reference to the revival which, at this time, took place under his ministry. He saw the glory of the Lord, like the Shekinah of old, resting above the pulpit; the splendour filled the whole chapel; powerful impressions were produced; angels were spectators of the scene; the very rustling of their wings could be heard!

Llwynrhydowain. Pelagianism, Arianism, and Socinianism, were, at this time, producing the most deleterious effects in the church. Happily, however, Christmas Evans had opportunities of hearing the Gospel from men who understood it in its magnificent amplitude, and sublime adaptation to the wants of perishing souls. Among those whom he now heard were the Revs. David Morris, Peter Williams, Jones, of Llangan, and T. Davies, of Neath. These were all men of great moral worth, and were eminently useful in their day.

The ministry of these servants of Christ furnished the young Presbyterian with clearer and more definite views of the economy of grace. During this period, he became acquainted with some members of the Baptist church at Llandysul, and to his intercourse with these simple Christians, he always referred with evident pleasure and thankfulness. "The richness of their scriptural knowledge strongly attracted his attention to the great doctrines of the gospel, and prepared him for the change in his convictions and position which soon ensued." His mind was first led to the importance of believers' baptism, by a person by the name of Amos, who had been a member at Llwynrhydowain, but had changed his views and united with the Baptist church at Aberduar. In his controversy with this old friend, he was so severely pressed, that he felt entirely beaten. This, however, at the time, he attributed to his ignorance; he therefore determined carefully to examine the Scriptures, and mark down every passage that mentioned infant baptism, for he believed that hundreds could be found. But, says he, "I was terribly disappointed. I met with the circumcision of children, the naming of children, the nurture and admonition of children in the fear of the Lord, but not one verse about the baptizing of children; while, on the other hand, I met with about forty passages, all giving their obvious suffrages in favour of baptism on a profession of repentance and faith. These passages spoke to my conscience, and convinced me of the necessity of obedience to the baptism ordained by Christ, who called upon me to give him personal obedience; after some contest between flesh and spirit, obedience and disobedience, I applied to the church at Aberduar, and was in due time received. I was then about twenty years and six months old; I was baptized by the Rev. Timothy Thomas."*

This Mr. Thomas was a very extraordinary man, and belonged to a remarkable family. His services to his generation were not more distinguished by their length, than by their assiduity, efficiency, and disinterestedness. His time, his robust health, his active and untiring mind, his invincible courage, his all, were devoted not only ungrudgingly, but most cheerfully and joyfully, to the Saviour's cause. Inheriting the lease of a large and excellent farm, in the vale of the Teivy, for a nominal rent, he so unselfishly gave up his own energies to the

* Mr. Stephen has a long and interesting note, respecting the above excellent man, and his family. He was nephew to the Rev. Joshua Thomas, of Leominster; brother to the Rev. Thomas Thomas, of Peckham, and cousin to the Rev. Timothy Thomas, of Devonshire-square, London. During the last century, Wales supplied England with several eminent and valuable men. We may mention, in our denomination, Drs. Llewelyn and Jenkins, and C. Evans; B. Francis, of Shortwood; H. Evans, of Bristol; and J. Evans, of Abingdon.

ministry, that when in his old age the lease expired, he found himself actually dependent for his daily sustenance on his children: salary, deserving the name, he never received.

We cannot allow this fact, so broadly stated by Mr. Stephen, in reference to Mr. Thomas, to pass without one or two remarks. The church over which Mr. Thomas presided was a wealthy one; we knew it well; it contained many members of considerable property, and yet these men suffered their pastor to labour for them, year after year, absolutely for nothing, and to be entirely dependent, in his old age, on the kindness of his children. *Proh pudor!* But we know many similar cases: even some of our English churches are not entirely free from guilt, in this respect. Is it not a fact, that there are not a few ministers, devoted and laborious men, who, with the utmost economy, can scarcely live, and yet they have before them, every Lord's day, persons,—members of their churches, whose incomes vary from three hundred to a thousand a year? In Wales, pastors have suffered most severely. We know churches of three, four, and even six hundred members, containing many wealthy men, who raise towards the support of the ministry but a miserable pittance. Such a state of things must be attended with fearful evils, and will, we are persuaded, sooner or later, bring down on the guilty party the judgments of God. "If we have sown unto you spiritual things," says Paul, "is it a great thing if we shall reap your carnal things?" "Be not deceived; God is not mocked, for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit, shall of the spirit reap life everlasting." However this solemn passage may be regarded as involving a general principle, it is abundantly evident, from the entire context, that its primary reference is to ministerial support.

But to return from this digression. At the time when Christmas Evans entered the ministry, religion, throughout the Principality, was comparatively in a low state. The holy zeal and untiring energy of the early Nonconformists, such as Vavasor Powell, Walter Cradoc, and others, had disappeared, and many of the churches had sunk into cold formality. There were, however, indications of the approach of better days. The unwearied labours of Howell Harris, and his eminent companions, were beginning to arouse the country. The preaching of these men, as Mr. Stephen states, "assumed all the directness, clearness, and urgency of a personal communication, so that the hearer was obliged to feel *himself* immediately interested; the whole business was so pressing, that it commanded attention, *at once, there and then*; there was no avoiding the personal applicability; the conscience confessed, 'I am the man;' the heart cried out, 'What shall I do to be saved?'" Mr. Thomas, the junior pastor at Aberduar, fully entered into the spirit of these faithful ambassadors of Christ, and he became mighty in word and deed. "But the three older ministers could not be moved; they felt afraid that the whole was the mere effect of temporary excitement, and would terminate disastrously to religion. One Lord's-day afternoon, when the young preacher had produced a powerful impression on the people, Mr. Zechariah Thomas (the uncle) thought it necessary to give utterance to the language of rebuke. 'They were enthusiastic, and irregular.' Mr. Timothy Thomas, included in this censure, replied,

‘Brother, can you be so presumptuous as to attempt to extinguish the fire which God has lit up in Zion? you cannot do it! All the floods of the devil cannot do it!’ Such was the energy of the man who introduced Christmas Evans into the church.” In him, zeal was not an evanescent feeling; it formed a prominent element of his religion through the whole of his long life. Still, great caution is necessary, during seasons of religious excitement.

We are not quite certain that we have not been too anxious for such seasons. It is true that it is of essential importance that every minister should have his heart full of holy fire, but he must also be jealous for the honour of the Lord of Hosts. The religion which heaven approves is the religion of principle, the religion that will live when the storm rages, as well as when the skies are calm and serene. It is this alone that can inspire true happiness, and prepare for the solemn scenes of death and eternity. We have had too much of *mere* feeling and sentimentalism. We feel persuaded that this is one powerful cause of the present depressed state of many of the churches. Men have been taught to live by cordials and stimulants, and when these have lost their effect they have become listless and apathetic. We have lived too long to have any faith in quackery. Let our ministers go on preaching Christ, and him crucified; let them give prominence to Christianity, not only as a system which saves from perdition and elevates to glory and immortality, but as also absolutely requiring the sincere homage of the heart to the divine law, and the entire consecration of the life to the service of God. Let those who feel for the welfare of Zion rally around their pastors, pray for them, and labour with them; and though there may be some weeding, the cause will assume a healthful aspect, the means of grace will be valued as seasons of high and hallowed enjoyment, and the life will exhibit the spirit of our great Master. These remarks have reference only to existing circumstances; we give no opinion as to the ultimate result of the revival at Aberduar. This we know, that Mr. Thomas was not only zealous and active, but also prudent.

The early training to which Christmas Evans had been subjected at Llwynrhydowain, for some time, and to a considerable extent, affected his religious feelings after the change in his sentiments to which we have adverted. He was not yet thoroughly acquainted with the great scheme of redemption. He felt his heart cold, and thought that his preaching had “no life, no influence.” Surrounded with so much excitement, he regarded himself “as a speckled bird,” as he did not feel what his friends seemed to feel. We do not mean to say, that his not feeling as others felt during the revival was owing to the deficiency of his conceptions of the economy of grace, nor do we think it was essential that he should feel as his neighbours felt; but there was “no warmth, and he was frequently tortured with fears that he was still a graceless man.” “It was painful to him to hear his own voice in prayer, or in preaching; it seemed as if it proceeded from a hard heart.” Such a state as this must have arisen from partial apprehensions of the infinite power and all-sufficiency of the Lord Jesus. There can be no doubt, too, as Mr. Stephen intimates, that his peculiar idiosyncrasy augmented the evil. “His prolific imagination, excited by a

sense of infinite unworthiness before God, would often become excited, and body forth forms of calamity that had no real existence."

But he who worketh all things after the counsel of his own will was gradually preparing him for a course of extensive usefulness in the church.

"In his twenty-third year Christmas Evans went to an annual meeting of the associated churches, held at Maesyberllan, in the county of Brecknock. Here he met several ministers from North Wales, and among others Thomas Morris and John R. Jones, of Ramoth. These brethren represented to him the great necessity there was for additional preachers in the North, and earnestly besought him to accompany them thither. This, with much fear, he consented to do, and behold him leaving his native district for the first time, and 'going forth, not knowing whither he went.' 'I went,' he says, 'with them, through Merionethshire, and then proceeded into Caernarvonshire, and preached, wherever I might, till I got down into the extreme corner of the country, called Lleyn. The Baptists there were few and poor; they, however, besought me to spend some time amongst them, which I did. Immediately, I experienced a remarkable change in my views and feelings.' This referred to confidence in prayer, a care for the cause of Christ, and new, or additional light, on the plan of salvation. In a note he says, 'I then felt that I died to the law, abandoned all hope of preparing myself to apply to the Redeemer, and realized the life of faith and dependence on the righteousness of Christ, for my justification.'"

Christmas Evans was ordained to the pastoral office in Lleyn, in the year 1790. His labours here, amongst a very poor people, extended over a large neighbourhood. He was necessitated frequently to be from home, and had to endure many privations. His salary was scarcely sufficient to procure for him and his wife the mere necessities of life. He was, however, blessed in his work. "A breeze from the New Jerusalem," he writes, many years afterwards, "descended upon me, and on the people, and many were awakened to eternal life." During the first year, he baptized fifty persons, and not less than eighty sought for church-membership, as the result of his ministry in the course of the second. This was a remarkable period of Christmas Evans's life. "His mind expanded, his acquaintance with divine truth became much more extensive, and his labours were crowned with amazing success. Years after, a deacon of the Calvinistic Methodists said to him, 'Droves of your spiritual children are in our societies to this day.'"

But, notwithstanding this success, he was not entirely at ease. The unhappy spirit manifested by some prominent men in the church discouraged him, and he felt himself under the necessity of looking for another sphere of labour. In the year 1792, he received an invitation to settle in Anglesea. "I," says he, "and my wife went to Anglesea, on a day of heavy snow, about Christmas time." Anglesea then contained but few Baptists, and these were scattered nearly over the whole island. The pecuniary remuneration they could promise him, amounted to only seventeen pounds a year.* The labours of Christmas Evans in Anglesea were very onerous. He had the following stations under his care: Llangefni, Llanrhyddlad, Llanfachreth, Amlwch, Holyhead, Capel-Gwyn, Capel-Newydd, Llanfair, Llanerchymedd, Llanddona, Beau-

* We have known many Welsh ministers who have toiled hard for twenty and thirty pounds a-year. A friend of ours, some years ago, settled in Caermarthenshire; his salary was to be twenty-four pounds per annum, and this, by the people, was considered a very respectable sum!

maris, and Pencarneddi. In process of time, several other preaching places were opened, such as the Bont, near Holyhead, and Zoar, near Llanrhyddlad. Mr. Evans divided the island into four districts; so that by preaching at three places every Lord's-day, he might be able to visit every little band of disciples, and hold a Sabbath-service once a month. To this he added constant labours during the week, such as visiting the people and holding church-meetings. When he settled in Anglesea, there was much that was peculiarly distressing in connexion with the cause. A person from South Wales had sown discord throughout the island; the chapels were nearly empty, and much bitterness of spirit existed. But the poor man, who was the cause of this mischief, soon disgraced himself, and sank into oblivion. Under Mr. Evans's ministry, things were not long before they assumed a different aspect. Many new and commodious places of worship were erected, and the churches increased in number and respectability. At this time, the churches in North Wales became powerfully affected by the diffusion of the principles of Maclean, through the instrumentality of John R. Jones, of Ramoth, Merionethshire. Jones was a man of considerable intellect, and occupied a position of some importance in those days. Evans was more popular as a preacher; but Jones had more information, and his mind was much better disciplined. From the documents presented by Mr. Stephen, it is evident that Mr. Evans at first fully approved of Mr. Jones's sentiments, and cordially co-operated with him. But the two men could not long work together. Their mental habits were widely different. Mr. Evans had no patience to discuss such profound and knotty questions as the following: "Whether the administrator in the Lord's Supper was to take up the bread, or break it on the table?" Christmas Evans, referring to these things, says, "Sandemanianism so affected me that it extinguished the spirit of prayer for the conversion of the ungodly. The weightier things of the kingdom of heaven became weaker in their influence on my mind, than the lesser things. The poison penetrated four counties—Anglesea, Caernarvon, Merioneth, and Denbigh. The first effect was to send away the hearers of the Gospel; much distraction in the churches followed; a spirit of infallibility and worldly wisdom fell on the people and on many of the preachers, until the weakest of them felt themselves qualified to govern the church and the world."

But some advantages were derived from these untoward events. They led Mr. Evans to a thorough examination of his principles. "Had it not been," says he, "for this earthquake, I should not have been able to deliver myself on many subjects in theology, as I have since done." The emancipation of his mind from the influence of Sandemanianism, Mr. Evans ascribes to the writings of Mr. Fuller.

After this storm, the peace of the church, in Anglesea, was for many years undisturbed; the truth preached, produced the most salutary effects, harmony and love prevailed, and souls were saved.

Mr. Stephen is generally very minute and accurate in his statements; but, we think, a little more fulness of detail respecting those laborious men, who, for a long period, were Christmas Evans's assistants in the ministry, would have been gratifying to his readers. A specific account is furnished of the two young men who entered the ministry when

Mr. Evans was at Caerphilly, and not a word too much is said. Why not, therefore, advert more distinctly to the men who were his coadjutors in Anglesea, nearly all of whom were brought to God through his instrumentality? We know, full well, that some of them had very small abilities; but there were others by no means deficient in natural talents. Some of them, too, toiled hard, night and day, for the cause, and even made frequent journeys to South Wales on foot, to collect for the chapels. We know one, if not more, whose labours, for several years, were nearly equal to those of Mr. Evans. Often, in the depth of winter, has he travelled on the Lord's-day twenty miles, and preached three times. Whilst we gladly acknowledge that these men were greatly indebted to Mr. Evans, we believe we can unhesitatingly state that they were, at the same time, of eminent service to him; indeed, we doubt whether he could have maintained his position for a month without them. Their labours, in not a few instances, were greatly blessed.

Mr. Stephen refers, very humorously, to scenes which were occasionally witnessed at the Monthly Meetings of the preachers. "A humble brother would unwittingly speak a second time to the same question, or speak irrelevantly. The Moderator, in the pulpit, might be seen gathering up his ample forehead—a short cough, or kind of grunt, followed—and at last, in a husky voice, Christmas Evans would say, authoritatively, 'Richard,* *bach*; you have forgotten the question before the meeting; hold your peace.' 'William, my boy, you have spoken before.'"

In addition to his constant labours in the ministry, Mr. Evans was frequently called upon to engage in many other important services. Through his untiring exertions, the Annual Association in Anglesea was raised to a state of high efficiency and usefulness. The most distinguished men in the Principality were often present at these annual meetings, and their assistance on such occasions was of essential service for the denomination in the island. We well remember how our young heart used to beat with joy during these seasons. Mr. Stephen furnishes a list of the most prominent ministers who visited Anglesea, from 1802 to 1827. In this list we find, Thomas Jones of Glynceriog (now of Rhydwlwm), eminent for his prudence, amenity, and sound sense; Samuel Breese, bold, energetic, and eloquent; John Philip Davies, a man of Melancthon-like spirit, a profound theologian, and a preacher of great and varied powers; Joseph Harris, the best polemic in Wales in his day, deeply acquainted with the literature of his country, with a mind that could grasp any subject, and great perseverance; and David Saunders, observant, keen, witty, and even satirical when the occasion required.

The circumstances which led Mr. Evans to remove from Anglesea were peculiarly painful. We have reason to believe that many of the

* This poor Richard was an occasional preacher, and was never ordained. He was exceedingly fond of preaching from the Revelation and the prophecies of Ezekiel. He had three or four remarkable texts from which he frequently preached: "The white stone and the new name;" "The wonder in heaven—a woman clothed with the sun;" "Ezekiel's wheels, wheel within wheel;" and "The waters issuing from under the threshold of the house eastward," &c.

men who so sternly opposed him afterwards saw their error; but there were not a few who deeply sympathized with him; and we are persuaded that he might have maintained his position if he had exercised a little more determination and courage. In a short time, the horror of Fullerism would have died away; and, from the character of some of the men invited to the island, the churches would have been convinced of the value of their aged pastor's opinion. "It was an affecting sight," says Mr. Morgan, of Holyhead, "to see the aged man, who had laboured so long, and with such happy effects, leaving the sphere of his exertions." "A dark cloud hung henceforth on the Baptists in the island." Several of Mr. Evans's most useful and laborious coadjutors removed to distant stations about the same time; and though one or two men of sterling worth (Revs. Morgan of Holyhead, and Williams of Amlwch), received and accepted invitations to settle, the state of things continued for some years peculiarly gloomy. In the year 1826, Mr. Evans became the pastor of the Baptist church at Caerphilly, Glamorganshire. "His arrival at this place was an event in the history of the village and of Nonconformity." He had scarcely commenced his ministry here, before very unusual effects were visible. The whole neighbourhood was aroused, and large numbers became the subjects of deep religious concern.

It was not, however, long before circumstances transpired, which induced him to leave. "For some years, the affairs of the church had been managed by the deacons and members without the pastor. Mr. Griffith Davies, the former pastor, had not lived much at the place. He had not, even when taking part in these matters, been accustomed to act out the rights of the pastor, in having the rule over the church under his care. The church was not thus prepared to receive such a direct, and constant, and unflinching pastoral superintendence, as Mr. Evans would administer." Thus, continues Mr. Stephen, "as soon as the excitement of the revival was over, and the church turned its attention to its ordinary affairs, Mr. Evans, claiming probably the full amount of his power, met an unwillingness, at least an unpreparedness, to fall in with his way, and a somewhat cool determination was evinced, that in these matters they would pursue their former course." For our own part, we think this was peculiarly ungenerous, to employ no stronger term; respect for the distinguished and venerable pastor ought to have led to a very different result. The tendency of the present age, among Dissenters, is to give too much prominence to the popular element in the churches. Religious democracy is, we are convinced, as bad and as anti-scriptural as hierarchical domination; its baneful effects are but too evident in many localities; and we have reason to believe, that if it be not in some way counteracted, not many years will elapse before the very existence of the churches will be threatened by it.

From Caerphilly, Mr. Evans removed to Cardiff. This, in the estimation of many, was not a wise step. The state of the church rendered it almost impossible for him to be comfortable; some cheering additions, however, were made, and it was hoped that every impediment to the progress of the cause would ultimately be removed. But various difficulties presented themselves, and Mr. Evans decided that his mission to the town was about ceasing.

From Cardiff he returned to North Wales, and accepted an invitation to preside over the church at Caernarvon. At the termination of his first year in this town, he writes, "I have much cause to thank God for his grace to me in this place. Many things are better than they were twelve months ago. All was then a desolate wilderness; yea, the dwelling-place of dragons, where they took their rest, day and night, Sunday and holyday." The heavy debt on the chapel at Caernarvon rested like an incubus on the cause. With characteristic ardour Mr. Evans determined on another visit to South Wales, with the view of removing, if possible, this burden. He commenced his journey on the 10th of April, 1838. In May, he preached at the Association at Argoed, in Monmouthshire, to a large concourse of people. A few days afterwards, he was taken ill at the house of Mr. Thomas Griffiths, of Tredegar. This hospitable gentleman, and his excellent son-in-law, Mr. William James, did all in their power to administer to his comfort. Many a strange thing did he say during this time. "He had one day come down stairs, and Mr. James was helping him up again; when they had got only a few steps upwards, he said, suddenly, 'Mr. James, I dare say if I believed the French were behind me, I should find myself able to get up stairs without your aid.' With the word, he took his arm from Mr. James's shoulder, and briskly ran up the whole flight of steps, laughing heartily at the feat!" Having recovered a little, he proceeded on his journey, and on the 14th of July reached Swansea. He preached, on the Lord's-day, twice at the Welsh Chapel, with great power; and on the Monday evening, in English, at Mount Pleasant Chapel. While coming down the pulpit stairs, he said, "This is my last sermon," and so it proved. He was taken very ill during the night, and on the following Thursday morning he fell asleep in Jesus. Thus died one of the most extraordinary men we have ever known. He had fought a good fight, had finished his course, and had kept the faith! His memory will ever hold a prominent place in our affections. "Howl, ye fir-trees, for the cedar is fallen."

In mere intellectual power he was a giant. We are persuaded that, in native energy and compass of mind, he was far before John Elias.* We fully, however, agree with Mr. Stephen, that Mr. Evans was deficient in close ratiocination. This must, in a great measure, be attributed to his deficient education. What particularly distinguished him was his imagination: we mean imagination in the most comprehensive sense of the word. All his other powers were in subordination to this. With the greatest ease he could ascend to the loftiest heights, and descend to the lowest depths; he could wander through immensity, and gather around him the most marvellous scenes and stupendous objects in the Divine empire. We have never known a person who could realize, with such vivid intuitiveness, the past and future. On

* Though, in the main, we agree with the writer in the "Eclectic Review," respecting the above eminent man, still we believe that, in almost every respect, he was inferior to Christmas Evans. In John Elias's sermons there was much logomachy, and almost constant alliterations. His mind was by no means creative; but Christmas Evans had a constant flow of thoughts with his words;—words were never used for the mere sake of effect; and what attracted attention were the coruscations of his mighty intellect.

some occasions, he would summon, with the most astonishing power, the transactions of the past before the mental vision ; patriarchs, prophets, apostles, all seemed to live before you ; at other times he would carry his hearers forward to the mysterious destiny of man's existence, and completely overpower them with feelings of awe, horror, or of high exultation.

This dramatic power was peculiarly developed in his sermon on the Prodigal Son. We have seen thousands of human beings in tears under this sermon. All the wanderings of the prodigal were vividly portrayed. Then his return, his reception, the best robe, the ring, the music, were introduced, and introduced in such a way as to leave an indelible impression.

His inventive faculty was exceedingly prominent. He could adorn and give life to apparently the most incidental circumstances. We could not, however, sometimes, but feel sorry that his imagination was not curbed. "So far," says Mr. Stephen, "from hunting down a metaphor was he, that it cost him all his care and courage to save himself from being hunted down by metaphors ; and it was easily perceived, when he got into the heart and heat of his subject, that he would, in a few minutes, reject, or give a very summary reception to, as many of them as would make an ordinary man's fortune for life !"

To all this there was added an entire devotion to the cause of God. His great object was to advance the Redeemer's kingdom. "This gave a profoundness to his whole bearing as a preacher," and animated him with constant and unwearied zeal.

There are many other matters to which it would have given us pleasure to have referred, but our space is gone. We cordially recommend Mr. Stephen's volume. We are sure that, in every respect, it does him great credit. The style is clear and forcible, and the contents peculiarly interesting. We shall look with some anxiety for the appearance of his work on the state of religion in Wales. O.

UNIVERSAL DIFFUSION OF THE ENGLISH LANGUAGE.

Is it Utopian to anticipate that one language may prevail, when mankind become one brotherhood in truth ? And of the various languages spoken on earth which has the greatest likelihood of supremacy ?

These questions will be variously answered, according to men's views of things, and the degree of attention devoted to that object. The probability that our own language will one day form such a common medium of intercourse is powerfully urged in a little *brochure*,* to which we have already directed the attention of our readers. In arguing thus, the author does not mean that the native languages of

* LANGUAGE IN RELATION TO COMMERCE, MISSIONS, AND GOVERNMENT. Submitted to the consideration of Merchants, Statesmen, and Philanthropists. By *ELS ECLÉTIKON*. Manchester: Burgess.

the nations will be superseded; but that, as a general medium of intercourse, no tongue puts forth equal claims with our own, or presents equal probability of universal prevalence. He sums up a rapid survey of the Continental languages, by saying, "The contest remains, in Europe, only between the French and the English; a controversy no longer doubtful, since the overthrow of the empire, the triumph of liberal institutions in England, and the consolidation of the Anglo-Saxon power in the transatlantic continent. In politics, philosophy, and religion, England has now the pre-eminence. In trade, dominion, and international ascendancy, France cannot cope with Britain. . . . The language of the Anglo-Saxon population, in every land, is imbued with the bold, the vigorous, and aggressive principles of liberty in politics, freedom in trade, and reform in religion. It is the speech of free-men, and conquerors. . . . The English press is conducted by a steam power; the French press is under the manipulations of a *censor*. The colonies of France have annually been decreasing; convulsed by fears of insurrection, or depopulated by sanguinary warfare or exterminating revenge.

"In this literary combat for supremacy, it is, therefore, England against the world—the English language contending for dominion in the primeval habitation of every other dialect spoken among men. In British colonies and the United States, the population which increases is the Anglo-Saxon race, speaking English. In South Africa, in Australia, New Zealand, and in the West Indies, this is the language which prevails, and which nations acquire as the means of wealth, improvement, and power. Had our missionaries in the South Seas used it a little more, as an instrument of elevation for the islanders, and as a medium for religious fellowship and instruction, still more hopeless than it has hitherto been, would have proved the base and cruel usurpation of France at Tahiti and in the Navigators' Isles. But even in those far distant regions, the language of Britain, and its literature, possess a sway over popular sympathies and affections, which warrant the anticipation, that in the progress of a few years, or decades of years, the links of Anglican intercourse, which now enervate the globe, will expand and strengthen, till they shall become the medium of social fellowship, and the instrument of commerce in all sea-ports and rivers. And since it is unquestionably the language most adapted for trade, as well as for literature, why should it not, as it deserves to be the universal language, be increasingly countenanced in all our Eastern markets, missions, and possessions?"

The case of India is next considered, and the grievous mistake that was made by the old civilians and aristocratic Orientalists of Leadenhall-street. They ministered at the shrines of Brahminical literature. The Sanscrit was revived as sacred. Law and justice did homage in the courts to Arabic and Persian; and "the executive Government itself lisped in the dialect of the Koran, in the measured cadences of Ferdousi, or the mysterious symbols of the Vedas and Shastres." This gratified the pride and supremacy of the priests; but it did not awaken the confidence or engage the affections of the people. Superstition and submission were promoted; but liberty and popular rights were overlooked and trodden under foot.

But a new era has commenced; the most enlightened rulers of that immense population, perceiving how much their dominion rested on public opinion, have endeavoured to raise their mental and moral condition, and sought to extend the knowledge of the English language and literature throughout all districts of the country. Far less difficult than the Sanscrit—which requires almost a life-time for its acquisition, and when acquired presents nothing as a recompense for the excessive and long-continued toil—the English opens to the inquiring youth of India all the really useful knowledge the world contains. “He is admitted to the storehouse of a literature which supplies a complete course of sound information, unmixed with error, in every branch of inquiry, literary, scientific, and theological.”

Mr. Macaulay, when in India, zealously seconded Lord W. Bentinck's endeavours to extend the knowledge of English amongst the people of Hindostan. He says:—“How, then, stands the case? We have to educate a people who cannot at present be educated by means of their mother-tongue; we must teach them some foreign language. The claims of our own language it is hardly necessary to recapitulate. It stands pre-eminent even among the languages of the West. It abounds with works of imagination, not inferior to the noblest which Greece has bequeathed to us; with models of every species of eloquence; with historical compositions, which, considered merely as narratives, have seldom been surpassed, and which, considered as vehicles of ethical and political instruction, have never been equalled; with just and lively representations of human life and human nature; with the most profound speculations on metaphysics, morals, government; jurisprudence, trade; with full and correct information respecting every experimental science which tends to preserve the health, to increase the comfort, or to enlarge the intellect of man. Whoever knows that language, has ready access to all the vast intellectual wealth which all the wisest nations of the earth have created and hoarded in the course of ninety generations. It may be safely said that the literature now extant in that language, is of far greater value than all the literature which, three hundred years ago, was extant in all the languages of the world together. Nor is this all. In India, English is the language spoken by the ruling class; it is spoken by the higher class of natives at the seats of government; it is likely to become the language of commerce throughout the seas of the East; it is the language of two great European communities, which are rising, the one in South Africa, the other in Australasia—communities which are every year becoming more important, and more closely connected with our Indian empire. Whether we look at the intrinsic value of our literature, or at the particular situation of India, we shall see the strongest reason to think that of all foreign tongues, the English tongue is that which would be most useful to our native subjects.”

Sir T. H. Maddock, deputy-governor of Bengal, in the absence of Lord Hardinge, last year distributed prizes to the successful pupils of the colleges. When addressing the *alumni* of the Madressa, a Mahomedan seminary, after strongly urging the acquisition of our tongue upon those who look forward to an honourable career in the public service, said:—“Besides holding out this inducement to the study of

English, I would only remind you that through this language alone can you acquire all that information in arts and sciences which modern times have added to the stores of ancient knowledge ; while, in the present state of the world, the English language is spreading itself in all quarters of the globe, with a step so rapid as to hold out every prospect of its becoming in time the general language of inter-communication between nations, and one, therefore, which should be cultivated by men of rank and affluence for their own gratification, by others, as the surest path to promotion in whatever line of the public service they may aspire to rise."

Whilst it is pleasing to find that this important subject has engaged the attention of the Indian government, it is even more gratifying to know that an earnest desire exists amongst the native population throughout India to make this valuable acquisition. "The demand for English literature has rapidly strengthened, is increasing, and cannot be restrained. And we have no doubt that a more decided encouragement of this language at the seat of every Protestant mission, would tend to advance the establishment of evangelical truth." Dr. Massie, after a protracted residence in India, and continued attention to the subject for many years, has strongly advocated the extensive adoption of the English language in the education of aboriginal tribes. In his admirable work on India, a whole chapter is devoted to the subject. He says :—"That the grand effect of such a plan of education, fairly and honestly administered, will be the demolition of the superstitions and idolatry of India, can be substantiated by indisputable facts. When young men have completed a course of 'high English education,' they discover that the truths of our history, chronology, and science generally, come into constant and fatal collision with the opposing errors in their own theories. No system can long resist palpable truth in the minds of men. The Shasters, therefore, when their abounding errors are demonstrated, are stripped of their divine authority ; and the mythology which is upheld solely on the credit of these sacred books, sinks into annihilation. A few statements, illustrative of the practical truth of the views just advanced, follow, as the testimony of native Hindoos, the most competent witnesses in matters of fact on such a question. 'I sent my son to the Hindoo college to study English ; and when he had risen to the fourth class, I thought he had made some progress in English knowledge ; I therefore forbade his going to the college (any longer), for I have heard that the students, in the higher classes of the college, become *nastiks*' (sceptics in Hindooism). This communication appeared in a Bengal native newspaper. But the father had been too late in his preventive policy ;—the son was then a candidate for Christian baptism. The editor of the '*Inquirer*,' another native paper in Bengal,—who was once a brahmin, is now a Christian, and received his English education at the Hindoo college,—has put on record his testimony in the clearest terms : 'The Hindoo college, under the patronage of government, has, as indeed it *must* have, destroyed many a native's belief in Hindooism. How could a boy continue to worship the sun, when he understood that this luminary was not a divinity (*devatah*), but a mass of inanimate matter ? How could he believe in the injunctions of such shasters as taught him lessons contrary to the

principles inculcated by his lecturer in natural philosophy? The consequence was, that Hindooism was battered down. No missionary ever taught us, for instance, to forsake the religion of our fathers. It was government that did us this service' (through the efficient operation of the educational system). Another newspaper, edited also by a native, the '*Reformer*,' the organ of a large and educated class of Hindoos, contrasts, according to the views of his party, the fruits of ordinary missionary operations, with those realized by the Hindoo college, in the following strain: 'Has it (the college) not been the fountain of a new race of men amongst us? From that institution, as from the rock from whence the mighty Ganges takes its rise, a nation is flowing in upon this desert country to replenish its withered fields with the living waters of knowledge.'"

But who shall be the teachers of this countless population? Will the Society of Friends establish a mission of schoolmasters? "There is the widest scope for the enlightened and zealous schoolmaster abroad. Men complain because there is no war, that there is a superabundance of hands, and there is no demand for professional men. It is the greatest mistake: there is a war—of principle, between light and darkness, truth and error: and legions of professional men are required to fill the ranks—many are required to run to and fro, that knowledge may increase. And why should not the schoolmaster go abroad on a generous and high-minded crusade—on an adventure not more perilous than the merchant or the tradesman often undertake; while his superior acquirements should inspire him with confidence in the value of his commodity, in the triumph with which truth's progress shall be crowned, and in the conquests which a benevolent wisdom must achieve against all the combined powers of folly and crime? Many of the schoolmasters who have started in India came out in the ranks; and almost all have prospered, though imperfectly qualified for their task. Let a new order of men go forth, and they will find openings in India, where enterprise, assiduity, and skill, will obtain a reward equal to their ambition, and where they may become the benefactors of thousands and tens of thousands."

The chief obstacle to the rapid diffusion of our language is, undoubtedly, the great irregularities in its orthography and pronunciation. Probably some benevolent persons will hereafter establish printing-presses for the nations of Central Asia, which shall adopt something of the phonotypic system of orthography, and express to the eye as nearly as may be in letters the exact sounds of our variously-derived language. We believe books so printed would have a ready sale in every part of the world where English is studied as a foreign tongue. And if a careful selection of the most valuable works, in various departments of our literature, were thus printed and issued at a cheap rate, we believe that the most beneficent and glorious results would follow for the spread of civilization, the promotion of true religion, and the advancement of the highest interests of the human race.

SEMPER FLOREAT ANGLIA.

CHRISTIAN COLONIZATION.

“The earth is the Lord’s, and the fulness thereof.”

AMIDST the cry of distress now unhappily so general throughout the land, the question must have occurred to many a thoughtful philanthropist, to consider what can be done to alleviate the privations of the necessitous, and to turn their labour to some profitable account; profitable, that is, to themselves as well as to their employers, and, if possible, also to the cause of God. He would remember that there are vast tracts of land which need only the industrious hand of culture, to afford an abundant return of seed to the sower, and bread to the eater. Throughout the colonial possessions of our empire, the desire is urgent for steady industrious labourers, to tend the flocks, till the soil, and gather in the fruits of the fertile earth. So valuable is labour, that the man who can render it, will find ample recompense, and need be in no anxiety when he looks upon his beloved offspring; nay, he may confidently regard them as additions to his present comfort and to his future prosperity; a prospect that would turn the tears of many a heart-burdened parent within the range of our thoughtful philanthropist’s acquaintance, into joy.

That emigration has not been more largely applied to remedy the distresses of the poor, steady, and industrious operatives, is not very surprising. The distance and danger alone would repel minds that lack the spirit of enterprise, and whose energies have already, perhaps, been crushed by disappointment and sorrow; especially, as correct information respecting our colonies, the advantage they hold out, and all that appertains to agents, ships, times of passage, and the kinds of labour most suited to them severally, and required in them, is very deficient. No doubt, advertisements appear occasionally in the principal metropolitan and provincial papers, but how many of those who would be most benefited by emigration, have neither money to purchase a newspaper, nor time to read it; early they go forth to labour, and late return to rest, the toil-worn frame too readily sinking into slumber when a book is before the eyes. Besides, the greatest difficulty of all, namely, the expense, stands like an insurmountable and hopeless obstacle in the poor man’s path. We do not forget that free emigration has been practised, and the operative classes have been invited to avail themselves of such opportunities; still, there is the journey of a family to the seaport from which the vessel is to sail: their support in a strange place, sometimes for weeks of harassing delay; the purchase of a little stock of requisites for the voyage, and clothing, and tools. And lastly, to all this must be added, the rending of the ties of affection and relationship, which are clung to the more tenaciously, because constituting perhaps the only remaining shreds of their all of earthly happiness; and, what the Christian, and especially the Christian parent, will readily comprehend, as most influential in many cases, the determination to endure any hardship, rather than hazard the entire loss of religious privileges. That the class who

would derive the greatest advantage from emigration, have to so small an extent availed themselves of it, excites in us, therefore, no astonishment. But we think the time has come, when the benevolent should find means to lighten some of the confessed difficulties of the case; acknowledging that the sense of necessity alone will not give the requisite strength of resolution, we must bring to its aid the vigour of religious principle, and the indomitable earnestness and ardour of religious enterprise. We are, therefore, especially anxious that the pious should turn to the best account the opportunity which the prevalent depression has created, by a well-devised scheme of Christian colonization, which should at once promote the temporal interests of the poor of Christ's flock, and advance the Redeemer's kingdom in the earth.

This appears to us the more practicable when we consider the condition of many faithful ministers. With large families and straitened means, their whole life is a continued struggle with difficulties, a perpetual battle against want. To these, and to pious tradesmen in reduced circumstances, we would hold out, not merely the ultimate benefits of the most substantial kind which would result to themselves and their offspring, but would enlarge upon the opportunity and the privilege of subserving the cause of Christ, by planting the cross on a distant shore. We would have them consider well the character of the Puritan colonists of New England, and the unspeakably glorious effects that have sprung, in that instance, from the emigration of Christian families in companies. How widely has it spread our native language, our noble literature, the energetic and enterprising British character, and the blessings of spiritual religion! In like manner we believe that the planting of ten Christian villages in any of our colonies would be fraught with blessings perpetuated through many generations, and form the character of nations yet unborn. "The earth is the Lord's, and the fulness thereof." There remains yet very much land to be possessed; and we can conceive of no more rapid or more promising mode of diffusing the blessings of civilization and true religion than a well-devised scheme of Christian colonization. Imagine a band of twenty or thirty Christian families, with a faithful pastor at their head, going forth, at the bidding of God, to take possession of another land of promise; and having, by the good hand of the God of Abraham upon them, been brought safe to their adopted country, giving utterance to their gratitude and their hope in hymns of praise, and commencing their new life with a solemn act of dedication to Him. Here there would be no loss of Christian privileges; none of that painful solitude, which wears with such telling effect upon the solitary family plunged in the depths of a dreary wilderness. Mutual assistance, social intercourse, Christian friendship, scriptural worship, pastoral oversight, and religious consolation would deprive emigration of its greatest horrors. Let ten such colonies be planted in a year, and we have done something effectual towards filling the earth with the knowledge of the Lord.

There is Canada, with its millions of acres available to the enterprise of the vigorous and hardy labourer; there are the Australian colonies, with their genial climate, and freedom from forest, their vast sheep-

walks, and mineral wealth ; there is New Zealand, formed to be the counterpart, in the Southern Hemisphere, of our own sea-girt home, and, blessed with the new constitution which the enlightened head of the Colonial Department has just prescribed, there is a vista of noble prospect before the inhabitants of those distant shores ; there is the Cape of Good Hope, which, though, unhappily, at present disturbed along its extended frontier by the incursions of hostile and uncivilized tribes, possessing one of the best climates on earth, and affording the finest scope for industrious enterprise. Ceylon is too often passed over in the enumeration of our colonial possessions, though in its splendid capabilities second to none, and we do not now bring it into consideration, except for the purpose of illustrating, by a supposed case, the advantage of religious emigration in bands. If we could, by a vigorous effort of various religious bodies, send forth, in the course of twelve months, as many companies of Christian families, each with its humble, pious pastor, and thus plant twelve Christian villages in the midst of the population of that lovely island,

" Where every prospect pleases,
And only man is vile ;"

and thus give embodiment and realization to Christianity amidst the pagan gloom,—who can estimate the influence which such a spectacle would exert ? or who could express the valuable and lasting consequences of thus casting, not the light of a single flickering beam ; but the concentrated rays of so many Christian examples, the light-bearers to the King of kings, by their very presence dispersing the darkness of heathenism, and shaming the abominations of idolatrous worship ? Ceylon, however, would present special difficulties, and need, in both emigrants and leaders, special adaptation. We therefore mention this case only as an instance of what is possible, when Christians shall emigrate in companies for the highest earthly purpose, and from the purest motives.

Looking at those of our colonial dependencies which most nearly resemble in climate our native land, we consider it quite practicable to realize, to a very happy extent, the benefits and blessings of religious emigration. A Christian Colonization Society should be formed, for the purpose of spreading Christianity by aiding the emigration of pious parents with their children and dependants, in bands of not less than twenty families each, with a religious teacher at their head. We would seek to accomplish this object by collecting and diffusing the necessary information ; by affording pecuniary aid ; and by such superintendence and regulations as would be needful to secure the great end to be kept in view ; not merely to open a path to comfort for the indigent members of churches, but to fill the waste places of the earth with the knowledge of the Lord, by the planting of Christian villages.

The society should consist of honorary and benefit members, with a secretary, treasurer, and committee of direction. The funds would be employed in procuring and imparting information ; in the purchase of land ; in assisting the outfit and passage of emigrants ; in providing the necessary stores ; and in the partial support of the pastor, who would be a responsible agent of the society, for a term of years. The money

expended in the purchase of land would be repaid either from rents as interest, or by sales refunding the capital. The portion of passage-money advanced would, in many instances, be repaid by instalments carried over a number of years. The Colonial government, in some instances, would make an allowance for every able-bodied adult conveyed to the colony. And, probably, in certain cases, Government might be willing to assist the society by making grants of land, or by placing at its disposal vessels fitted for the conveyance of a large number of passengers.

We should be glad to see the subject taken up by the religious press. Emigration has often been urged, and societies of various kinds have been formed to assist, but Christian colonization has never yet been tried on a large scale. We should like to hear that a colony of British Christians had been located close by every station of the several missionary societies, at least, within the limits of the temperate zone. And if the pastors of different denominations throughout the country would take up the question, search out suitable persons in combination with a well-sustained central committee of direction, we believe there would be no difficulty in forming, on the lowest calculation, from twelve to twenty Christian settlements yearly; with the most valuable results to the emigrants themselves, to the mercantile interests of the country, to the colonies of which they would form part, and to a distant posterity.

THE EARTH IS NOT MY HOME.

BY A SELF-TAUGHT YOUNG MAN.

"The Earth is not my home." I hear
 That cry in every path and walk of life.
 I've seen it in affliction's tear,
 Wrung from the heart with misery rife.
 Where'er I am, where'er I roam,
 A voice still whispers in my ear—
 "This earth is not my home."

The frown of care, the infant's smile,
 Oft speaks that warning voice to me;
 For that which doth our hours beguile
 So oft from sad despondency,
 And bids us bless its joyous mirth,
 Sends forth this warning voice the while—
 "Thy home is not on earth."

For smiles depart; and happy days,
 So dear and sweet, so bright and fair,
 Pass like the meteor's dying rays,
 And nought is left but strife and care;
 And memory, with her page, doth come,
 And, pointing to the past, oft says—
 "This earth is not my home."

The place and things which see us here,
 Shall be, when we've departed, gone—
 The brook which flows so bright and clear
 Shall sing its cheerful murmurings on;
 But from its crystal depths doth come
 That voice of warning in mine ear—
 "This world is not thy home."

O Life! thou art a shallow thing,
 Thy hopes, thy joys, thy longings vain;
 For every one doth bear its sting,
 To cause the erring sinner pain;
 And all thy ways *that* voice sends forth
 Which ever in mine ear doth ring—
 "Thy home is not on earth."

But there's a voice without control
 Which joy and loving peace shall bring,
 Which cheers me on to gain the goal
 And drink of life's pure healing spring;—
 Assures me I shall be forgiven;
 And whispers in my weary soul,
 "Thy home is high in heaven."

PATRISTIC EVENINGS.*

SOME of our readers will remember with what zest they were accustomed, years ago, to look forward to a new number of "Blackwood," for the sake of the *Noctes Ambrosiana* which it might contain. With much hilarity of manner, often was most eloquent utterance given to noble sentiments; and a dashing and brilliant, but truthful and high-toned criticism was intermingled with racy humour and abundant wit. Mr. Birt's "Patristic Evenings," without equalling the *Noctes* in any of the more sparkling qualities for which they were noted, and while intentionally of a grave character, are by no means destitute of wit, learning, or intelligence. The conversation is often well maintained, light is shed upon obscurities in the Fathers and in the Book of God; much happy criticism is thrown off, apparently without effort; and, by a suitable admixture of anecdote and pun, we have altogether a very readable, amusing, and instructive volume.

An extract or two will give a better idea of the book than any description. As a first specimen, we give the following portion of a conversation which runs on, from one topic to another, in a lively and natural manner, until it reaches that of genius:—

"A ready and retentive memory is not without its snares. It cramps genius, makes imitators and plagiarists, and readers are disgusted by the same dish

* PATRISTIC EVENINGS. By JOHN BIRT. 8vo, pp. 337. London: Snow.

warmed up, and served to them at many tables. He who has nothing new to say, and can say nothing newly, should be silent.

"It is Bayle's opinion, that authors who borrow nothing from others, are generally less instructive than those who display their collections. 'There is not,' says he, 'less wit and invention in rightly applying a thought, than in being its author;' and he approves the maxim of Marin, 'that to take from one's own nation is a theft, but to take from foreigners is a conquest.'

"The annotator on Tasso's 'Jerusalem,' in order to do the poet honour, marked two or three thousand places, imitated from different authors.

"You may pilfer as the bee does, but not like the ant.

"Several writers took the pains to invite public attention to the innumerable plagiarisms from antiquity in the writings of M. Menage: but Menage gloried in the plunder he had accumulated, saying, 'that he had very early made a treaty of imitation and larceny with the ancients.'

"When Montaigne was reproved for the free use he had made of the ancients, he replied, 'I am highly amused to see the critics hitting the nose of Plutarch or Seneca, when they are aiming the blow at mine.'

"Simonides not only boasted the best memory, but was accounted the greatest poet of his time. At eighty years of age, he disputed the prize of poetry, and won it.

"A man who had gained the prize in a mule race, applied to Simonides for some verses on the occasion. The poet, seeing no likelihood of being well paid, refused at first, saying that he could not stoop to make poetry on mules; but being offered a handsome reward, he consented, and composed an ode, beginning with—

'Hail, daughters of horses, swift as the wind!'

"He is accused of having been the first who let out the Muses to hire.

"He excused himself by saying that he would rather have something to leave to his enemies when he was dead, than want the assistance of his friends while he lived.

"Some divines,' says Bayle, 'would not have made the acknowledgment he did, that he could not give a definition of God.'

"It appears to me, not only that a man's genius, instead of being cramped, is extended by the exercise of memory; but that no man can have more genius than memory. I should like to know what becomes of genius when memory is gone.

"The originalities of genius are, like the originalities of dreams, unprecedented groupings of things remembered, but not recognized.

"The older the book we read, the greater the number of forestalled originalities we detect; which shows, that a book, to be perfectly original, must be perfectly little.

"Baronius, according to Scaliger, has nothing but what he stole from the Centurions, with whom he continually finds fault, in order to hide his thefts.

"'Poor Baronius!' says Varillas, 'with his twelve big books; and without the help of God, he would have made many more.'

"Bayle says of Baronius, that he seems to have taken delight in deceiving; and purposely to have sown his works with lies, they grow so thick everywhere.

"A man's genius, after all, is what a man is born. Every man is a man of genius; for every man is born something. The question is, what is the man's genius, what is his native tendency and disposition?

"But whence those turns of inclination rose,
The Genius this, the god of nature, knows;
That mystic power which all our actions guides,
Attends our star, and o'er our lives presides.'

"The French word, *naïveté*, or, as we might say, nativeness, is equivalent to genius.

"Among the Romans, the nuptial bed was consecrated to Genius, the god of nature, who presided over the birth of mankind; and was usually placed in the hall where the statues of their ancestors were ranged.

"Genius is moral as well as intellectual; and is greatly dependent on the physical organization. It is also common as well as particular: thus—

“ ‘The genius of the people is the destiny of the prince.’

“The ancients held festivals in honour of Genius, the god of their birth ; on which they offered flowers and wine ; because they thought it absurd to offer slain beasts to a god who was the author of life.

“The genius of many men remains, through life, undiscovered or suppressed ; in others, it is perceived and cherished. Its remarkable displays, however, are usually called out by accident. Thus, the falling of an apple awakened the genius of Newton ; and the displacing of water while he was bathing, that of Archimedes. The genius of most men having nothing strikingly uncommon, they are denied to have genius at all ; and the term genius is assigned only to that which produces something wonderful in fiction or demonstration.

“So it was with the discoverers of the telescope, pendulum, mariner’s compass, and the other great inventions—accident touched the spring of genius.”

There are some excellent remarks on conjectural emendations in sacred criticism, which we should have liked to quote, but our limited space forbids. The following occurs in the second evening on attributing contrary meanings to the same word in Holy Scripture.

“Will you find equal fault with Sanctius for another of his rules, which is, ‘That in the Scriptures there are many words which have contrary meanings, as the same word to signifies to Bless and to Curse ?’

“The rendering of the same Hebrew word, Bless and Curse, in Job, has arisen, not from the meaning of the word, or the grammar of the sentence, but from a supposed necessity ; as if the word rendered ‘Bless,’ elsewhere, could not possibly mean ‘Bless’ in this place ; and, therefore, must mean ‘Curse.’ If you will turn to Job i. 11, and to Job ii. 6, you will find that the literal rendering of the last clause of both these verses is, ‘If not he will bless thee to thy face.’ Now, is not the corresponding English to this, ‘If he will bless thee to thy face, or no ?’ Does not Satan say, with a sneer, first, ‘Put forth thine hand now, and touch all that he hath, and see whether or no he will bless thee to thy face ;’ and then, ‘Put forth thine hand now, and touch his bone and his flesh, and see whether he will bless thee to thy face, or no ?’

“But how will you manage with his wife’s exhortation, ‘Curse God, and die ?’

“Why, besides its being so monstrously unnatural on the part of the mother of the children he had lost, and of those he afterwards had, that we ought not so to understand it, unless it were impossible to understand it otherwise ; her words are evidently an exclamation : ‘Thou dost still retain thine integrity, blessing God, even dying !’ He had blessed the Lord when he received the evil tidings, and he did so still to her astonishment, when apparently dying with a loathsome disease ; and she cried out, ‘Even yet holding thy consistency ; blessing God, even dying !’ Her ‘inconsiderateness’ was in supposing that evil was not to be expected from the hand of God, as well as good.

“What should we think of a man who, translating from the English, should say, that the exclamation ‘Bless !’ meant, sometimes, May you be happy ! and sometimes, May you be miserable ! Can it be admitted that a language chosen as the organ of Divine Revelation to man, of what otherwise man cannot possibly know, should have a word of so directly opposite meanings in so essential a matter, as blessing and cursing ; and that without any other criterion than man’s own opinion ? How, in that case, could it be said, ‘The entrance of thy words giveth light ?’ Besides, the Hebrew has a word, and a most emphatic one, too, *Cherem*, which signifies to curse ; why not say of that word, it sometimes signifies to bless ?

“Why, to cut the Gordian knot, or even to tear it asunder, is an easier and shorter process than to untie it ; and the critics and interpreters, by giving *Berek* a wrench, for the sake of an hypothesis, have consulted their own convenience, by saving themselves the pain and labour of the slower and longer method, regardless of the slur they have thereby thrown on the precision of God’s own word.

“If *Berek* anywhere in the Book of Job means curse, surely it ought to be rendered so everywhere, in that book, at least. For example, chap. i. 10, ‘Thou hast cursed the work of his hands, and his substance is increased in the

land ;' i. 21, 'The Lord gave, and the Lord hath taken away, and cursed be the name of the Lord ;' xxix. 13, 'The curse of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy ;' and xlii. 12, 'So the Lord cursed the latter end of Job, more than his beginning.'

"Well, but how can you construe this word *Berek*, to bless, in the fifth verse of the first chapter, where we have it, 'It may be that my sons have sinned and cursed God in their hearts?'

"That passage, as I think, needs only to be read grammatically, instead of according to a pre-conceived notion.

"Then, have the goodness to expound us the grammar of that passage.

"Under your indulgence, I will try. With respect to its grammatical construction, the most important word of that verse is *Auli*, which is rendered in our version, 'It may be,' and of which John Buxtorf says, *Est verbum bene sperantis potius quam dubitantis*; and everywhere in Scripture it is used, on the part of man, hopefully towards God; and, on the part of God, favourably towards man. Abraham repeats that word in his supplications for Sodom; Moses employs it, Exodus xxxii. 30, 'Ye have sinned a great sin; and now I will go up unto the Lord; peradventure, I shall make an atonement for your sin;' and so does Joshua, xiv. 12, 'If so be the Lord will be with me;' and Jonathan, 1 Sam. xiv. 6, 'It may be that the Lord will work for us.' In all these it expresses a hope in God's mercy and promise. Again, Jeremiah xxvi. 3, God uses the word thus: 'If so be they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them, because of the evil of their doings;' and in Jeremiah xxxvi. 3 it is employed for an exactly similar purpose: that is, to indicate God's favourable regard to returning sinners. I take the passage, therefore, to be a soliloquy of a believing father, who is going with hopeful solicitude to pray to God for the conversion of his children. For if you make the *vau* converseive, the verse reads very naturally and grammatically thus: 'Perhaps, though they have sinned, my sacrifice and prayer, being accepted, they will bless God heartily,' or be converted; for you will observe that, although, in our version, it is 'in their hearts,' the Hebrew is in the singular number. Or, without making the *vau* converseive, 'Peradventure, though they have sinned, yet my offering having been accepted, they have blessed God in the heart,' or sincerely and devoutly.

"The radical meaning of *Berek*, 'to bow,' is beautifully significant of the attitude of Blessing. When God blesses man, 'He bows his heavens;' when man blesses God, he bows down adoringly at his feet; when man blesses his fellow-man in word, he bows in the attitude of prayer to God; and when man blesses his fellow-man in deed, he bends over him like the good Samaritan over the wounded Jew.

"Talking of Blessing and Cursing: I confess, I cannot reconcile myself to the distinction between *Anathema* and *Arathema*, which was unknown to the Greek language, until it was invented by the Translators who are misnamed the Seventy, and from them has been taken by the great ecclesiastical corporations, Greek and Latin, and by them kept and employed for their own ecclesiastical use. There is not a Greek Lexicon worth consulting which does not tell you they are identical in meaning; though, to save their own reputation for orthodoxy, and not to give offence where offences are not forgiven, they do mention the ecclesiastical difference; nor do the Greek writers, with the exception of such as I have spoken of, make any difference between them. I am convinced that in the New Testament, the word, whether spelt with a long or short *e*, means exactly the same. It is true, that King James's translators adopted this distinction in our version of the New Testament; but, learned and good men as they were, they had a great ecclesiastical bias. The instances in which they have interpreted *anathema*, 'accursed,' are contradictory, not only to the plain etymology of the word, but to the sense and spirit of the Gospel. Take, for instance, where Paul is made to say, 'I could wish that myself were accursed from Christ, for my brethren, for my kinsmen according to the flesh.' Could the Apostle, as a Christian, possibly wish this? Or, could it have been for the benefit of his brethren? Would his becoming 'accursed,' have been vicarious for them? Did he compare himself to Christ? We are told, Galatians iii. 13, Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written,

'Cursed is every one that hangeth on a tree;' but Christ was made *Karapa*, and *Karapa* is the Greek word for a Curse. Read the passage without prepossession, and it simply means, that although the Jews resented Paul's devotedness to the Gentiles, as if it implied a want of love to his kindred, he explains to them, that while he cheerfully obeyed the commission given him to the Gentiles, could he have consulted his own feelings and affections, he could have wished to have been 'set apart by Christ, to the service of his brethren and kinsmen.'

"Then again, 1 Cor. xvi. 22, 'If any man love not the Lord Jesus Christ, let him be *anathema maranatha*.' Whatever *maranatha* means, surely we are not to understand the Apostle, under the Gospel, as imprecating God's curse upon all unconverted sinners, Jew and Gentile, then existing, and to exist in ages to come. Are they accursed for whom Christ prayed, for whom Christ died, and to whom the word of this salvation is sent?"

We shall return again to this volume, which is full of intelligence and interest to the Christian and the scholar.

THE CHURCH AND THE DISSENTERS.*

AMONG those gigantic monopolies, those huge anomalies which mock the power of Christianity, and repel the tide of civilization, must be reckoned in the foremost rank, the ecclesiastical establishment of England. Throughout all changes of dynasty, social revolutions, and religious reformations, it has remained essentially the same. The Saxons, with the assistance of Augustine, set up a territorial hierarchy—a vast priestly power in the heart of the nation, which increased during the Norman period, was consolidated in national independence by the Tudors, re-Romanized and still more corrupted by the faithless and vicious Stuarts, and thoroughly Erastianized by the Guelphs; it still bestrides the nation like a Colossus.

On the effect of the union between church and state in Catholic times, Dr. Lingard, the highly respectable Catholic historian, speaks as follows, in his work on the "History and Antiquities of the Anglo-Saxon Church:"—

"It tended to nourish a worldly and dissipated spirit, especially in the possessors of the more opulent sees. The private clerk or monk was suddenly drawn from the retirement of the cloister, and transformed into a secular lord! He became at once the possessor of extensive estates; his residence was crowded with dependants; wherever he moved he was accompanied by a numerous escort. Thus he found himself placed in a situation most foreign to his previous habits. The management of his property, the necessity of defending the rights of the church against adverse claims, the applications to him for patronage and aid, and the controversies among the principal families in his diocese, involved him in a vortex of secular cares and disputes."

On this passage I have elsewhere remarked, (*North British Review* for Nov. p. 23,) "When we consider this amazing metamorphosis of the monk into the lord, can we wonder that the Saxon prelates were the most arrogant of mankind? What a trial for poor human nature! There is nothing to equal it in the annals of *upstartism*, not even in the elevation of a private soldier to the imperial throne. And this exalted rank, these thrones of demi-gods, were open to every monk. On this hope-cowled Ambition pondered in his cell, and the light thereof illumined and glorified his death's-head and cross-bones. It made the hair-cloth lie soft on his flagellated shoulders. Who can tell how much of the grim austerity and fanatic sanctity, which edify Tractarians in

* This letter appeared recently in the "New England Puritan," an American periodical, marked by very considerable ability and judgment.

the 'Lives of the Saints,' we owe to the silent but ardent ambition which urged the monk to exchange his cowl for a mitre, his cell for a palace, his beads for a sword, his passive obedience for absolute command, his beggarly poverty for boundless wealth? How natural, too, to such men, must have been the spirit of intolerance, and the deeds of persecution! If Satan had held a council in Pandemonium to devise a plan by which the human mind could be most dazzled and deranged by the sudden access of arbitrary power, could he possibly have hit upon a better? And could ascetic virtue have encountered the world's allurements at a more tremendous disadvantage,—besieged all at once by luxury, flattery, beauty, example, and impunity?"

To these monkish aspirants have succeeded the gay and dissipated young branches of the aristocracy, bringing with them a more intense secularity,—tempered, indeed, with milder and more polished manners, but too generally unmitigated by professional learning or public spirit. By a singular fatality, arising out of its character as a great national monopoly, "the Church" has stood forward in all ages between the people and every reform intended for their benefit; and improvement of any kind, whether relating to the temporal or spiritual condition of the nation, was never yet brought forward without encountering the cry of "the church in danger." Still, the besotted people did not see that a true and useful institution could not be in danger from any change tending to the good of the community. Light, however, is advancing. The people are thinking,—the aristocracy are losing ground, and with them their enormously endowed and privileged church is sinking in popular estimation. Toleration, which was formerly accepted with slavish gratitude by Dissenters, as a boon from their legitimate masters, is now resented, by some at least, as an insult. The Saxon people, driven by their Norman conquerors into towns, where they plied their trades under contemptuous suzerainty, growing rich by what their masters deemed vile industry; whose profits were periodically seized and carried away by him who dwelt in the neighbouring castle, and protected, and at length elevated by the king or chief of the conquest, as a counterbalancing force against the power of his proud barons, until at last the Revolution of 1688 gave them something like their true position in the state,—the Saxon people, through their House of Commons, and their press, are now rising up against the arrogant claims of this Norman church.

But, strange to say, the resistance to it is more an insurrection of *mind* than of *conscience*. It is not so much the religion as the intellect of the nation that revolts against it. It has more to apprehend from the falling away of infidelity than from the antagonism of Dissent. The people are seceding from it; but the truth as it is in Jesus is not conquering it. Why? Because Dissenters want faith and courage,—and allow themselves as a body to be overborne by its secular influences and social pretensions. The number of Dissenters who dare to act fully on their principles, are, indeed, but a small minority. The great idol of England is *respectability*. This is conferred by wealth and rank, which the State clergy can command to such an extent as to throw the Dissenting ministry completely into the shade. They are sneered at as *vulgar*: they are despised as poor; and those of their people who get rich, are too often ready to ape the upper classes, by treating their own laborious pastors with contempt!

Nothing but the separation of the Church from the State can put an end to this great evil, or, rather, this conglomeration of evils. Fully persuaded of this truth, a number of devoted servants of Christ and his truth, formed, a few years ago, the Anti-State-Church Association. Its object is honestly indicated by its name. It is designed, by the press and by lectures, to prepare the public mind to demand the separation of the Church from the State. The Society does not find favour with the

magnates of Dissent, who not only stand aloof from it, but, in some cases, malign it. Those who have been most averse to it are the men who have taken the most prominent part in managing and sustaining our missionary societies. They do not like its air of contention, its antagonistic attitude. They think truth should not fight, but plead. They seem to apply to it the text, "He that taketh the sword shall *perish* by the sword." They are grievously afraid that if Dissenters lean upon their principles, they shall resemble him who leans upon a broken reed. To be a soldier of the cross—to fight the good fight of faith—to contend earnestly for it—to dispute and reason like Paul, they consider unsuitable to these times and to existing circumstances. Love is the power they rely upon most. He that wins souls, and he only, is, in their estimation, wise. Hence, controversy is their aversion, especially if directed towards the Established Church.

It is easy to account for these feelings, without ascribing them to the love of carnal ease or other unworthy motives. Controversy has often been angry and repulsive—seldom gentle, patient, persuasive. We meet in the Establishment so many Christians that are gifted, amiable, pious, generous, noble; and they are so pained and affronted by rude attacks, (deeming the relations between the Church and Dissent natural and proper, and, on the whole, most favourable to the latter,) that our respectable Dissenters, who sometimes share their social intercourse, feel for them and sympathize with them in their repugnance to theological strife. Many of them do this, although they are convinced in their conscience that the Establishment is the greatest of all barriers in the way of the kingdom of Christ, which never can fully "come" in this land till that *goes*,—and also in the way of Christian union, which they ardently seek by means of the Evangelical Alliance. I do not wish to judge them harshly;—to their own Master they stand or fall.

THEOGENES.

THE CHRISTIAN HOUSEHOLD.

WE have just read, with much gratification and advantage, a work* by the Rev. Christopher Anderson, of Edinburgh, on the importance of the family relationship to the establishment and stability of the principles of truth, grace, and holiness, and their wider, more speedy, and more effective diffusion throughout the world. Spiritual in its tone, and marked by much originality of thinking, it is a work adapted to various classes of minds; and will supply the reflective with pabulum for their own mental nourishment and for the service of society. Every preacher of the Gospel—every parent who yearns over his children with fond affection, solicitous above all things successfully to lead them on in the pathway of holiness—every one engaged in the scholastic profession, and having the responsible charge of youth at the most critical period of their mental and moral history,—should give its pages a serious and meditative perusal. However solemn may have been their previous convictions of the weight of that responsibility, and however earnest their entreaties for grace to

* *THE DOMESTIC CONSTITUTION*; or, the Family Circle the Source and Test of National Stability. By CHRISTOPHER ANDERSON. A new and improved edition. Edinburgh: T. P. Kennedy; London: Hamilton and Co.

discharge their obligations aright, they will assuredly arise from such a perusal with convictions much broader, deeper, and more influential, and with supplications more fervent still for Divine assistance. Meanwhile, the author indulges neither in mere theory nor meaningless declamation; and though you are filled with a grave impression of accountability, you are not weighed down and paralysed to hopelessness. Without any parade, by the calm induction of principles, by its happy, and almost unconscious, suggestions, the parent is aroused and invigorated to seek a realization of the full moral power of the domestic relationship.

We entirely concur in the judgment of Dr. Wisner, a gentleman now no more, who, some twelve years since, superintended an American reprint of Mr. Anderson's work: "In connexion with these," referring to works which set forth in detail the obligations and duties of the various family relations, "there is still wanting to be read and studied, an exhibition of the *principles* on which these obligations and duties rest, and by which they are enforced. To exhibit these is the design of the following treatise. And this most important design its author has ably and successfully accomplished. A bare inspection of the table of contents will show that the discussions in the work are fundamental. Its exhibitions are eminently scriptural, presenting a richness and variety of illustration, drawn from that inexhaustible storehouse, often new, and always pleasing and instructive. Its reasonings are sober and conclusive; its appeals to observation and experience just and convincing. To *thinking* persons, both its argument and its style will be acceptable, and its conclusions and counsels highly satisfactory. . . . The volume is a very able discussion of a most important subject, nowhere else, within my knowledge, treated in the same radical and thorough manner. It is eminently adapted to be useful; and I cannot but hope that it will be highly acceptable, especially to those sustaining the solemn and weighty responsibilities of the parental relation."

In presenting to our readers an outline of the contents of this important work, we shall allow the author, as much as possible, to speak for himself; and commence with the following extract explanatory of the domestic constitution:—

"By constitution I intend the connexion of its several parts, and the principles by which each of these is to be governed. There is one society or constitution of things in this world, and only one, which is purely *sacred*; there are others which are purely *civil*. Among the latter there is considerable variety; but amidst the various modifications which earthly governments have assumed, from the purest democracy up to monarchy the most despotic, there is not one form which resembles, or which *can* resemble, the constitution of a family. We read, it is granted, of times called patriarchal; but no body of men can ever follow out the principles which rise out of this singular constitution of a family. Below the heavens, on this side of the grave, there is nothing precisely like it. This is the more deserving of notice, since it is a remark which will hold true in every age and in every country. . . . That constitution resembles entirely neither the world nor the church, neither the civil nor the sacred character, since, in fact, it partakes of both; and it is actually the only constitution upon earth, now in existence, of Divine establishment, of which this can be affirmed."

The important bearing of the family constitution on the best inte-

rests of society will not be disputed. In proportion as this sweet relationship exists in binding force, and all its valuable influences remain unimpaired, in that same proportion will nations possess inward prosperity and strength. The government may be despotic, but the people will not be utterly depressed; on the contrary, where the domestic circle is broken, and its holy tendencies are unknown, whatever the form of government, or the extent of the popular control, true liberty and true prosperity will be alike unknown. From some things which have come to our knowledge, we are led to fear that our transatlantic brethren are becoming more gregarious, and less domestic in their habits, with manifest deterioration, both in their civil and sacred relations. But France, at all events, is a significant instance of the powerful and pernicious effects of the want of domesticity, and the home feeling so dear to us. Michelet, one of the most influential writers in Europe at the present moment, thus expressively deploras this loss, and points at the cause:—

“The question is about our *family*—that sacred asylum in which we all desire to seek the repose of the heart. We return exhausted to the domestic hearth, but do we find there the repose we sigh for? Let us not dissemble, but acknowledge to ourselves how things are: there is in our family a sad difference of sentiment, and the most serious of all. We may speak to our mothers, wives, and daughters, on any of the subjects which form the topics of conversation with indifferent persons, such as business or the news of the day, but never on subjects that affect the heart and moral life, such as eternity, religion, the soul, and God. Choose, for instance, the moment when we naturally feel disposed to meditate with our family in common thought, some quiet evening, at the family table; venture even there, in your own house, at your own fireside, to say one word about these things: your mother sorrowfully shakes her head; your wife contradicts; your daughter, by her very silence, shows her disapprobation. They are on one side of the table, and you on the other, and alone. One would think that in the midst of them, and opposite to you, was seated an invisible personage, to contradict whatever you may say.” On another occasion he says, “You enter a house in the evening, and sit down at the family table, one thing will almost always strike you: the mother and daughters are together, of the same opinion, on one side; whilst the father is on the other, and alone. What does this mean? It means that there is some one man at this table, whom you do not see, to contradict and give the lie to whatever the father may utter.”

Rejoicing, as we must, that our beloved land is, to so large an extent, free from this baneful system, we may comprehend, to some extent, how much France loses by this subversion of the domestic constitution as ordained by God. But can we be so much surprised when we learn that 620,000 girls are trained up by nuns, themselves under the direction of priests, both grossly ignorant of what a family is? “If,” says Michelet, “you wish your family to resist the foreign influence which dissolves it, keep the child at home as much as possible. Let the mother bring up the child under the father’s direction. Let the family hearth become firm and strong: then the edifice of religion will gently settle down. Let it never be forgotten that *that* humble stone, domesticity, and domestic piety,* is the corner-stone of the temple, and the foundation-stone of the city.”

* Thus we have ventured to turn the expression of Michelet, who, being a Frenchman, must speak the language of ancient mythology: “Cette humble pierre où nous revoyons que le bon vieux Lare domestique, c’est, ne l’oublions jamais, la pierre angulaire du Temple et le fondement de la Cité.”

"If every society," says Mr. Anderson, speaking of that which is sacred in the family constitution, "in which men coalesce according to the mind of God, is bound to own its dependence on him by worship, or service common to all, assuredly this is the case with regard to a family or household, since it is not only the well-spring of every other, or of all society, but a well-spring of God's own institution. Every family has, in fact, a sacred character belonging to it, which may, indeed, be forgotten or disdained; but the family is constituted, and ought, therefore, to be conducted with the prospect of the rising generation following that which precedes it, not only to the grave, but into eternity. . . .

"There are two terms employed in Scripture to describe the present character and daily obligations of the Christian, which apply with peculiar force to the Christian parent or head of a family; one borrowed from what is *civil*, and the other from what is *sacred*. These are king and priest, and to these that of prophet might be added, but I notice, at present, only the two former. By his Saviour, even in this life, the Christian is made a king and a priest unto God. These high favours, once bestowed, are to be carried about with him as robes of office and obligation which he cannot lay aside. Now, in the family circle, there is provided by God one of the most interesting and important fields for the exercise and display of both characters. There he may, and there he does, reign as a king, in sovereign and undisputed authority; and there too, as a priest, is he to officiate on behalf of others as well as himself. By the exercise of the former his veneration for God is advanced, while he remembers that, as 'a king unto God,' an account must be rendered of the daily exercises of his authority; by his priestly character, compassion and sympathy are greatly promoted; since it is impossible for a man to pray often for his family without feeling increasing tenderness for it.

"This beautiful and affecting arrangement of our Creator,—the civil and sacred character united at once in the very constitution of a family, and in the person of its head,—gives rise to some of the most important coincidences with which we are acquainted. Here is a constitution favourable to the state, in the very highest degree, and whatever may be its form of government. In such a family it is that the child, as a child, learns to be a good subject, and that the brother or sister, as such, learns to be a good citizen; and here is a state of things equally favourable to the increase of the church, as it is to that of the state; for if this be not understood, the highest end of its existence is not perceived. Here, in short, both the church and the world meet, and it is the only spot on earth where it is at once lawful and incumbent on them so to do. You will not fail, however, to observe, that this meeting is upon a very small scale, and under very peculiar circumstances. It is not that the constitution of the church is to be confounded with that of the family. Since God himself does not govern the church as he does the family, so neither must we confound them. Not that these two constitutions, in themselves considered, are in any one point at variance with each other: so far from this, for particular ends, they are in perfect harmony; but still they are so distinct, that neither can be fully understood, much less seen in all its beauty, if confounded with the other. The peculiar genius of their several constitutions can never be violated with impunity. Here, however, in the family, members of the church and of the world must actually meet: and doing so by divine appointment, how peculiar and important is the situation of a parent! Both worlds meeting, both must be kept in view, but no Christian will for a moment hesitate as to *which* world should have the pre-eminence."—p. 28.

Our author, in prosecution of his subject, considers next the connexions subsisting between the different branches of the domestic constitution: husband and wife, parent and child, brother and sister, master and servant, servant and child. In order to realize the full blessedness and benefit of the family relationship, it is matter of supreme moment, that both parents should be possessors of the grace of God in the heart. We must make room, on this point, for a passage which exhibits the rule laid down in Scripture to the Christian for the formation of the marriage union:—

"Although the fear of God in every age must have been a sufficient guide, it was far too important a subject to be overlooked by the Saviour of our race, in his design to establish a kingdom of righteousness and peace in this unprincipled and rebellious world. In the earliest ages he well knew that consequences the most dreadful had ensued from indifference to this subject. Accordingly, no sooner do we read of the sons of God taking to themselves partners in life 'of all which they chose,' that is, without any regard to their principles in so doing, than it is immediately added, 'Jehovah said, My Spirit shall not always strive with man.' Yes, their disregard to principle in this important step, hurried on the wickedness of the antediluvian world, till the earth became so corrupt before God, that the end of all flesh came before him. The same disregard to principle in this matter, the Saviour also knew, had well-nigh prevented the restoration of the Jewish economy after the captivity, and rendered it, even at last, a task of the most formidable and appalling description to Ezra and his friends. Almost despairing of success, even after all his unwearied labours, when he heard of this dereliction of principle, he rent his garment and his mantle, nay, even plucked off the very hair of his head and of his beard, and sat down in an astonishment of grief.

"Our blessed Lord therefore, at once, by the character of his subjects and the nature of his kingdom, made provision against such an evil. In its progress over the world, whether Jewish or heathen, it might indeed lay hold but of one party, a husband or a wife already united; and though he enjoined the union in this case to remain, giving prospect too of the conversion of the other party; yet the union once dissolved by death, whatever liberty was enjoyed, must be subject to one condition. In the case supposed in Scripture, it happens to be the female to whom allusion is made, but the law is one. She is at liberty to be married to whom she will, *only in the Lord*. For a literal precept, on the part of our Lord, there had been no necessity whatever, the nature and genius of his own kingdom being regarded: and the incidental manner in which this injunction occurs, is, to the intelligent reader of Scripture, the strongest confirmation of the rule in all cases where marriage is in prospect, and when there has been no engagement previous to conversion.

"Should any reader startle at this exposition, not to say object to it, I can only say now, that in such a case, the disposition to appreciate, and the spirit to imbibe, the intimations of the divine record, will be found, on reflection, at a low ebb indeed, if not altogether wanting. Such a reader has yet to learn and to study the nature and the character of the Messiah's kingdom. No; the Saviour, without doubt or controversy, evidently intended, in every age, to lay hold of this his own institution, not only preserving it in its original purity, but employing it as one powerful auxiliary to his kingdom; and disregard to him in this one matter alone, by any community, must ever work the ruin of vital Christianity there."—p. 35.

Section the fourth, sets forth the punishment of neglect descending to posterity; and section fifth, the blessing connected with obedience descending to posterity, in each case, illustrated by example.

The moral power of the domestic constitution, which forms the topic of the next chapter, is a combination of qualities; such as the beneficial power of the parent over the child, which is illustrated by reference to Abraham, Isaac, Jacob, Moses, Solomon, and the parents of the apostles; the power which the parent enjoys of forming the child to greatness of character in extensive usefulness, which is exemplified by a reference to Scripture characters, and then to others of modern date; the power of the domestic constitution in forming the character of servants; and the power inherent in the family constitution of repelling evil, resisting the corruption of manners, its capability and tendency to preserve religion and morality, are well exhibited in the history of Joshua and the Rechabites.

Section the seventh sets forth the danger and vanity of interfering with the domestic constitution; illustrated by reference to the apparent intentions of the Almighty in founding and upholding this singular constitution. And this portion of the volume concludes with reflections on the power of accommodation in the family circle to all other human institutions; independent of all social forms of man's device, it remains complete within itself, and survives all the changes of time.

The remaining half of the volume discusses, in a very enlightened and effective manner, the permanent obligations and peculiar advantages of the domestic constitution. In the first section, the family of Abraham affords a beautiful instance of the favour of God resting on a father and his posterity, and the blessings attending his obedience to the divine requirements of him as the head of a family; and the melancholy contrast in the case of Eli and his sons is strikingly brought to view. Following this, the causes of failure are traced to their source: almost every instance, Mr. Anderson thinks, may be ascribed either to undue severity,—over-indulgence,—a baneful inequality of treatment,—or sinful partiality. We are next directed to the means of recovering the domestic to its proper position, design, and influence, in a serious conversation with parents.

In the fourth section, the author unfolds the order of procedure with regard to a family. Whilst in the commission of our Lord we are expressly enjoined to preach the gospel to every creature, and to urge it upon every one, old or young, parent or child, as worthy of all acceptation, there may be an order which is more agreeable to the will of God, and to which he has given his decided sanction in past ages. This order is ascertained from a careful consideration of scriptural statements; and we do not remember ever to have seen a work in which the Baconian method is more fully, more constantly, and more effectively applied to the facts of Scripture; besides the excellence of the treatise in other respects, in this alone it forms an admirable and most instructive study to the minister of divine truth. The author is strongly of opinion that parents have been too much overlooked in our well-meant effects for the improvement of the rising generation.

"For such a mode of procedure as that which has been recommended, to say nothing more of the remarkable success which has attended it, there is one reason deeply founded in the constitution of every nation. By the law of nature and of God, by far the greatest proportion, in every land, are enjoined to honour the rest; the whole children, the whole parents. Now, as Christianity in its addresses pays regard to this arrangement, in every attempt to restore the families of the country, let us also regard it. On parents as such the eye of our omniscient and final Judge is now manifestly resting, let our eye follow in the same direction. On them, and not on the legislator, or the benevolent public, does He lay the highest responsibility, and on them alone. Let us go and do likewise. Let nothing be done by us to weaken the force or the tone of their obligations, nothing to render them easy or satisfied under neglect. On the contrary, let every Christian, so far as his influence can extend, contribute his mite to bind this sense of obligation on the shoulders of those upon whom God, in his wisdom and mercy to mankind, hath, with such solemnity, invariably imposed it."—p. 319.

Family government, under the three heads, order, subordination, and harmony; family devotion, its obligations, its abuse, the best season

for conducting it, and how to secure its profitable performance; and family education, under the two heads, education of circumstances, and education of dispositions, occupy severally the three sections which immediately follow. Whilst speaking of the education of circumstances, our author introduces the following remarks:—

“The question, however, returns, What *will* educate these children? And now I answer, Your example will educate them—your conversation with your friends—the business they see you transact—the likings and dislikings you express—*these* will educate them; the society you live in will educate them; your domestics will educate them; and whatever be your rank or situation in life, your house, your talk, and your daily behaviour there,—*these* will educate them. To withdraw them from the unceasing and potent influence of these things is impossible, except you withdraw yourself from them also. Some parents talk of *beginning* the education of their children: the moment they were capable of forming an idea, their education was already begun,—the education of circumstances—insensible education, which, like insensible perspiration, is of more constant and powerful effect, and of far more consequence to the habit, than that which is direct and apparent. This education goes on at every instant of time; it goes on like time—you can neither stop it, nor turn its course. Whatever *these*, then, have a *tendency* to make your children, that, in a great degree, you at least should be persuaded they will be.”—p. 395.

On educating the dispositions of children, forming them to wisdom and prudence, truth and sincerity, industry and economy, humanity, generosity, and the love of nature, there are many very excellent remarks. And the volume concludes with a most affectionate address to Christian parents, and Christian ministers.

PROTESTANTISM IN FRENCH SWITZERLAND.—PERSECUTIONS IN THE CANTON DE VAUD.

THOSE who take an interest in the affairs of Switzerland have, doubtless, heard much isolated intelligence from time to time from this interesting religious field; but being at such a distance from the scene, they have probably found it difficult to form a comprehensive idea of the exact state of things. It may not, then, be improper to give a brief history of the religious struggles which have latterly taken place here.

We naturally turn first to Geneva, as a favoured spot that, like a peak of its own mountain land, was among the first to catch the light that broke upon the sixteenth century—as an asylum to which fled the learned and the persecuted since that era—a kind of modern Athens, in which Christian and infidel philosophers alike have taught—the place where a fugitive reformer flying from oppression in his own land was adopted, and entrusted with almost the power of a temporal prince—as a locality strangely rich in its Protestant associations. Retaining an influence and consideration naturally bequeathed them by the genius of Calvin, and secured against wholesome popular influences by a state salary, its clergy were early formed into an ecclesiastical legislative body endowed with certain privileges. The “venerable company,” as it is termed, possess the entire clerical patronage in their own hands—appoint or discharge pastors without in the least consulting their flocks—regulate or suppress their confession of faith from time to time, according to their changing

views—and discipline any of their members whose evangelical or other tendencies may be offensive to them, as they think proper. For a length of time these powers were not abused, because they were in the hands of good men. But at the commencement of the last century there crept in a gradual and fearful decay of vital religion. The form, indeed, still existed, but of the goodly tree under whose shade the first children of the Reformation had so gladly gathered, except the life that might have been concealed at the root, there remained nothing but a trunk and branches withered and dead. The clergy became temporizing rationalists. The confession of faith and the Catechism of Calvin were at length obnoxious to them, and the signature of the former, upon entering the ministry, or indeed any declaration of belief, was, at last, set aside, and the Catechism was cautiously pared away word by word, and imperceptibly modified in the course of a dozen editions, till every offensive truth was suppressed, and it became perfectly inert. Rousseau, in his day, after having flattered and cajoled some of them, finally boasted of having done so, and declared that they really knew not themselves what they believed. The fever of infidelity that prevailed before the French Revolution, and the long and harassing wars that followed, were alike unfavourable to the progress of religious truth; and Switzerland was deeply affected by the former as well as the latter influence. Many of the clergy at length were found expressing their disbelief in the inspiration of the Scriptures and the divinity of Christ, and became confirmed Neologists. A law was passed by them in effect forbidding their ministers to preach upon the second topic, and some others. It was the darkest hour that precedes the first ray of morning light.

The peace of 1815 having rendered every part of Europe accessible to travellers, the year following some good seed was sown by various means, in passing, by Dr. Mason and another gentleman from America, and some pious lay Christians from England. Mr. Haldane, a Scottish gentleman of fortune, an eminently devoted Christian, having taken up his residence in Geneva about this time, invited a number of the students in theology to his house from time to time, to converse upon the interests of their souls, and several delightful conversions took place. Among these were Dr. Merle D'Aubigné, Dr. Gausson, and several others, either gone to their reward, or now standing as champions for evangelical truth in France and Switzerland. The zeal of these young disciples alarmed the "venerable company." They expelled Dr. Malan, and suspended Drs. Merle D'Aubigné and Gausson. Dr. Malan immediately established a small independent place of worship in his garden, the nucleus of his present charge, and some of the others found employment elsewhere. But the flame could not be so easily stifled. The number of converts to the revived faith continued to increase, and at the present time there are three respectable independent churches in Geneva, and within and without the establishment some fourteen evangelical ministers. In the year 1831 the Evangelical Society of Geneva was formed, under the auspices of this new religious interest. Under its fostering care a theological institution has been maintained, which every year has sent forth a troop of faithful pastors and Protestant missionaries to France, Belgium, the Valleys of Piedmont, and the neighbouring countries; and an expensive missionary and Bible enterprise has been carried on, which has been a blessing to thousands. During the past year it has in various departments of France maintained thirty missionaries, including assistants—has furnished the opportunity of instruction to forty-eight students in theology from various countries—has employed sixty colporteurs in evangelization and distributing the Scriptures, and has supplied the instrumentality for aiding several other excellent institutions. For these purposes it has raised by voluntary contributions, from friends in its own country, other parts of Europe, and America, more than twenty-six thousand dollars.

It is scarcely necessary to allude to the valuable additions to Protestant literature from the evangelical school of Geneva in the works of Merle D'Aubigné and Gausson, and the influence which these and other choice spirits are exerting upon this literary metropolis. Contrary, perhaps, to the general rule, the revival of religion here, as well as in the Canton de Vaud, has progressed principally among the educated and the wealthy. Nowhere is the delightful social influence which piety gives to learning, probably, more decidedly evident than at Geneva. The writer can never forget the Christian courtesy and hospitality of Dr. Merle D'Aubigné, Dr. Malan, Professor La Harpe, and others, nor the burning words of religious consolation spontaneously uttered in friendly intercourse.

In the Protestant canton of *Neuchâtel* vital religion was never at quite so low an ebb: the orthodox confession of faith of the early reformers was never abrogated, and those pastors who, in latter years, have sympathized with the reviving influence in the neighbouring cantons, being in accordance with this, have been allowed to pursue their quickened labours of love in the establishment unmolested, and there has, consequently, been no dissent.

But apart from Geneva, no part of Switzerland is regarded, perhaps, with such deep interest by the Protestant world, at the present moment, as the *Canton de Vaud*. The same fearful decline from the faith of the Reformation took place here as in Geneva; but happily, also, for twenty years or more, a renovating influence has been gradually at work, especially among the pastors. At length the formalists took the alarm. Oppressive legislative enactments were passed, which, having excited the censure of the friends of toleration, far and wide, were at length repealed. But this was only a suspension of hostilities. The canton latterly became the theatre of feverish political excitement. Bands of socialists began to poison the minds of the rabble with infidel and levelling principles. With an impulse from this source an ultra-revolutionary party was formed, which overturned the old constitution; and in February, 1845, having secured a majority for the time being, elected a new Council of State, sympathizing with them, and violently opposed the evangelical religious movement. They eagerly seized the first opportunity of annoying the more faithful clergy.

Following the revolutionary movement, mobs collected, crying, "Down with the ministers!" "Down with religion!" violently broke up several meetings for prayer and worship, cruelly beat some of the members, and pulled down several of the oratories and other edifices in which they were held. The new government, instead of interfering in favour of religious liberty, and suppressing these disorders, sided with the rabble, and addressed a communication to the pastors, interdicting any but the regular church services, at certain hours, and, in effect, prohibiting meetings for prayer or religious conversation. The ministers mildly remonstrated, expressed their wish to obey the civil government, but stated that their duties to God, and their obligations to proclaim his word by every proper instrumentality, to be a still more sacred duty. The conflict of power on one side, and of conscientious opinion on the other, waxed warm. The government, at length, hit upon a method to entrap the more scrupulous section of ministers, and to place them, apparently, in a hostile political attitude to the prevailing current of public opinion. A political proclamation, some ten rather closely printed pages in length, and embodying a digest of a new and more levelling constitution, was sent to all the pastors, with a decree from the Council of State, that it should be read from their pulpits at the hour of morning service, on Sunday, August 3rd, 1845. This order happened to be in direct contravention of a law passed several years before, which abolished the reading of any but strictly religious notices from the pulpits; and, from its illegality, as well as might be supposed, conscientious motives, a large number of the pastors refused to read it, and about forty of them notified the government of their objections. To the pulpits of these a

sergeant or police officer was sent to read the document, and, in some instances, very unpleasant scenes occurred. The old confession of faith of the early reformers had been abrogated, because it was alleged to be the "flag of the Methodists"—a term latterly applied to all the more earnestly pious people in Switzerland. A clause securing religious liberty, which was proposed in the new constitution, was rejected. The Council of State immediately issued an order to the official tribunal of pastors, as "salaried and regulated (*regie*) by the state," to try their forty pastors who had refused to read the proclamation on the Sabbath, for illegal insubordination. With but two dissenting voices they were triumphantly acquitted. The government then unceremoniously took the matter into their own hands, and struck a death-blow to the little remaining liberty of the clergy, by arbitrarily suspending the forty pastors.

The persecuting faction, at the head of the government, had expected, by some means or other, to drive out a dozen or so of the more evangelical ministers, but had tauntingly declared that they held the rest "by the purse;" and what was their surprise to find, upon the infliction of this last injury, after a deeply anxious and prayerful assemblage, one hundred and eighty-five ministers and candidates, or nearly three-fourths of the whole number, willing nobly to sacrifice their worldly interests upon the altar of conscience, by sending in their resignation. But, unlike the case of the Free Church of Scotland, the ministers were in advance of the people. The faithful were in a minority. Some twenty-four little flocks have clung to their pastors, and formed separate establishments, which have met in secret, and have been hunted down as conventicles by the government; many of the pastors and their families, driven from their comfortable parsonages, and deprived of their former resources, have suffered. Some have accepted charges in France and elsewhere. But their Christian brethren, in most parts of the world, have nobly sympathized with them. Letters of comfort have generously been forwarded to these oppressed nonconformists and dissenters from most of the Protestant Established Churches of Europe; and the King of Prussia sent them a handsome donation. From Germany, Holland, France, Great Britain, and even from India, they have received comforting epistles from nearly every evangelical body of Christians. But they, and all truly pious persons, are still pursued with the hatred of the government and the mob in their own country.

J. W. C.

THE FRENCH ORGANIZATION

IN CONNEXION WITH THE EVANGELICAL ALLIANCE.

THE members of the Evangelical Alliance who speak French have adopted the following articles as the groundwork of a French Organization in connexion with the Evangelical Alliance:—

I. An Organization in connexion with the Evangelical Alliance shall be formed for France, Belgium, French Switzerland, and the other populations speaking the French language, who may desire to attach themselves thereto.

II. The members of the Evangelical Alliance belonging to the countries above mentioned, who have attended the sittings of the General Conference from the 19th of August, 1846, do constitute themselves a Provisional Committee, for the forming of the French Organization.

III. In order to membership in the French Organization, it shall be necessary to fulfil the conditions prescribed by the General Conference.

IV. The Provisional Committee shall endeavour to form committees in the cities of Bordeaux, Brussels, Geneva, Lausanne, Lille, Lyons, Neuchâtel (in Switzerland), Nîmes, Paris, Strasburg, and Toulouse. These committees, again, shall be empowered to establish auxiliary committees in their respective Divisions, with which they shall correspond.

V. Faithful to the principles of the Evangelical Alliance, the committees shall make all their operations subservient to the interests of Union,—and shall interdict themselves from political questions, from the discussion of points of controversy among Christians, and from all action which can compromise the object and spirit of the Alliance.

VI. The committees shall meet once a year in aggregate, and shall summon, at the same time, a Conference of all the members of the French Organization.

VII. One of the committees shall be appointed annually, by the Conference, under the name of the Central Committee, to correspond with the other committees, and with the Foreign Organizations of the Alliance. Extracts from this correspondence shall be transmitted, from time to time, to all the other committees.

VIII. Each committee shall make its report every three months to the Central Committee.

IX. The committees shall be instructed to promote, in their respective localities, at least once a year, *fraternal meetings*, to which may be admitted brethren who are not members of the Alliance. These meetings shall be closed to all discussion.

X. The members of the French Organization shall be invited to contribute to its funds, by a subscription of a halfpenny per week. The amount of these subscriptions shall be transmitted to the Central Committee by the local committees, their own expenses being deducted.

XI. Agents, chosen and remunerated, either by the committees, or by the Conference, may be employed to propagate the principles of the Alliance.

You will notice in this project (says M. Fisch),—Deliberative Committees—and Fraternal Meetings, from which all discussion is excluded. There must be committees for deliberation: there are measures to be taken for the interest of the Alliance; it will be necessary to form sub committees, to correspond with these and with the Foreign Organizations, to superintend admissions, and to send forth agents. The committees will be like nerves, transmitting motion to the whole body. We have multiplied our *centres*, because France is very large; it has few railways; and the Cantons of French Switzerland, as also Belgium, required each its particular committee. But it was further necessary, for the uniting of the Christians of France, that there should be some meetings from which all discussion would be excluded. Debates are often dry, and they call for majorities and minorities. These projected meetings, on the contrary, are reserved for those sweet fraternal communications, which are often the more *fruitful*, that they do not terminate by an appeal to the vote. There we see the hearts that unite, and not the wills that clash. We have already experienced this on four occasions, at Lyons; particularly on the 1st of October last. Brethren of various denominations came from the neighbouring Departments; and assembled, in the morning, for free and refreshing converse on the subject of Christian Union; and, in the evening, to give some account of their labours, their troubles, and their wants. First, there were brethren from a town where persecution, skilfully conducted, deprives of employment and of bread all the new Protestant converts: after these, stood up the representatives of a church among whom a clever priest is essaying all the arts of seduction: and then one of the members of a flock which was suffering from internal divisions. Each communication was followed by a prayer, in which these several cases of necessity were brought before the Lord; and we are assured that our friends returned to their respective churches with new strength and courage. Thus the Evangelical Alliance, without contemplating, for the present, any *common action*, will yet powerfully promote the common cause of evangelization. We think, too, that meetings of this kind, to which brethren not in the Alliance can be invited, will be an efficacious means of spreading our principles, by alluring others than ourselves to taste the sweetness of union.

Besides this scheme, the members of the French Organization have nominated a committee of seven members, who are charged with providing means for the execution of their measures. These seven members are the following: Messrs. Vermeil and Adolphe Monod, who, with slight shades of difference, represent the Established Protestant churches of France; Mr. Tossé, the representative of the Wesleyan churches; Messrs. Kellei and Fisch, representatives of the

Independent churches; and, lastly, M. Baup, of Vevey, for French Switzerland; and M. Panchaud, of Brussels, for Belgium. This sub-committee has directed M. Adolphe Monod to publish a circular, containing some account of the London Conference, the resolutions adopted by it, a brief defence of its principles, the proposed platform of the French Organization, and an invitation to its fellowship. As soon as this document appears, the Committee will endeavour to form auxiliaries in the localities before mentioned. We are informed from French Switzerland, that the *elements* of the committees of Geneva and Lausanne are already found; and there is the same preparation in several of the chief centres of France. All the members of the French Organization, who shall have given in their adhesion before the month of April next, will be convoked for that period to a General Conference at Paris, in order to discuss, and adopt definitively, the plan of constitution.

You ask me to tell you something of our prospects of success. I will do so in a few words. In 1843 a project of union for French Christians was prepared at Lyons, and communicated to certain brethren of different denominations. This project was followed by four circulars, which developed its leading features. Many objections were at once raised against the scheme: for the French mind, clear, lively, and prompt, seizes in a moment the weak side of an idea; but it exhausts itself in criticisms, in place of considering what there may be useful in the thing, and giving it a fair trial. Nevertheless, amidst all objections, we saw our principles making way, and our adherents multiplied. Thus was God preparing the ground for that majestic edifice, whose foundations were to be laid at the London Conference. Yet it must be confessed, that the French project of union had, for a long time, but little chance of arriving at any extended realization. This was occasioned by different circumstances.

I. By the state of the Religious Revival in France. The few real Christians whom it contains, scattered amongst thirty-four millions of infidels and Roman Catholics, are too much absorbed in the organization or the defence of their churches, and in struggles against Popery or Rationalism, to feel a very lively interest in any proposal for Christian Union. Moreover, our Revival, which is but of few years' date, hitherto resembles infancy. At the beginning of life, our horizon is contracted; and we are more occupied with details, than capable of elevation to great and general ideas. We boast, as yet, scarcely any veterans in the faith; we have not a Bickersteth, a Haldane Stewart, a Bunting, a Wardlaw—men such as those whose hoary heads were among the finest ornaments of the Conference at Freemasons' Hall.

II. A second circumstance seems to have rendered necessary the intervention of the London Conference, in order to the solidity of our edifice. We wanted practical courage. We should have recoiled from the idea of a strongly constituted Alliance, having its organization and its membership. Our French project excluded all that could resemble an association, properly so called—all discussion and all voting. It sought to bring Christians nearer to one another; but it did not dare to bid them enter into the same enclosure. Yet, it must be acknowledged, that a well-organized Alliance, whose members *know* each other, and can even ascertain their numbers, presents more of practical advantage, although, perhaps, it may be attended by more of danger. And whoever has the conviction that it was God who convoked our London Conference, who directed its deliberations, and who prepared its future way, will not hesitate to believe that, since he has conducted us into *this* path, it is the best for the realization of his designs of love.

III. There is yet a third ground for hope, that the Conference of last summer will produce important results in France. The movement of union, up to that time, proceeded from but one independent church—from the Evangelical Church of Lyons. The men associated there were rather disposed to follow a given impulse, than to place themselves in a prominent position. The General Conference, on the contrary, has united, on neutral ground, without regard to the petty rivalry of churches or localities, many men who exercise a marked influence over their brethren in France. Some of these have solemnly declared that they will consecrate the remainder of their energies to the work of making the holy cause of union triumphant in their country. They have returned to their respective posts, not with speculative ideas of the necessity of union, but with the remembrance of three weeks passed with a thousand of their brethren, in the

most pleasurable and powerful emotions. From that moment, we may say, the cause of Union in France has made a decisive advance.

In brief, the opinion of our religious public seems to be rather favourable than otherwise to the movement of the 19th of August. Of the religious journals, some have given in their adhesion. There is one, however, which has taken an attitude decidedly hostile to the Alliance, and whose obstinate opposition has had the effect of alienating from us the sympathies of many excellent Christians. I hope, in a future communication, to examine the principal objections to the Alliance, which have been raised by this journal. It is published at Geneva, under the title of *La Réformation au Neuvième Siècle* ("the Reformation of the Nineteenth Century.")

After all, the best answer we can make to our opponents is that which a certain philosopher made to a sophist who denied Motion;—*he walked*. We also walk. "We walk in love, as Christ also hath loved us." We prove to the enemies of our principles, that in the holy school of the Alliance we have acquired strength; and we trust that the power of brotherly love will soon cause the sword to drop from their hands. "Love," says Solomon, "is stronger than death."—*Evangelical Christendom*.

LITERARY INTELLIGENCE.

ANTIDOTE TO THE POPISH ARTICLES OF FAITH, ENACTED BY THE SORBONNE, 1542.

By JOHN CALVIN. A New Translation, with Preface and Notes. Middleton, Dundee; Hamilton, London.

THE Sorbonne, it will be borne in mind, was one of the most distinguished and most zealous of the Popish colleges. It was suspected, however, that some of its members had become infected with the principles of the Reformation; and in the year 1542 a body of articles was drawn up, which they required all who belonged, or would belong, to their body to subscribe as a test of orthodoxy. As soon as the articles were issued, Calvin, who was then labouring in Geneva, drew up a reply; the form of which is peculiar, but effective. Taking each "Article" separately, he appends what he calls a "Proof;" which, in point of fact, covertly displays the absurdity of the dogma, by the gross extravagance, or utter destitution of proof. After this he adds an "Antidote," which is a serious refutation of the dogma propounded. We consider this work of the keen Reformer adapted to do good service still, and hope it will be widely circulated.

THE CATECHISM OF THE HEART; A New Year's Address, by CORNELIUS ELVEN, of Bury St. Edmunds, to the People of his Charge. 1847. Hailey, Leadenhall-street.

A VERY faithful, earnest, and affectionate outpouring of a pastor's heart for the spiritual welfare of the church over which the Holy Ghost hath made him overseer. May it be read by many! It cannot, we think, be read in vain.

MACEDONIA; or, a Voice to the Christian Church; in Seven Lectures. By the REV. G. STAPLES. Second Thousand. London: Houlston and Stoneman.

THIS little volume reminds us of the valuable works by the Rev. D. Ford, of Manchester; and is not unworthy to stand on the same shelf with "Decapolis," "Chorazin," &c. The topics treated of are: The Christian church essentially aggressive; the necessity of its advancement in Britain; causes which prevent its extension; special means for its promotion; claims of the world to its entire consecration; and its glorious triumph. Closing with a lecture on individual responsibility, consistency, and blessedness; and an address to the unconverted reader. We have much satisfaction in cordially commending this small volume to the attention of our readers.

THE SCRIPTURAL DOCTRINE OF THE CHURCH. Sketched by J. WENGER. Baptist Mission Press, Calcutta.

THIS treatise is the production of one of our excellent missionaries in Bengal, and was written at the suggestion of an excellent native Christian, now no more, who, at the first meeting of the Association of the Baptist churches in Bengal, held at Serampore, in January, 1843, enlarged on the importance of diffusing information amongst the members of our Oriental churches, on the nature of

church fellowship, order, and discipline. We are fully persuaded that there are numbers in our churches at home, who exhibit a very imperfect acquaintance with their principles; many to whom the studious perusal of this work would be a great advantage. The author deserves high commendation for the clear, simple, scriptural, and effective manner in which he has treated the several topics brought under notice. He has settled, we think, on the basis of Divine revelation, the following questions: namely, What is the nature of the church in general;—the objects for which Christian churches are established;—the organisation of a Christian church;—church discipline;—pecuniary charities of a church;—formation of new churches;—the Christian's duty, with reference to the church;—the privileges of the Christian church; followed by an appendix, consisting of notes on subsidiary questions. Throughout this useful volume Mr. Wenger has proved himself to be a workman needing not to be ashamed. Every Sunday-school and congregational library should endeavour forthwith to get possession of the work.

We have received a specimen part of COBBIN'S QUARTO EDITION of Barnes's Notes on the New Testament, published by Aylott and Jones. It is the handsomest reprint of this useful commentator we have yet seen, and it is, at the same time, exceedingly cheap.

HOME RECORD.

BIRMINGHAM.—The Rev. Mortlock Daniell, of Ramsgate, has accepted the unanimous invitation to the pastoral charge of the church and congregation assembling at Mount Zion Chapel in this place, recently the scene of the labours of the Rev. George Dawson.

LONG SUTTON.—The Rev. H. L. Tuck, of Stepney College, late assistant minister to the Rev. D. White, of Cirencester, has accepted the cordial invitation of the Baptist church at this place, and commenced his pastoral labours on the 3rd of January.

HULL.—The Rev. W. J. Stuart, of Keighley, has accepted the invitation of the Baptist church, George-street, to become their pastor.

LOCKWOOD, NEAR HUDDERSFIELD.—The Rev. John Barker, of Horton College, having accepted the cordial and unanimous invitation of the Baptist church here to become their pastor, commenced his stated labours on the first Sabbath of the present year.

LYNN.—Two interesting and affecting services have recently been held in connexion with the Baptist church in this town. Our pastor, having completed seven years' labour among us, preached a sermon on Sabbath evening, December 27th, commemorative of the same, from 1 Peter i. 3, 4: regarding the *past* as exemplifying "abundant mercy;" the *present* as giving us a "lively hope;" and the *future* in reserve an "incorruptible inheritance." On the following evening a tea-meeting of the church and congregation was held in the spacious Sabbath-school room, where 250 persons took tea together. After tea our pastor took the chair, and, as a foundation of the several addresses of the evening, gave a statistical account of the progress of the church, and also a financial account of the erection of "our holy and our beautiful house" of prayer. From this account we collect the following statistics of the church:—320 had been baptized; 26 had been received by letter; and there were 12 candidates (9 of whom have been since baptized) which would make the gross increase 364, averaging one per week, during the pastorate of seven years. More than £2,000 had been raised towards the erection of the chapel, and nearly £100 towards the smaller chapel at West Lynn. Twenty, during that period, had died in the faith of Christ. The present number of members was 360. The evening was spent in an interesting and profitable manner; and the friends, in separating, felt that it had been good to be there; while their prayer was, and still is, that a still larger measure of success may yet be realized; and that the great peace and harmony which we now enjoy may be mercifully continued.

CZERNSKI.—*Extract of a Letter from Czernski.*—"I severed myself from the Romish idols, and my example was followed by many congregations of Christians who made themselves independent of Rome, and constituted themselves as Christian Catholic, or German Catholic churches. But then appeared the enemy of all that is good and true—the enemy of the Crucified One—and sought to annihilate this fair young seed, and to prevent its blossoming. This new movement was joined by many, devoid alike of Christian sentiments and Christian feelings, who having hitherto wandered about in total indifference, or even atheism, now thought to find in this new church a suitable place of refuge. They exerted all their powers to make themselves masters of the movement, in order to give it an unchristian tendency, yet, despite their efforts, they did not succeed in uprooting the deep religious feelings implanted in the people; so that many who were at first deceived, begin now to turn back (as, perhaps, you may have already learned from the public papers), and have again recognized that one no can lay another foundation than that which is laid—Christ Jesus. (1 Cor. iii. 11.)

"Ronge himself, who at first was carried away by unbelief and the most shallow rationalism, is said to have now acknowledged that Christ is all in all for mankind! It is not, therefore, necessary that I should particularize to you those congregations which hold fast by positive Christianity, because many that were formerly seduced, are now returning to Christ, and acknowledge Him as the Son of the living God; and we may therefore hope, that the few who have not yet openly declared themselves in favour of positive Christianity, will yet, by the help of God, return and seek salvation in Christ alone. It is true, voices still continue to be raised in favour of unbelief; they are, however, listened to and heeded by few. The begun reform proceeds quietly on its course of Christian development. Congregations are sending away their unbelieving clergy, and seeking to supply their place by serious, worthy men, devoted to Christ and his sacred cause. Thus, for example, in Dantzic, the light-minded Dowat has been dismissed, and a respectable clergyman, named Batitzki, has entered on his office. So, likewise, in Frankfort-on-the-Maine, Stuttgart, &c., you will, indeed, still continue to hear many untruths propagated by the unbelieving, who, having earlier gained admission into congregations for the purpose of leading them astray, are never weary of trying, by the spread of falsehood, to deceive the Christian world, and make it believe that they themselves have obtained the mastery in the church of Christ. But do you put no faith in such. They serve unbelief, devote all their powers to that service, and stand in its pay. But, believe you me, they will not be able to 'proceed much further, for their folly will be manifest unto all men.' They are eager to make the world believe that their views have found universal acceptance, in order not only to deceive those who do not know how things stand here, but even in the hope of helping on the cause of unbelief in your country. But take heed of those false prophets; I know well that many public writers, who make religion a trade, are diligently carrying on correspondence in all directions for the purpose of deceiving the faithful, winning sympathy for themselves, and a greater field for infidelity. But I call upon you, and all true believers, to 'believe not every spirit, but try the spirits whether they be of God; for many false prophets are gone forth into the world.' (1 John iv. 1.) You will find my assertion, that the congregations are generally returning to positive Christianity, confirmed by a just published work of Dr. Theiner, entitled, 'Efforts at Reform,' in which he shows that Ronge, &c., are no longer to be regarded as leaders of the Reform, which is quietly proceeding. In my immediate neighbourhood, and the country around, the Reform has made a good impression. The Roman Catholics perceive more and more the condemnable doctrines of their church; yea, even many of the priests long for the true liberty which is in Christ, and would gladly forsake the Roman communion at once, were they not hindered by anxiety respecting their future means of subsistence. The Church of Rome in this country is rich. Many of her priests draw from 2,000 to 3,000 dollars of annual income. The Christian Catholic clergy, on the contrary, must live upon alms, and very often experience absolute want; and this it is which still binds so many to the *Prince* of Rome, for surely the Pope is nothing else than a temporal prince in regard to the Christian Church!"

J. Hasler, Printer, Crane-court, Fleet-street.

THE MISSIONARY HERALD.



THE SOURCE OF THE GANGES.

ASIA.

THE SOURCE OF THE GANGES.

About two hundred miles N.N.W. of Delhi, in the central chain of the Himalaya mountains, 13,800 feet above the level of the sea, rises the Bhagarati, which, in the estimation of modern scientific travellers, is the true source of the Ganges. Hindoo devotees perform pilgrimage to a spot lower down, which they have been taught to regard as the birth-place of that sacred stream, the object of their adoration; but the original spring, of which a view is annexed, is about twelve miles beyond Gungutri, in an almost inaccessible solitude. The waters issue from beneath a low arch at the base of a vast mass of frozen snow, nearly three hundred feet in height, and composed of different layers, each several feet in thickness, and in all probability the accumulation of ages. Here the water is shallow, and for many miles the average depth is not more than twelve inches; but afterwards, receiving the Alcanandra and other tributaries, it enters the great plain of Hindusthan at Hurdwar, and flows on thence, a smooth navigable stream, to the ocean, a distance of 1350 miles, diffusing abundance by its fertilizing influences and the facilities it affords for internal transit. At length it enters the Bay of Bengal, into which it discharges itself by numerous mouths.

There is a river, the streams whereof make glad the city of God: may it speedily diffuse its blessings throughout all India, that its millions may live, and, partaking of the waters issuing from the sanctuary, find that "the fruit thereof is for meat, and the leaf thereof for medicine."

BARISAL.

Cheering intelligence from Barisal, the chief town of a district called Backergunj near the mouths of the Ganges, was adverted to briefly in our last number. Our friends will naturally be anxious to know more on so pleasing a subject, and it affords us pleasure that we are now able to gratify them. Mr. Thomas, of Calcutta, writes respecting it thus, in a letter dated November 7, 1846:—

You will no doubt have remarked that for some time past the intelligence from Barisal has been increasing in interest and importance. Of late the numbers who have sought for instruction, and desired to place themselves under the direction of the missionary, have so increased, that to do anything like justice to them Mr. Bareiro found it absolutely necessary to resign his connexion with the government school, and consequently to give up the salary he had derived from that source. Not only so, but as, for the most part, the recent converts and numerous inquirers reside in villages distant from Barisal, and which can only be approached by boats, he has, in order to attend to them, been obliged to incur considerable expense in providing himself with the means of conveyance, and in keeping men to row his boat from place to place. For at least two years he supported from his own private resources a native preacher, in

addition to the two supported by the mission. By giving up his connexion with the government school, he has deprived himself of the means of supporting the native preacher, or defraying other expenses, which he formerly provided for from his income from the school. He has written, stating these circumstances, and requesting that he should be allowed to draw so as to meet the present increased expenditure. The following is an extract from his letter:—

"You see, my dear brother, that the cause of our Redeemer here is now prospering, by the grace and blessing of God, beyond my expectation, and it is necessary that I draw on account of the expenses incurred by me for its right prosecution, a reasonable salary from the mission. I would not have asked this had I the means I formerly enjoyed. I gave up my school in April last, and yet I conducted my operations as well as I could.

But now I cannot. The number of native preachers is likewise to be increased, for another hand is urgently required. Such a person has already assisted us, and I have been supporting him for the last two years. I beg to propose, likewise, an increase of a rupee each to the pay of the two native preachers. You know I am constantly out in the muds, and they must do the same in my absence from it, one at a time. In comparison to what they have now to do, side by side with me, they scarcely did anything before. I do not want any other hands from you. Boat hire, &c., to the amount of twenty-three rupees per mensem is likewise an item which is necessary, or we cannot move."

The importance of the station, and the necessity of something being promptly done, you will at once admit when you learn that on or about the 1st of last month, Mr. Bareiro baptized at one time no fewer than a hundred and fifteen persons. He says they are of a class low and degraded, but however low and however despised by man, God is able to make them his sons and daughters, and heirs of his kingdom.

Mr. Page has just started on a missionary tour which will probably occupy the whole month. He is accompanied by Mr. Chill,

the master of the boys' school at Intally, who is desirous of labouring as a missionary, and is most days more or less engaged in preaching or conversing with the natives on the great subjects of religion.

Brother Page has been requested to visit Barisal, which he fully intends to do; we have also requested Mr. Parry to join him in this. Brother Pearce also proposes to visit that station during the present season.

At Agra there have been baptized since January twenty-three natives, and eight belonging to the European community. At Benares Mr. Smith has recently baptized his son-in-law. At Patna brother Beddy writes that two young women from the Refuge were received into the church in September, I believe. On the 1st of this month he expected to baptize six persons, four of them young native women from the Refuge, and one of the others his own son, the eldest, aged nineteen years. You can conceive the joy of such an event. On the last sabbath in October I baptized a soldier in the Bow Bazar Chapel; we expected two, but one was unable to attend. You will thus see that the Lord has afforded the mission churches in India some tokens of mercy. Oh, that these may be followed by more enlarged measures of success!

The following judicious remarks on these occurrences are taken from the October number of the Calcutta Missionary Herald:—

The communications from Barisal, Agra, and Chittagong contain cheering accounts of several baptisms, for which we desire to record our gratitude to the God of grace. Several persons also have been baptized at Calcutta within the last month or two.

It is remarkable that the Holy Spirit should now, as in the days of the apostles, manifest his gracious influences principally among the poor and ignorant. "God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things that are mighty: and base things of the world and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence."

Whilst we record these baptisms with gratitude to God, we would solemnly abstain from all boasting; let all the glory be given to God.

The movement at Barisal is very remarkable. We have purposely published the

entire letter, in which an account is given of the baptism of 115 persons, on the first Lord's day in October. Our readers are requested to peruse it for themselves, and form their own opinion. Taking the very lowest view of the event, it must be a matter of devout gratitude to God that so large a number of people have come out of heathenism, and placed themselves under Christian instruction. Besides this, the same Holy Spirit who converted three thousand souls on the day of Pentecost at Jerusalem, in the city inhabited by the murderers of prophets and apostles, and of the Son of God himself, certainly is able now to convert hundreds in Bengal, however degraded it may be.

We earnestly entreat our readers to pray for the new converts and for those who labour among them in word and doctrine. We may also mention that an extension of labour, so cheering and so unexpected, will involve an increase of expenditure, for which, in the present unfavourable state of the Society's income, it is difficult to provide adequately.

Mr. Bareiro has himself furnished details to the brethren at Calcutta, the following extracts from which will be acceptable:—

As you have been informed, I went to the muds on the 7th, and returned the day before yesterday, after having been rejoiced beyond

measure on account of the mercy visibly shown to poor ignorant sinners. The success we met in our labours may be comprised

under two heads, viz., the old and new hearers. The old hearers are all candidates for baptism, and on account of the length of time they have been under the gospel sound, are decidedly better than those I baptized last. I do not mean to say that the baptized persons, at least such of them as have enjoyed the same privilege with the candidates, are now inferior to them in knowledge of divine things. A number of women likewise have turned their faces Zionward, even those who had come with men living in sin. With regard to these, I was filled with apprehension, as they were staying on the same premises with the candidates who are looked upon as Christians by their neighbours. If I had had my own way, they could not have found such an asylum. But as it is, it has redounded to the glory of God, as they are not only anxious to be married (most of them are widows) according to the Christian form, but also to join the church and flock of Christ, having been made aware of the need of a Saviour. The other women are either the wives of the Christians or candidates, and are, as I have ascertained by interrogations, sincere believers. The old hearers or candidates are mostly living in three places, Kandirpar, Samudarpur, and Dhurgle: their number is upwards of twenty; they are within forty minutes' distance from the chapel.

The two cases I lately conducted, one of which was amicably settled, and the other was attended, about a month ago, with fine or imprisonment, have proved very beneficial to those who were directly interested in them, either as plaintiffs or as witnesses, as they were obliged to attend every day our meetings here, one party for one month, and another for nearly the same period. As one sinner does a great deal of mischief, so one believer does a great deal of good by the prayers he is taught to offer, and the hymns he is taught to sing, which both are powerful instructors when exercised before others. This was the case especially with one man, with whom we took great pains in that way, as he was more apt than others to learn. This man and another have been the means of exciting others to join our flock, the result of the last case having exercised a salutary effect on their wavering minds, i. e. on account of the fear and temptations of their enemies, as you have been informed. At this place, called Tarunsen, about four hours distance from the chapel, even the once unfriendly barber is one of the sixteen candidates.

ITINERANT LABOURS.

I visited the above place on Friday last, accompanied by the native preachers, and all the Christians and candidates of the three places mentioned above. On my way I touched at a place on account of a convert whose relatives were unfriendly towards him, which feeling some of them showed in abuse

and in attempts to turn him out of his house. I spoke to about forty persons here, among whom were the relatives of the convert, who were overawed by my presence and the message delivered, which they afterwards declared to be the word of God, and therefore they could not find fault with it. Before this I had requested the convert to pray audibly for them, which had some good effect. My way towards Tarunsen lay over paddy fields, which at this season are covered with so much water that two or three-oared boats might go over them. There was a congregation of about 150 persons or upwards on my arrival. As I had to visit another place further off, I immediately addressed the people after singing a hymn. My discourse was based on the first few verses of the 10th chapter of John. As most of the people were inquirers, the attention paid to the word was profound, and it was a season full of gratitude and joy to me, the Lord having also assisted me to speak what was required. After my discourse, the people who had accompanied me, amounting to about forty, sat to eat in the compound, where I had preached. When the rice was served, which was, as is generally the case, on plantain leaves, one of the converts asked grace. While these were eating, I requested the native preachers to speak to those who pressed round to hear us, I also lending a little assistance wherever a question was not satisfactorily answered. By the blessing of God I mean to have a school here as soon as possible, or, rather so soon as I have funds, in which you know I am sadly crippled now: it will be attended at least by a hundred boys, they say two hundred. This would be a branch school of the Dhan Doba chapel school, where the boys would periodically have to attend for special examinations. I cannot keep a suitable person for the school held in the chapel, from want of funds. Thirty or twenty-five rupees per mensem would enable me to teach about 200 children to read and write, and thus to enable them, or at least most of them, to read the scriptures, and otherwise to qualify themselves for the business of life, who, amongst all classes of Hindus, have been a degraded and a proscribed race from time immemorial.

Will Christian friends withhold their mite from a mission here which is conducted, for the first time, among a people whose name or denomination is literally the "publicans and sinners" mentioned in the scriptures, and translated as such by the late Dr. Yates? Though these people are living among other classes, yet such is the degradation in which they have been held ever since the establishment of Hinduism, that their profound ignorance and the supreme contempt in which they are held, point them out as a distinct and a hopeless race. The light of Christianity has opened the eyes of many of them to their true condition, and they are anxious

not only to better themselves spiritually, but also their children, being thoroughly convinced in their minds that their children will wipe out the disgrace of their race by becoming better men and Christians.

From the above place we set out for one called Amboyla, accompanied by others, who swelled the number of those who followed us from the commencement of our journey. On our way we were obliged to visit two of the inquirers, where we met from 100 to 150 hearers who had come together to receive us. By this time I was pretty well knocked up, yet I could not leave the place without addressing the people on their spiritual concerns, and praying for them. At the last place on our way, three or four brahmans asked me, after my discourse, rather in a serious tone, what would become of them. I took the query in a light different from their meaning, as I afterwards learned, and answered it as I understood it. It would appear they were brahmans of these people, and by the question they asked they meant to know what would become of them with regard to their livelihood, as their disciples were embracing Christianity. I was sorry to learn that the father, an aged man, of one of the inquirers was confined by his landholder, and exposed to the sun for a whole day for allowing his son, who was following me, to become a Christian.

We reached Amboyla at about half-past seven P.M., after nearly four hours' journey. The place prepared for me to preach in could not be occupied by us on account of the insufferable swarms of mosquitoes with which it abounds. I would fail in describing, my dear brother, the joy I felt, though my body was overpowered with fatigue. The men candidates and inquirers of all the places had not here, and all points which could strengthen them in their profession of the Saviour were repeatedly touched upon, that clearer light might be enjoyed by them. Our divine service was animating, as the number was nearly 200. Although most of them had not eaten for nine or ten hours, after being tired with shoving their canoes over paddy fields for miles and miles together, yet they were more and more anxious to hear. The moon in the meantime showed her resplendent disc, and told us it was rather a late hour, for, according to brother Paterson's Bengali Almanac (I had no watch), it was nearly one in the morning, a little after which, when the men had eaten, we left this place, and reached Dhan Doba at ten A.M., there being some delay on the way on account of the men having been greatly tired.

On the 27th, Sunday, I had about sixty hearers, which number increased to upwards of a hundred by the middle of the week, and more a day after. These poor people had to come from a distance of ten, twelve, and thirteen miles from different directions, I having visited most of their houses, as stated

in my last communication. It was therefore my bounden duty not to put them to the inconvenience of going to their houses and to return back, and at the same time to attend to instruction without distraction of mind. The food provided for them, however, was no inducement to attend to instruction, as many of them were sufferers by leaving their houses and cattle behind them, which required care and pasturage. I merely mention this to undeceive suspicious minds.

THE CONVERTS.

You can fancy, my dear brother, what grace and wisdom I needed from above, and which, blessed be God, were not denied to me, when I had to afford spiritual provision to so many for eight days together. As these poor people came for nothing else, they had it in abundance from me and the native preachers, whom I had to direct and animate, as the toil was almost beyond our strength, as, with an exception or two, the people were ignorant of letters. I adopted a different method of instructing them, that they might be acquainted with the gospel scheme of salvation, however ignorant they might be as to other facts contained in it. These points were chiefly explained to them and catechised upon, viz., the birth of the Saviour—his sufferings, death, burial, resurrection, ascension—the nature of the atonement wrought by him—the decalogue—the spiritual import of each commandment—the consequence of sin, hell being its award—the peculiar offices of the Holy Spirit, his descent, &c. I made it a chief point to teach them to sing and to commit to memory those hymns which were short, and which likewise contained the substance of all our discourses. This was also a very difficult task, as we were obliged to sing about six times each of the three hymns selected for the occasion, every day, in addition to speaking and exhortation, commencing from seven A.M. to seven P.M., with an intermission of three hours, which we actually needed ourselves.

These hymns, together with the other instructions, served to throw great light upon their hitherto ignorant minds. Oh, it was a delightful scene to see them formed into groups of twenty, thirty, and forty, and singing these hymns, over and over, and at midnight, or before the dawn of the morning: their sound was peculiarly solemn through the silence and stillness of the hour. A missionary does not, at least here below, need to see a better scene after the toil of the day. On the 1st instant I convened a meeting of the church, and admitted into it all those who were eligible candidates, the number of whom was about thirty; the rest of the people, by their non-admission, were led to inquire and pray more frequently than they did. On the 2nd instant, another meeting was convened, and another selection was made of

those of whose earnestness we were aware, and who could answer the questions put to them, while the doubtful ones were rejected, and requested to knock louder at the door of grace. Poor people! They were enabled to do so, and found what they wanted. On Saturday the number of the admitted was 115, among whom twenty-two were women, all, as I plainly saw and praised God for it, taught by the Spirit; their tears, contrition, groans, and lamentations were unequivocal signs of the work begun by the Spirit inwardly. The holy fire could not be mistaken for any other. This day we could not dine before near midnight; what I did eat, or rather was forced to do so to support nature, lay heavy on my chest all night, which, added to the want of rest, threatened to prostrate my strength next day; but in the Lord I found strength, and overcame my indisposition.

On Sunday morning I again, taking each by the hand, assisted myself before the whole cherub, as to the sincerity of their faith, that

there might be no mistake. This produced a very happy effect; it eased my mind of a burden, as it was possible that every thing might not be right, on account of the number. After a short exhortation I began the work of baptizing one hundred and fifteen persons in the new tank (a wooden flight of steps was finished under my own superintendence just the evening before, to which was attached a platform for me and the candidate to stand on in the water) before a great concourse of people, whom curiosity, strange reports (such as that I was going to consecrate the tank) had brought together.

When I look back upon the work I got through, I am constrained to give all the praise to God. All the righteous will rejoice for so much grace conferred upon, and through us. In the afternoon, about 130 persons partook of the emblems of the dying love of our Saviour. What a sight it was I cannot describe—so many brought from the power of Satan unto God! Blessed be God.

CHITTAGONG.

From this province, which lies yet farther to the east, Mr. Fink wrote thus, October, 1846:—

We have had the happiness of baptizing seven candidates since last May, and I am happy to say that there are a few more under instruction for the same ordinance. We have during this year lost two members by death, who departed in peace, trusting in the

atonement of Christ for their salvation. They were Mrs. F. and a Hindu convert, who was baptized last May. I trust that their immortal spirits are now enjoying the happy fruits of their faith before the throne of Him who has redeemed them with his precious blood.

AGRA.

Our brethren in this city, which is 950 miles N.W. of Calcutta, have also received during the past year some compensation for their persevering toil. Mr. Williams, writing October 17, 1846, says:—

The state of society in this land of darkness and heathenism is such as to render it almost absolutely necessary that native Christians should in some way or other be independent of their idolatrous neighbours. We have had abundant proof of this at Chitaura, and other villages, where we have Christians, but more particularly at Chitaura. You will remember what I told you in my last of a deep-laid scheme to get one of our poor brethren into jail, and thus to bring our holy religion into disrepute, but glad am I to say that the attempt utterly failed. The magistrate dismissed the case. Our enemies are quiet for the present, but doubtless are only looking out for some pretence or other to renew hostilities; this is what we fully expect. I

generally visit Chitaura and the adjacent villages once a fortnight for three or four days. This is all I can do in connexion with my pastoral duties. During the week I am at home I preach in the bāt on Monday and Friday, and other places in or near the city. I am happy to say that twenty-three natives have been baptized this year, and eight from among the European community, and we have several more natives to be baptized at Chitaura, in a month or two more (p.v.). I mention this now because I have not written you, as usual, at every baptism, and that you may have as correct a view as possible of all our operations.

Upon the whole, I am disposed to believe that yet greater things will soon be

accomplished, that many of the poor perishing heathen around will speedily be brought to the knowledge of the true God and of Jesus Christ, whom he hath sent. I must not, however, omit that we have many trials

and disappointments. The more I enter into direct missionary labour, the more am I convinced of the necessity of great faith, and much patience and perseverance, with fervent and earnest prayer.

PATNA.

Six converts were baptized by Mr. Beddy on the first day of November last, and the details he gives of their previous history will be read with pleasure. Writing on the 18th of November, Mr. Beddy says :—

On Lord's day, November 1st, it was my blessed privilege to baptize the following persons : my second eldest son, nineteen years of age, Mrs. Manville, the wife of a member of the church, and four young women belonging to our Native Refuge. I need not say with what mingled feelings of delight and gratitude I performed this most delightful ceremony. My son Joseph in an especial manner called forth praises and thanksgiving; he is the child of many prayers, and I have for a length of time looked upon him as one "not far from the kingdom of heaven," but through some strange backwardness, peculiar to some parents, I seldom had any close conversation with him, but his dear mother was all along impressed with a firm conviction that for the last year or two he gave evident tokens of having a work of grace begun in his heart; and of this there now appears sufficient proof. In his infancy he was subject to much sickness, and we have often gone to bed expecting to find him dead in the morning. His diseases were various and trying, but it pleased the Lord to restore him to health after a very protracted illness. On our way up the river Ganges to join our station at Dinapore, in 1831, he was so far reduced as to have given us every reason to believe that he was actually dying. On this occasion, being far from any village or station, and reflecting that I would have to dig his grave and bury him myself in the sands, I thought much on the more than probable result, of the body being subjected to being mangled by jackals and dogs. My feelings naturally revolted at such a result; I therefore requested his mother, who had retired into another room in the boat, not wishing to see him die, to give him a bath, after which I knelt down, with a beloved aunt who was accompanying us, and I fervently implored the Lord that if it was his will to remove him, that he would in mercy spare him till we reached a station where he might be interred, at the same time praying for his restoration, if in accordance with his divine will. Having thus commended him to God, we rose from our knees, and it was the will of our heavenly Father to give an answer of peace, and we were permitted to witness an immediate change and a gradual restoration.

He owes much of his early instruction to his beloved and most affectionate aunt, to whom he attached himself with an affection that she has well earned from all. Some short time before his baptism, being present with him, he made the discovery to me of the state of his heart, and of his desire for baptism. I need hardly say how my fond heart exulted in the discovery, and how it operated on his fond and affectionate mother; with what joy and gratitude she heard the tidings that realized her fondly-cherished wishes. What must have been the state of father, mother, and aunt's feelings while they looked on the consummation of what they had all prayed for? or rather, what ought our feelings to have been under such a scene? Holy and devout gratitude to the Lord of glory!

Of Mrs. Manville I cannot speak much; she appears to be a mild and consistent character, and was spoken well of by one of the brethren who knew her for some time, as also by her husband.

The first native young woman, Fygon, we received from a gentleman in Tichool, opposite Monghyr. She was sent through brother Lawrence. The gentleman received her from a rajah, as a present on the gentleman's marriage. She was given or sold by her father, a Mohammedan, to the rajah; and the reason assigned by her for her father's want of natural affection was, that her step-mother ill used her. From her first coming into the Refuge till the present period, she has in every way conducted herself to our satisfaction. We received her in July, 1843, into the Refuge, and she is now about seventeen years of age. It is about eighteen months since she evinced some concern for her soul, and the work appears to have gradually deepened, till about six or seven months ago she came forward and requested to be united to the church by baptism. The testimony borne of her general conduct by the lady in charge of the Refuge is gratifying.

The second native young woman baptized, Chemaliah, formerly a Hindoo, was sent to us by the magistrate of Gya, in October 1842. She was probably ten years of age when we received her into the Refuge. She states that she went in company with some

relations to see a Hindoo festival, that she was separated from her friends in the crowd, and having wandered about for some time in the expectation of being restored to them, without effect, she was subsequently taken up by the police. She was by the magistrate, as aforesaid, forwarded to our Refuge. She further stated, that her father had been dead. This young female first attracted the notice of the governess about twelve months ago, as evincing a concern after salvation, and uniting with others in prayer and reading the scriptures. Her change and progress appears like the former, to have been gradual and increasing, and having requested baptism, was accordingly received into the church, and that ordinance administered to her.

Pearon, the third female, about fourteen years of age, was received into the Refuge in December, 1842, under circumstances of a peculiar kind. She states that owing to her father (a Mohammedan) having gone up the country in the capacity of a servant, leaving her mother and five children at Dinapore; the mother not hearing from the father for a length of time, sold her and a sister, probably through distress. The subject of this statement was sold to a country-born female, from whom she experienced such cruel usage and unkind treatment, that she ran away from her mistress, and took refuge in Mr. Brice's house, who forwarded her to us. She has been marked on both arms with the name of her mistress, and marked across her forehead in such a manner as to leave it beyond a doubt that she will carry those marks to her grave. She appears to have commenced to think of her soul's concerns much about the time of the former girl, and to have afforded satisfactory evidence of a change of heart and a drawing attachment to the Saviour.

The fourth young woman is Nusebun, received from the magistrate of Gya in July, 1842. She has always been sedate, and has seldom given much trouble, even at the first, which is not generally the case. She had been talking much about religion for a longer period of time than the other young persons, but there is reason to believe that her heart has been recently brought under divine influence, and that at the first she was not what she thought, and wished others to think, having showed evident signs of a proud heart; it is, however, now only just to state, that for some time previous to her coming forward to join the church, a very decided change appeared to have taken place, and her conduct was well spoken of by the governess. She was a Mohammedan—is now about sixteen years of age. She states that being in slavery, and not liking her bondage nor her mistress, she ran away, and was subsequently found by the police wandering about Gya, and taken to the magistrate, who forwarded her to the Refuge. She was asked in marriage some time ago by a young man that was called

Andrew Reed, during our much beloved Mrs. George Parsons's residence in Monghyr, who now lives with us as a servant, and they have been married, since which time they appear to live happy and comfortable.

We have also a Moonashee that has renounced caste, and who professes to be a follower of the Lord Jesus Christ. Also a nominal native Christian, who in his infancy was baptised by a native convert to the church of England; but he came to us in an awful state of ignorance and delusion regarding real religion. He reads well, and has showed much attention to instruction. He has evidently improved in knowledge, but how far grace has been received into his heart, and how far he feels himself a sinner, and in that state under condemnation, and is ready to welcome the gospel plan of salvation, I can only state from his own language. He has been employed as a chapel bearer, and his conduct hitherto, as a servant, has been consistent and becoming, making due allowances for native minds, ignorance, &c. On the whole, I am not without hope that his mind has been favourably impressed. His wife is also a nominal Christian, but appears a likely person to receive those truths into her heart which, being accompanied by the divine influence, will lead to faith in a crucified Saviour. There is another native woman, the wife of a member, who professes love to Christ. She has been a very troublesome character, quarrelling with her husband, and very much taken up with worldly affairs. There has been, by all accounts, a change, and she has been enabled to forsake some of her wicked ways. May she at length be fully able to do so, and show to her neighbours the power of divine things when rightly taken into the heart.

In Mrs. Beddy's bible class there are five native married women; two of them are members of the church, one has been excluded, but we hope well of her, and the other two are at present unconverted. To this number, five, we are to add twelve belonging to the Refuge. Five of these are converted, and have joined the church; the others give, more or less, evidence of seeking the Lord, and we trust this is the case. Mrs. Beddy's Sunday-school is in number few, being confined to her own family, with six in addition, who are educated and boarded in our house, mostly country born.

In the Refuge Miss Macdonough, exclusive of every day's instructions in regard to scripture and religious knowledge, has a Sunday-school. All capable of receiving instruction are assembled every Sunday morning after breakfast, and the usual duties of a sabbath school, so far as native instruction and the native language will admit, is regularly and profitably attended to.

In the chapel we have four services on the Lord's day; in the morning, native service at

six or seven o'clock, according as the season permits. At ten o'clock the natives assemble under the native preacher, who exhorts and the brethren pray. At half-past two o'clock regular native service, and at six o'clock in the evening English service. Although we cannot say that we have large assemblies, yet we have, upon the whole, encouraging ones, and the number in the Refuge, thirty-nine (one having just died), swells our congrega-

tion for native service. Bazar preaching nearly every day, and we have just (that is the native brethren) returned from a very large fair, where for four days they were employed in preaching and in distributing tracts and portions of scripture, and where they met with the usual success. May the Lord bless and own all that has been done, to the glory of his name and the eternal good of those who heard and who received the word of life.

WEST INDIES.

TRINIDAD.

Our esteemed Secretary has paid a visit to this island, which was very interesting to him, and we doubt not that his account of it will gratify all our readers. The following letter was written when he was about to leave it: the date is Dec. 5, 1846:—

On leaving England we had no hope whatever of seeing any other stations than those in Jamaica, but on reaching Barbadoes, brother Birrell and myself resolved that, as we were within a few hours' sail of Trinidad, and could visit both it and Haiti at the cost of a fortnight and a few pounds, we should divide, and call at Jacmel and Port of Spain. I am very glad that we adopted this plan. A personal visit gives a better idea of the labours and difficulties of our brethren than "seven years of letter-writing." The estimate is Mr. Cowen's, and not far from the truth. The mere voyage is of great advantage. On board the steamer you meet with residents from each of the West Indian islands and of all shades of opinion. They are generally very frank and communicative, and much information may be obtained from them. At Barbadoes we spent a day with the Wesleyan missionaries, Messrs. Ranyell, English, and Brown, and received from them much kindness. I expect also to spend a few days at Grenada, waiting for the next steamer. These delays are most welcome, and prove highly conducive to the general object of our mission, enabling us to examine the plans and condition of missions connected with other sections of the church of Christ.

The importance of our mission in Trinidad it is not easy to overrate. Commercially, the island is likely to become one of our most valuable West Indian possessions. Within sight are the mountains of the Spanish Main, accessible to the Christian missionary. The harbour—the Gulf of Paria—is one of the largest and safest in the world. The island itself is abundantly productive. If the whole were cultivated it might supply Europe with

sugar. There are, according to the government survey, 1,000,000 acres available for sugar cultivation, of which 200,000 acres are sold. Of these, not more than 25,000 acres are devoted to sugar, and the crop is about 25,000 tons, worth nearly £400,000. You may judge of the productiveness of the soil from the fact that there are cane-pieces (a field) in the island which have not been replanted since the beginning of this century. The average duration of a cane-piece throughout the island is about twenty-five years; while in several other West Indian islands the cane is replanted every four or five years. The soil is a rich loam, free from all stones, and sometimes fifteen feet deep, often more.

The population is large and destitute. Port of Spain contains about 18,000 people; and the whole island about 80,000. The number of evangelical ministers is eight. The attendance at day schools of all kinds has recently been ascertained to be one in every twenty-three. The governor, Lord Harris, from whom we obtained this information, is doing much for the improvement of the island, and is in high repute among all classes. The great body of the people are Roman Catholics, and here, as in China and elsewhere, their priests content themselves with grafting popery on the prevalent popular superstition. The freaks and mummeries practised on high festivals would excite one's laughter, if they were not connected with interests so serious. By popery and slavery combined, the energy of the people has been destroyed, and the finer features of the negro character nearly obliterated. They are idle and suspicious, showing for ministers and religion much

formal respect, but no true affection. It is a strange proof of the corrupting influence of the old system, that "Willyforce nigger" used to be, and "African nigger" (meaning in both cases one who has been a slave) still is, a term of strongest contempt between those who were themselves once slaves. Still the people are susceptible of kindly feelings. The gospel can redeem and change their character; and this is its result, though it works more slowly than in other islands. All the estates are accessible to missionaries, and the government is prepared to grant money for schools or religious purposes to all. The Catholics, the Episcopalians, and the Methodists, receive from the public treasury; and the Council are amazed that neither the Presbyterians (seceders) nor the Baptists will accept of such aid. Of course this "equal justice" of the government, though better than partiality, is in many ways very mischievous. I mention it only to show that our labours here are free from some of the influences with which we have to contend elsewhere.

Most of the English people with whom I have conversed, deem the island healthy, with due care. The deaths in Port of Spain are not more than a fraction higher than the deaths in London, and one gentleman (Mr. La Costa) thinks the mortality of the island not higher than that of Paris. It is certain that a respectable Scotch insurance office has effected large insurances on lives in Port of Spain at an additional premium of only two per cent. The comparative mortality of Port of Spain and London is at all events satisfactory, as it is taken from actual returns. With due care, I repeat. It is necessary to avoid intoxicating drinks, and heavy rain, and exposure to the sun. No missionary with more than one station can do without a horse; and at each station he ought to have a supply of clothes and of nourishing food, in fact, a little home.

The expense of living is of course heavy. All house property is very perishable, and the enterprise of the people is so small, that rents are enormously high. Indeed, five years' rent will often purchase the property. Washing is very expensive, and where clothes are washed in the usual way, at the river by beating them on large stones, it is very destructive. Mutton is one shilling a pound; yams, milk, bread, and most other things, equally dear. Some things (as coffee) are cheap, but, on the whole, a dollar (4s. 2d.) will not go further than two shillings at home. The want of small coinage is one reason; 14d. is their lowest denomination of value. The expense of carriage from the Main, or from England, is another reason: the indifference and want of enterprise of the people explains the rest. These evils, however, will all give way before the general improvement of the island.

We have two groups of stations in Trinidad.

One group in and around Port of Spain, the other about twenty miles to the south, in and around the Savanna Grande. At Port of Spain Mr. Law is our missionary; at the Savanna, Mr. Cowen has been labouring (in the midst of much self-denial) since Mr. Law's arrival.

At Port of Spain our labours were begun in 1843. We then purchased the Mico School—an excellent house, of stone, the partitions and flooring of cedar—a wood the insects will not touch. The ground on which it stands is nearly square. The front quarter of this plot is occupied by this building; the other front quarter is now used as a garden, and will be a very admirable site for a chapel when the chapel now in use (which is part of the present house) proves too small. The back part of the ground is occupied by a kitchen, stable, and three or four small houses (now occupied by some of the Portuguese refugees from Madeira, whom Mr. Law thus shelters), a teacher's room, and two rooms which are used as school-rooms. The whole, which is situated in one of the best parts of the town, cost but £1200.

Since 1843 two small chapels of wood have been built near Port of Spain; one at Dry River, a destitute quarter of the town. Here Mr. Eastman teaches a school, and has about ninety scholars. He receives from the £50 granted by the Friends £25, and has in addition the children's pence—together a very poor salary for this place. This school is very well managed, and does him much credit. The chapel is on freehold ground (large enough to allow of a residence being added), and cost about £100, of which the Society has given £80. Friends on the spot have raised the rest.

The other chapel is at Cocorite, about three miles from Port of Spain, close to the sea, and in the midst of a considerable population. The place is just finished, at a cost of 320 dollars (£65). The friends here will probably contribute about £30, and our brethren will provide for the rest out of the grant allowed by the Society for Trinidad. We opened the chapel on Sunday morning last, and had (at half-past eight) a congregation of about forty or fifty persons. The ground is held (like all the land in that neighbourhood) of the government, at a rental of one dollar. It is as good (with the exception of this payment) as freehold, and is large enough for a small house and garden.

In Port of Spain there are two schools; one on the mission premises, with about thirty children, and the other at Garcia's Barracks, a destitute district, with thirty-six children. The first is under the care of a Catholic teacher, otherwise suitable, who has a dollar a month and the children's pence; and the second under the care of one of our friends, who has a dollar a week.

The labours of Mr. Law in these stations

are very abundant. Every Sunday he preaches at Dry River at six, at Cocorite at half-past eight, in the mission chapel at eleven, at Dry River at three, and again in the mission chapel at seven in the evening. The first four evenings of the week are similarly occupied, and the day in school visiting and other labours. His salary is £200 a year, and £50 for the keep of his horse. The balance of his share of the grant of £600 a year is devoted to the obtaining of mission premises, repairs, &c. The number of members under his care is now fifteen, several having gone to America.

At Indian Walk, The Mission, and Montserrat, Mr. Cowen has been labouring with much self-denial for the last twelve months. These stations are about twenty miles south of Port of Spain, and are four in all, each several miles distant from the other. To understand the nature of a missionary's labour in this district it ought to be premised that in Trinidad the roads are generally without stones, and made (if such a term may be employed) of the land. They are a thick, tenacious loam, very hard in the dry season, but during the rainy season, or from June to November, nearly impassable. Your horse sinks to the girths, while overhead the rain descends in torrents. Three days' riding we had among these stations, and each day we were "mud-ded completely through," and had to change our clothes at the end of each journey. No one who has never seen a tropical rain and tropical soils, and tropical vegetation, can conceive of tropical roads in the rainy season. All is dark above, dripping around, and bog below.

In this district we have two chapels and two preaching stations. At Montserrat (about twelve miles from San Fernando) Mr. Cowen has obtained a gift of land from the people, has cleared it, and, with their help, erected a chapel of cedar, with a missionary's residence, that is, a small room and shed for cooking, attached to it. It is worth about £100, and he needs about £20 or £30 to pay for nails and such other things as the people cannot supply. Here we stopped all night, one occupying the hammock and the other two the floor, thankful, with Wesley, that the skin of one side remained! The next morning we met the people, explained how far we expected their help in meeting the expenses of their worship, in supporting their pastor, and in aiding the Society. They were very kind and hospitable. For some time Mr. Cowen resided in one of their huts, a dwelling most like an Irish cabin.

In the afternoon we rode (through the rain) twelve miles to Indian Walk, where there is a considerable settlement of Americans, many of whom were slaves in the southern states, and carried off by the British in the American war. Here we were received and entertained by Mr. Hamilton, an intelligent black man

whom Mr. Cowen has engaged as a preacher and teacher. He gives him about £12 a year. Under his care the people have built a very neat cedar chapel, at a cost of more than £100, and are about placing it in trust for the Society. The whole settlement is in the midst of the bush, and contains some hundreds of people, most of whom are favourably disposed to our views. Mr. Hamilton teaches his school in the chapel, and has (during the wet season) about fifteen children. He also preaches on Sunday and in the week at a neighbouring station. Mr. Cowen visits all these stations, and a fourth near "the Mission," as often as the weather will allow. We had fixed a meeting for the following morning, but the rain was too heavy to allow the people to leave their houses. Three inquirers visited Mr. Cowen, with two of whom we were well satisfied. In the afternoon we returned to San Fernando. Before leaving, Mr. Hamilton strongly urged that he should be allowed a mule and a small increase to his salary. He engaged to support the mule for the Society, if we would purchase one; and I promised to represent his application for it in a favourable light. He really needs and deserves it. Twelve pounds cannot be better employed. The question of an increase of his salary (I told him) must depend on our obtaining a larger grant from "The Friends," and that again would probably depend, in part at least, on his success. He is a hearty, consistent man, and has been of considerable service to our cause.

The history of each of these stations abounds with providential interpositions, the remembrance of which is highly consolatory to our brethren.

During my visit I waited twice on the governor: first, as a mark of respect, usual in new comers; and then with Mr. Cowen, to press upon his lordship our title to the land on which the country chapels are built. His lordship gave us every reason to hope that the result would be satisfactory. We also waited on Mr. Chief Justice Scotland and other friends, including the Secession and Wesleyan missionaries. I preached for the former, and regretted that, owing to the services on behalf of our mission for which we had arranged, I was not able to meet the members of their churches on the second sabbath.

To make our missionary arrangements in Trinidad complete several things are wanting.

1. We need two or three good teachers, qualified to preach, such as Jamaica ought to supply. Cocorite needs one, and Montserrat another. These, superintended by a European missionary, would prove very useful.

2. The teachers now employed are all underpaid. The grant of £50 from the Society of Friends, if made £100, would correct this evil; and if made £150 would go far to support the Jamaica teachers too. A

better school-room is also wanted in Cobra Town (the present is nine feet square, and has to contain twenty-five children, and sometimes thirty-five). On these points, however, I intend writing to the Society of Friends.

3. We need, above all, a missionary residence near our southern stations. Mr. Cowen proposed to build one in the Savanna Grande, but there are very grave objections to this. If a European missionary resided there, he would not be able for several months to travel much among the people, nor could they visit him. His wife and family could not stir from home without horses, nor could he obtain provisions except from San Fernando, a distance of fifteen or sixteen miles. By far the most eligible place is San Fernando itself, on the sea coast. There the population is large—about 5000—and destitute. A good house might be obtained for three or four hundred pounds, and a preaching station be commenced at once. With a good horse the missionary would be able to reach Savanna and all its stations *weekly* in the dry season, and fortnightly during the rains. Mr. Cowen acknowledges that he has no hope of inducing Mrs. Cowen to reside in the Savanna. Nor am I surprised at her feeling. All is in favour of our occupying the town, and residing there.

If any friend will give to Trinidad such a gift as one of our friends has just given for Haiti—£500, the missionary residence may be purchased, the Jamaica teachers introduced, and the mission thoroughly commenced. If not, we must borrow the money, and pay it off in the form of rent, by yearly instalments. The former, however, would be incomparably the best course.

4. Our churches here need to be reminded of their duty to aid in maintaining the cause of Christ among them. In such a population it is very natural that our brethren should be very slow in introducing allusions to money or contributions. And yet it seems to me important that wherever a chapel is opened and a church formed, regular collections should be at once begun, first for incidental expenses; secondly, for the support of the ministry; and, lastly, for the spread of the gospel. This should be done from the first, so that as the churches grow strong, a system may be at hand and in use adapted to carry on the cause and extend it without our aid.

I have ventured to impress this plan every where, both on our brethren and on the people. It is but just to say, that in a less formal way several friends have contributed liberally to various mission objects. Systematic effort on the part of the church is what seemed to be wanting. In Port of Spain we had a missionary meeting last Saturday evening, and at the out-stations on Sunday. Twenty dollars were collected, and a subscription of a like amount promised. The amount is in itself not large, but as the commencement of systematic exertions in our chapels, it is important.

Without entering into detail further, I cannot refrain from expressing my strong conviction, in which our brethren here concur, that a visit to our West Indian stations every four years by one of our English friends would be in the highest degree conducive to the comfort and influence of our missionaries, and the confidence and sympathy of our churches at home in their labours and character.

HOME PROCEEDINGS.

The financial circumstances of the Society have occupied a more than usual portion of the Committee's attention during the last few weeks. Our readers are aware that at the last annual meeting there was a debt of £5000, which it was deemed important to take immediate steps to liquidate. A subscription for this specific purpose was set on foot, but unhappily instead of five thousand pounds, the product has been under two thousand. Notwithstanding this effort, and notwithstanding the rigid economy which has during the last year abridged the personal comforts of some missionaries unduly, and led others to regard the Committee as strangely parsimonious, there is reason to fear that on the 31st of March, 1847, the debt will be as large, or nearly as large, as it was on the 31st of March, 1846. So considerable a portion of our income is received commonly a little before the close of our financial year, that we cannot speak with certainty, but our fears run high. While the brethren in some distant fields of labour are fainting and dying for want of help, and while the churches at home are praying that men may be qualified for the arduous work, it is peculiarly grievous to find

that we cannot send out men who are qualified and inclined to go. If we have not the power to fulfil our implied engagements with those whom we have sent already, surely it would not be right to send others to pine in poverty, or labour without the requisite appliances for making their exertions successful. This was felt particularly at the quarterly meeting held on the 13th of January, when members of the Committee who reside in the country being present, with those who sit every week, a case was brought forward which had been reserved for the consideration of that meeting—the case of a young man who had offered himself for service, the testimonials of whose friends respecting him were unexceptionable, and with whom the Committee had had an interview which was quite satisfactory. Respecting him, at the quarterly meeting, the following resolution was passed:—

“That in the opinion of this Committee it is very desirable that Mr. Sale, whose qualifications as a missionary appear to be very high, should proceed to India in the month of June next, but that in the present state of our finances, the Committee cannot take upon themselves the responsibility of increasing the number of missionaries; that the case therefore be deferred till after the conclusion of the Society's financial year, when it may be seen whether the funds are sufficiently recruited to justify the procedure.”

This resolution is published that our friends may have the true state of the case before them. Whether this eligible young minister shall go to India at the suitable season of the year or not, depends, under providence, on the receipts of February and March.

Mr. Lewis, of Colombo, who went to Ceylon about twelve months ago, having expressed his opinion that under existing circumstances he might be more advantageously located than where he now is, and the Committee concurring in his views, they have directed him to proceed to Calcutta, where he will be cordially welcomed, and, we trust, speedily directed to an important sphere of labour.

NOTICE TO AUXILIARY SOCIETIES.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March; which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made, at the latest, in the course of that month. It is requested, therefore, that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order. The earlier remittances are made, the more they will be valued.

TRINIDAD.

The Committee beg to announce that in future a box will be made up for Trinidad on the 1st March and 1st October in each year, and that friends who wish to send parcels to our brethren in that island must forward them a few days previous to the above dates.

School materials, maps, slate pencils, books, needles, thread, nails, and useful articles of clothing, will be very acceptable. The schools greatly need the help of our friends.

JOSEPH ANGUS.

Trinidad, Dec. 5, 1846.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. McAll, for a volume of the Baptist Magazine;
 Mrs. Denham, for a box of fancy articles, for *Rev. W. H. Denham, Serampore*;
 Mr. S. Sturges, Appleshaw, for a parcel of magazines;
 Friends at Sevenoaks, by Mr. Joseph Palmer, for a parcel of useful articles, for *Rev. J. Mer-
 rick, Western Africa*;
 Mr. F. Nicholson, for a parcel of pamphlets, for *Rev. J. Clarke, Western Africa*;
 Rev. W. Walton, Liverpool, for a parcel of magazines;
 Mr. Orchard, Chichester, for a parcel of magazines;
 Ladies' Working Society, Union Chapel, Manchester, for a package of clothing, for *Rev.
 J. Clarke, Western Africa*;
 Javelle Working Society, Lymington, for a box of clothing, &c., for *Dr. Prince, Western
 Africa*.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
 December, 1846.*

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Annual Subscriptions.		HADDENHAM—		HAMPSHIRE.	
Barnes, Mr., Robert,		Collection	3 6 7	Beaulieu—	
Winchmore Hill	1 1 0	Contributions	11 9 8	Burt, Rev. J. B.	10 0 0
Fieldwick, Mr. T. A. ...	0 10 6	Do., for Dove	1 6 2	Do., for <i>Italy</i>	5 0 0
Donations.		CAMBRIDGESHIRE.		Broughton—	
Poster, Mrs., Camden		Haddenham—		Collection	4 12 6
Town, Collected by...	0 5 0	Contributions	3 19 0	Contributions	4 16 4
Harwood, J. U., Esq. ...	5 0 0	Wilburton—		Do., Sunday School ..	0 12 0
Scott, Mrs. E., Collected		Contributions	1 12 3	Romsey	10 0 0
by	0 8 9	CORNWALL.		Wallop—	
Ward, Bernard L., Esq.,		Saltash—		Collection	2 0 9
Grendon House, near		Collection (in part) ...	4 10 0	Contributions	2 11 7
Wellingtonborough	500 0 0	DERBYSHIRE.		Winchester—	
Ward, Mr. John, Wol-		Derby, Driffield Road—		Sunday School, for	
laston	5 0 0	Javelle Society	5 10 0	Dove	0 4 6
Legacy.		DEVONSHIRE.		HEREFORDSHIRE.	
Norman, Mrs., late of		Brixham—		Gorsley—	
Isleham, by C. Finch,		Contributions, by Miss		Collection	2 1 2
Esq.	351 0 0	Turpin, for Dove ...	0 15 0	Contributions	0 4 2
LONDON AUXILIARY.		GLOUCESTERSHIRE.		Lays' Hill—	
Brixton Hill, Salem		Blakeney—		Collection	2 13 0
Chapel	11 17 2	Collections	5 10 1	Ross—	
BEDFORDSHIRE.		Sunday School	1 0 0	Collections	4 6 3
Luton, Union Chapel		Cheltenham—		Contributions	14 6 5
(moistly)	41 0 0	Stone, Mr. Jonas, for		Do., Sunday School ..	1 12 1
BUCKINGHAMSHIRE.		<i>Grand Ligne Mission</i>	0 10 0	Do., for Dove	1 3 6
South Bucks, by Rev.		Coleford—		Ryeford—	
S. G. Green, on ac-		Collection	4 3 0	Collection	3 4 1
count	27 4 6	Contributions	36 16 6	Contributions	1 12 11
Buckingham—		Gloucester—		HERTFORDSHIRE.	
Priestley, Mrs. A.S.	2 2 0	Contributions, by Mary		Flaunden—	
Charles—		Karl, for Dove	0 10 0	Collection	1 4 2
Collection	1 15 0	Lydney—		St. Albans—	
Crendon—		Collections, &c.	0 0 0	Coleman, Mrs. M., A.S.	0 10 0
Collection	1 14 0	Woodside—		Contributions, by Miss	
Contributions	2 2 6	Collection	2 10 0	Young, for <i>Italy</i>	2 10 0
				Sarratt—	
				Collection	1 10 0
				Seer Green—	
				Collection	1 5 6

£ s. d.			£ s. d.			£ s. d.					
Glasghiele—			Inverness—			Peterhead—					
Collections—			Collection, East Free			Collection	1	8	6		
Baptist Church.....	0	12	0	Church	1	15	5	St. Andrews—			
Relief Church, Public Meeting.....	2	11	7	Contributions	2	13	6	Collection, Rev. Dr.			
Contribution	0	3	0	Kilmarnock—				Hetherington's	2	4	11
Glasgow—			Contribution, for					Auxiliary Society.....	8	0	0
Collection, Albion			<i>Western Africa</i>	3	0	0	Stirling—				
Hall.....	7	7	0	Kirkcaldy—				Collections—			
Sabbath School, for				Collection	3	0	0	Guildhall	5	0	0
<i>Dove</i>	0	13	0	Contributions, for				St. John Street			
Greenock—			<i>Translations</i>	10	0	0	Church.....	5	7	6	
Collections—			Montrose—				Spittal Street.....	6	13	6	
Baptist Chapel	4	12	8	Collection, Independent Chapel	5	18	0	Contributions	28	0	6
Relief Church	3	1	9	New Pitalgo—				Do., for <i>Translations</i>	2	6	6
Contributions	4	2	6	Contribution	0	2	6	Stuartfield—			
Hawick—			Palaisey—				Collection	0	11	0	
Collection, Secession			Collection, for <i>Translations</i>	5	3	0	Contribution	1	0	0	
Church	1	14	6	Perth—				Tough—			
Huntley—			Collection	5	9	9	Collection, &c.	3	3	0	
Collections—			Contributions	6	6	3	Tullymet—				
Rev. J. Hill's.....	3	0	0				Collection	2	9	9	
Rev. W. Mackray's	4	0	0								

CONTRIBUTIONS,

*Received on account of the DEBT of the Baptist Missionary Society, up to
January 15, 1847,—Continued from last Herald.*

LONDON AND MIDDLESEX.			LANCASHIRE.			SUSSEX.					
£ s. d.			£ s. d.			£ s. d.					
Bow.....	8	3	0	Oldham	5	10	6	Brighton, Bond Street Chapel	5	0	6
Regent Street, Lambeth	13	1	0	LINCOLNSHIRE.			WARWICKSHIRE.				
Shouldham Street	1	0	0	Boston	0	14	0	Alcester, by Mr. Philipin	5	0	0
BEDFORDSHIRE.			NORTHAMPTONSHIRE.			YORKSHIRE.					
Blunham	1	10	0	Long Buckby, by A. Burdett	1	0	0	Barnoldswick	0	3	0
CAMBRIDGESHIRE.			Towcester	2	10	0	Hull, by Mr. Crumpton	0	10	0	
Sutton, by Mrs. Barstow	3	8	9	SOMERSETSHIRE.			SOUTH WALES.				
Do., by Miss Clough	2	11	3	Bridgewater	2	10	0	MONMOUTHSHIRE.			
GLOUCESTERSHIRE.			Burton	1	0	0	Nantyglo	12	8	3	
Bourton on the Water	5	0	0	Cannington	0	5	6	Bagland	1	3	6
HAMPSHIRE.			Frome, by Rev. W. Jones	6	0	0	SCOTLAND.				
Andover.....	3	0	0	Wells, by Mr. Mason	1	0	0	St. Fergus—			
Applethaw, S. Sturges	0	5	0				Garden, Mr. John.....	0	10	6	
Broughton	1	6	0								

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by W. B. Gurney, Esq., and S. M. Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England, to the credit of W. B. Gurney and others.

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

MARCH, 1847.

THE ANTIQUITY OF DISSENT.

It is somewhat fashionable to represent the Dissenters as a sort of persons who were never known in the earlier ages of Christianity. There are men who attempt to disparage us because we are only of yesterday, and who scoff at us, as being of mean and modern lineage. Now, we are not very anxious to stand on our lineage; our glory consisting, not in any accidents which have distinguished us, but in our personal attachment to the truth. Still, as we have a lineage worthy of the truth to which we are attached, we think it, on the whole, as well to make it known. We accordingly enter on the task, beginning with the time of the Reformation. That, ever since that time, there have been Dissenters, numerous and well-known, we need not prove. The Nonconformists and the Puritans take us back, by common consent, so far. At the commencement of the 16th century, dissenters from "the church" were multiplied abundantly, in every land. There was scarcely a district in Christendom, where their influence was not felt. Appalled by the dread of ecclesiastical punishments, many concealed their convictions; but there is ample evidence for the statement that the people were generally alienated from "the church," and that, notwithstanding the ignorance in which their priests had enshrouded them, they were ill at ease.

Among the names of illustrious men who then flourished, we must make special mention of John Huss. Just before his mock trial at Constance, Huss dreamed that "the church" would be put down

ultimately by the force of truth. Encouraged by this dream, he was about, in good heart, to communicate it to a friend, who begged him to forget his dreams, and to think of his defence. "I am no dreamer," he replied, "but I hold it certain that the image of Christ will never be effaced. They desire to destroy it, but it will be imprinted anew on the hearts of men by much better preachers than myself. Huss was condemned and executed, as were others who were like-minded with himself. But his prediction was in part at least soon accomplished. Within a century the ecclesiastical tyranny had become so intolerable, and the clerical profligacy so barefaced, that the cry for reformation was heard on every hand. Murders were committed by the head of "the church," to cover crimes of which it would be a shame even to speak.

Just at this juncture, it pleased God to raise up Luther. Educated amidst much hardship, and prepared to enter upon the practice of the law, he was brought, through the occurrence of a fearful thunder-storm, to devote himself to the service of "the church." One day, as he was lounging in the library of his university, he took down a copy of the Scriptures, the first which he had ever seen. Eagerly scanning its contents, he exclaimed, "Oh, if God would but give me such a book for my own!"

From that moment he became an indefatigable student of the Bible, not contenting himself till he was able to read it in its original tongues. Naturally enough, he soon perceived the untenableness as well as the tyranny of the positions taken "by the church." It surely was not a right thing to keep the people ignorant of the word of God. It was not a right thing to teach that the essence of religion consisted in the sacraments, and that the priests and bishops were plenipotentiaries for God. Luther suspected that it was all wrong. Nevertheless, he continued to prosecute his labours as a professor of theology, and as a preacher of the gospel; and retained for a long time his office as an Augustine monk. Few men have been more energetic or more active than he was in this interval, in writing and disputing with various opponents on behalf of the truth of God.

At length, in a great pecuniary emergency of "the church," the authorities resolved upon selling indulgences to all who were desirous of committing sin for the future, and pardon to all who had committed it in time past. Agents, carefully selected, were despatched in all directions, who were authorized to assure the people, with all the sanctions of "the church," that on payment of specified sums of money, they might commit any sin with impunity to the end of their lives.

By this monstrous abomination, Luther was freed. He preached with utmost vehemence, and controverted with amazing acumen, against

this audacious intrusion upon the sovereignty of the Lord Christ. His sermons and theses, as they were called, were most widely circulated; and, acting upon minds already prepared for abandoning "the church," they produced extraordinary effects. Monks, clergy, bishops, and common people, were alike aroused, as were likewise many of the European sovereigns. For a while, Luther thought he might continue in "the church." His idea at first was, not to become a Dissenter, but a Reformer.

Laboriously did he toil to obtain his end. But so intimately was one evil identified with another, and so naturally were all the evils traceable to the vicious constitution of "the church," that at length he abandoned his churchmanship, and joined the rank of those who, in the ages before, had called no man master but Christ. "On the 10th of December, 1520, he had a pile of wood erected without the walls of the city of Wittemberg, and there, in the presence of a prodigious number of people, of all ranks and orders, he committed to the flames the decretals and the canons relating to the Pope's supreme jurisdiction." Thus formally did he renounce "the church." Multitudes followed in his train; and having founded "a church upon principles entirely opposite to those of Rome, and established a system of doctrine and ecclesiastical discipline, agreeable to the spirit and precepts of the gospel of truth," he was honoured with the fellowship of immense numbers, who outbraved all persecution, that they might obey God rather than man.

It so happened, that in the university of Wittemberg, where his non-conformity was avowed, there was "an incredible number of students from all parts of Europe." Accustomed to hear him lecture on some occasions, and preach on others, a large proportion of them became imbued with his own spirit, and believers in the sentiments which he proclaimed. Returning in due time to their own neighbourhoods, they carried with them the knowledge they had obtained at Wittemberg, and in their several spheres proclaimed the imperative duty of Christian men to renounce the communion of the church. They did this with extraordinary success.

In the mean time, other men, in other parts of Christendom, were pursuing a course similar to that of Luther's, and with similar results. But it is remarkable that they were, in great measure, independent of one another. "Germany did not communicate the light of truth to Switzerland, nor Switzerland to France, nor France to England. Whilst Luther was conspicuous and successful in Germany, Zuingli was conspicuous and successful in Switzerland, Knox in Scotland, Beza in France, and Cranmer in England. Of all these men it may be said that they were the determined and triumphant, but most intelligent, opponents of "the

church." They were, without any controversy—inasmuch as they were Protestants—Dissenters ; if not in name, in reality. We are aware that Cranmer may be called a Churchman, inasmuch as he became the chief ecclesiastical officer of the church which Henry the Eighth established by law. That Cranmer was grievously and criminally inconsistent, we by no means deny. He was so. But it should be known that he was aware of his inconsistency, and that he laboured hard to remove it by more thoroughly perfecting the reformation he had begun. It is well known that he laboured in vain. His end was memorable. In the reign of Mary, he was burnt alive, expressly as a heretic and an enemy to "the church."

With much variety of success the great Nonconformist movement of the sixteenth century proceeded in several parts of Europe. Great, indeed, was the injury done to it by political alliances and secular power. Instead of having free course, it was impeded and encumbered, and, in some cases, practically counteracted by the intervention, sometimes sought by weak brethren, of the civil magistrate. There is, confessedly, but little in the later history or the present condition of the reformed churches on which we can dwell with entire complacency as the advocates of unencumbered spiritual truth. Albeit, for our purpose of showing that Dissent, as such, is not a thing which an English Churchman can afford to despise, their existence is sufficient. The English Churchman, indeed, despises Nonconformity! Why, what is he but a Nonconformist? What is any Protestant but a Dissenter? How came the church of Wolsey and Thomas à Becket to be abandoned? There be some who, for very obvious reasons, heroically maintain that it was not abandoned. A certain chaplain to her Majesty has thought it right to declare in the Royal Chapel, that "the Church remained the same, after it was reformed, as before ; just as a man remains the same, after he has washed his face, as he was before"!—a most extraordinary delusion, verily, to palm upon royalty, as we can soon show :—

The Church, before the Reformation, inculcated belief of transubstantiation, on peril of damnation.

The Church, after the Reformation, denounced transubstantiation as a wicked fraud.

The Church, before the Reformation, maintained that masses should carefully be offered for pardon of sin.

The Church, after the Reformation, declared masses to be blasphemous fables and dangerous deceits.

The Church, before the Reformation, taught that we are justified, not by faith only, but by works.

The Church, after the Reformation, taught that we are justified not at all by works, but by faith alone.

The Church, before the Reformation, insisted upon it, that the Pope had neither spot nor wrinkle, and could not err.

The Church, after the Reformation, insists upon it, that the Pope is the Son of Perdition and Antichrist; and that Rome is the great whore predicted in the Revelation.

Far too different is the Church of England, of the present time, theoretically, at least, from the Church of England of the fifteenth century, for any sane man to call it the same church. It is essentially different; not, indeed, in its Puseyite practices, but according to its official documents, both in doctrine and in discipline. That being the case, the Protestant Episcopalians of these realms are, to a man, Dissenters. They have seceded from the Church of Rome, just as we have seceded from the Church of England. If they are justified, we are justified. If we are schismatics, they are schismatics. When they have expended either their arguments or their scorn upon ourselves because we have left "the church," we may fairly retort upon them, "Physician, heal thyself."

If they plead the errors of the system they have left, we plead the errors of the system we have left. If they are ready to show cause against Romanism, we are prepared to show cause against Anglicanism. If they stand upon their right to prove all things, in order to hold fast that which is good, we stand upon our right to do precisely the same thing. They can offer no justification of their Protestantism which will not most lawfully avail us as justification of our Dissent. The Archbishop of Canterbury is as much a schismatic, historically, as is the obscurest pastor of a Congregational village church.

W. B.

OUR MINISTRY.

It is always an ungracious employment to find fault, and especially so in proportion as there is reason to believe that that upon which we animadvert originated in good intentions. We cannot, however, refrain from expressing the conviction, that after all that has recently been written for the public eye on the subject of ministerial efficiency, there has been an extensive misconception of the real state of the question. An educated ministry is now being more generally called for than at any former period, and yet, strange to say, in the very quarters in which the demand is most urged, lamentations are constantly uttered, that, in spite of all such attainments, there is still a great lack

of some grand quality, which rendered the ministrations of a past age more effective than those of the present.

What this deficiency is; how it has become such; and by what means it can be recovered; are questions which demand much closer attention than letters intended for the columns of a journal usually receive. A well-digested view of the case has, all through the discussion, remained a desideratum; and the individual who supplies it will deserve, and surely receive, the gratitude of the churches, and the sincere thanks of the most intelligent and devoted among the ministers of the day.

To our mind, nothing has yet appeared on the subject half so satisfactory as the remarks of the respected author of "An Address* to the Students of Stepney College"—the Rev. William Jones. With the penetration of a philosopher, united to the humbleness of a Christian, he has presented the matter in a view which cannot fail to commend itself to every thoughtful mind, as an accurate and faithful sketch; from the contemplation of which no reader, capable of appreciating his observations, will rise, without a consciousness of their fidelity, and a sense of profit from their perusal.

After a lucid sketch of the characteristics of Puritan preaching, he says:—

"The statement of the case will not be complete, without a glance at the species of preaching most prevalent among educated men in our own times. This preaching is not less worthy of praise for the soundness of its doctrines, the piety of its tone, or the purity of its purpose, (I speak, of course, of the mass of holy men in the ministry among all denominations,) than the writings of Leighton or Baxter. Yet every reader has an instant feeling of the tenuity of the composition, in the greater part of modern sermons, in respect of theological matter. There may be interesting remark, but not all of it theology. There may be a beautiful analytic process, a masterly development of the dependence of related truths even in Scripture; but it should be remembered that although the *dependent positions* are part of Scripture, the *history* of that dependence is strictly a portion of mental or logical science. There may be a laborious and convincing proof, protracted through many *media*, or multiplied from many premises, of some doctrine, but the proof is only of value for the *sake of the doctrine*; and the *history* of it, expanded formally, may extrude from the ascendant place in the mind, the very doctrine it is advanced to demonstrate. I offer no censure on these things; I offer, at this moment, no opinion upon them. I would only account for the characteristic deficiency of much of modern preaching, in the number of evangelical positions it at any given occasion embraces, as compared with older authors. Nor do we here speak of those men whose preaching is made up of declamation, gesture, pomp, artifice, clap-traps, gaudy figures. These men enter not into our inquiry. They mistake their calling. I speak of preaching of distinctly pious purpose, united with a gifted intellect. Sometimes a young man of intellect and piety may be led, by the sole impulses of his own habits of thought, to exhibit a style of preaching more remote still from the sketch we have given of the Puritanic standard. His preaching shall have nothing contrary to sound doctrine, but it may be vacant, in many portions of it, of the truths that alone refresh the spirit. He may give a spirited discourse or essay on some proposition of truth, or a beautiful narrative of some incidents

* THE INFLUENCE OF LITERARY PURSUITS ON THE CHRISTIAN MINISTRY. An Address to the Students of Stepney College, by WILLIAM JONES. Jackson and Walford.

in Scripture history, or a refined analysis of character. All will be pleasing, and he will have admirers; the intelligent will be delighted with his ingenuity, and the poor with his ardour. He has evinced some sound truth; but it may be truth, and yet far enough from being the most important truth.

"Such is the character, frequently, of the preaching into which men of piety and cultivated thought may be seduced, and often sorely contrary to their purpose. They often become alive to their deficiency, and, conscious of their intense purpose to approve themselves to God in their work, are astonished at their frequent failure in respect to the spiritual effect of their ministry. They would fervently desire to rival the Fathers whom they revere, in richness of evangelical matter. They envy the preaching of plain men now, in whom they discern this quality, along with the feeblest symptom of the activity of the thinking power; men of the smallest range of reading, and in whom there is almost a perfect stagnation of the intellect. They would wish to enrich their discourses with the same element of life; but often vainly. When they compose, it is with labour, for the thoughts they wish for will not come. At the same time, there may be some city missionary or village preacher of their acquaintance, who preaches with fulness of evangelical sentiment, with ardour, with pertinence, persuasion, and success. And the mystery is, this same unlettered brother has positively no sense of difficulty in his preparations. He forms the plan of his discourse with ease, fills up the outline felicitously, and proceeds with a confidence perfectly warranted by his conscious command of important truth, to speak of the things of God. More mysterious still; educated ministers, who unfeignedly admire this facility, can remember a time when they could do the same. They may have earlier sermons by them, preached in some village, and fraught with the very element, the fulness of evangelical truth, which has since strangely departed, not from their hearts, but from their compositions, in respect of the same affluence of materials.

"Now why is this? What has passed on the mind of a student of devoted piety, and zeal to win souls? What has passed, in a degree, on the pulpits of the age; on the ministry of the mass of holy men who occupy them with undeniable ability and singleness of purpose? This result, though perhaps at first view unaccountable, only verifies, by a negative process, the fact already asserted. We accounted for the presence of evangelical truth in the Puritan writers, by the circumstance that nearly all their reading lay in theology. This, also, is the sole method of accounting for the useful species of preaching hit upon by the excellent men of our own time, who have small taste for other reading besides now and then a commentary. Their reading is also chiefly theological. But what an enormous disparity in the speculations and reading of men of erudition and thought, in the ministry in the present day! What a vast change has come upon the habits of the student and pastor in this respect! How many different independent classes of study and mental pursuits have they to cultivate! To qualify you, my brethren, to meet the exigencies of the times, you are summoned to throw your whole soul into each,—Languages, Sciences, Sacred Criticism, Theology. But this is not the chief cause of the difference. Our minds are more influenced by our favourite reading, than even by the course of assigned studies. The reading most seducing often to a student, is far enough from the region of theology. The literature of the day draws largely upon his thoughts and time. The principal authors on Taste, Criticism, Mental Philosophy, or History, or Civilization, or Political Economy, obtain, it must be owned, from many, not simply the proportion of time which their importance would assign, but that far larger share which their seductive intellectual pleasures solicit. Authors in the peculiar province of our holy calling will be proportionably neglected, and the effect on the habitual associations of the mind, will be a revolution in which the currents of thought have shifted into new channels, and all but deserted their ancient vestiges,—

an effect resembling that of the influx and ebb of the sea at the mouth of rivers, in displacing sand-banks, and diverting the stream into a different course, while a scanty portion of it only, flows in the older track.

"But it may still be asked, Since such studies have not displaced one article from our *belief*, how can they have an effect to give divine truth a less affluent presence in our compositions? The cause is not difficult to discover, nor intricate to describe. It has, indeed, been adverted to already; but, at the risk of some repetition, I would again solicit your attention to the fact, that the character of a composition depends entirely on the suggestions *arising at the time* to the mind, *from which alone*, and from no other, it can elect matters appropriate to its purpose. Again, the trains of associated thoughts arising at that moment, will themselves depend on the class of suggestions most habitually and prevalently indulged. These, again, depend on our studies and reading; but chiefly on our favourite and most constantly indulged reading. Any class of associations which occupies but a tenth portion, say, or a hundredth portion of attention, can never secure for itself a larger influence in active suggestion. If theological truth be sole or prominent in our meditations, and reading and preference mentally, it will have all but exclusive effect on composition,—but not otherwise.

"It can never be too deeply impressed upon the student, that composition depends at any given moment, not simply on what we believe, or on the amount of what we know, but upon what is actively and spontaneously suggested in the instant of writing or composing. The mind cannot will one thought, or one relation of thought, into existence directly or indirectly. Suggestion is evermore spontaneous, and depends on the objects of thought habitually familiar to the mind. We can secure for any train of thought intelligible to us, a facile and frequent access in suggestion, by familiar and habitual converse with it, if it be in any degree interesting. If there are other and foreign objects and trains of thought dwelt on, they will most surely return upon the imagination in other moments, and mingle in their degree with the order of suggestions we wish exclusively to command; or at least prevent that one from offering itself with the rapidity which will give closeness, solidity, and richness to composition. On the other hand, with what ease can persons describe, if not methodically, at least with fulness of information, objects and matters with which they are familiarly conversant, and the reminiscences of which form the largest part of their habitual associations. The mariner, amid whatever contempt of method, displays at least no scantiness of matter, in talking of the sailing qualities of a ship, the omens of a storm, or the incidents of a voyage. The soldier can emulate the rapidity and fire of some of Homer's descriptions, if asked to describe some passages of a battle he has witnessed. An antiquarian is an utter stranger to difficulty, in descanting on the history of a coin. A geologist or botanist, who are fairly enthusiasts in their respective pursuits, will discourse to you for hours about rocks or flowers, which seem nearly all the universe to them, and leave the stores of their acquisitions but half told. And so with regard to other subjects. There are some topics upon which each of us could be copious; and these will invariably be the subjects we have most fondly and habitually studied. Under such circumstances, the *ubertas*, if not the *lactea ubertas*, ascribed by Quintilian to Livy, becomes the property of every composition.

"I wish I may succeed, my dear brethren, after thus exercising your patience, in gaining your conviction to this one inference, from the whole of what has been advanced, that if you would secure fulness of evangelical truth in your preaching, and ease and pleasure to yourselves in meditating for the pulpit, retain—I will not say to any of you, *recover*,—for theology in all its branches, a grand place in your reading. It is the fashion among a certain class of students to decry such reading, on the score that the Bible contains all truth, that we must call no man master, that such reading precludes all chance of

originality and independence of thought, that no discoveries can be made in this science—in a word, that its authorship is intolerably irksome to a mind of taste. All this and more may be said; but the whole admits of easy reply. Pure ignorance of all that has been thought by others, is not an indispensable condition of originality. There is the originality of progress, as well as the originality of rudiments. There is the originality of the inventor of the alphabet; but there is also the originality of Homer, who, a borrower of the alphabet, and still more a borrower, most probably, of traditionary stores from the older Rhapsodists, could form those letters and those traditions into a poem of no contemptible name, or transient endurance. There is the originality of Euclid, Archimedes, or Apollonius; but there is, too, the originality of Newton, who, passing from these, read also all that Galileo and Kepler knew, and advanced science by exploring the laws of the heavens. There is, to borrow an allusion from geology, the originality of primary elements; but there is, too, the originality of new formations superinduced upon these and resulting in an ascending series of improvement and beauty. We have the primary materials, which form the granite; we have also the transition rocks, and the upper strata, and the soil, and then trees, verdure, and harvests. Thus there is no inevitable necessity of your merging the power and right of individual thought in examining the thoughts of others. We dare not go further into this refutation, but will only say, that whoever imagines he shall lose everything, and can learn nothing, by a deep and fond study of such authors as Howe, and Baxter, and Leighton, and Barrow, and Butler, and Jonathan Edwards, and Doddridge, and Andrew Fuller, even among English divines, possesses an intellectual structure either of superhuman competence, or of extraordinary conceit.

"No, my brethren, let it never be your misfortune to cultivate habits of mental estrangement from theology. If your reading in other studies is extensive, then the more need, by a counterbalancing process, to secure in your minds the ascendance of trains of association related to divine truth. Without such converse with the great themes of your ministry, you may be critics—you may be orators—you may be eloquent—you may dazzle—you may delight; you will never be efficient preachers of the gospel of Christ. Its truths may have introduction in parts of your discourses; may be recognized as the basis of the whole; their enforcement be the final purpose of the whole; nevertheless, the fulness of divine truth, the riches of divine grace, will not be there. Such preachers there have been. Their discourses were often beautiful meditations, but composed on the verge of evangelical theology, casting a glance, and always a solemn and impressive glance, on the doctrines of a sinner ruined and a Saviour crucified. But the staple of their discourses rather adverted to, than consisted of, the doctrines of the cross. And the event was correspondent in the signal inefficiency of their ministry. This was not the manner of the Apostles, this was not the manner of the men who, by the Spirit's aid, left the world different from what they found it. This was not the manner of the masters, to whom the greatest preacher of modern times looked up with reverence. This was not the manner of that preacher himself.

"In thus suggesting the importance of theological reading, let it be distinctly understood, that we do not intend any *specific* reading as a preparation for discussing a specific subject. Such a course would inevitably fetter your own freedom of thought, and involve you, even against your will, in a closeness of imitation very much like plagiarism, which no honourable mind—no mind conscious of resources of its own, can ever stoop to. By theological reading we mean the widest possible range of *inquiry* within that designation, but yet with a supreme reference to the peculiar doctrines of revelation. Then, again, when we speak of reading, you will not, surely, understand me to mean nothing more than the passive, indolent perusal of what others have thought, or a servile conformity to their views. We suggest reading as an incentive to thought,

not as a substitute for it. This is the great use of the thoughts of others to us, that they put us in the same tracks of inquiry, not that they should dictate to us what to believe, or how far we may advance. You will, I am persuaded, my brethren, assert, through all your speculations, that independence of thought, which knows not to call any man master. Carry this feeling with you into all your studies. Think ever for yourselves. Value truth as the simple object of research. Acknowledge the right of none to dictate to you what to believe, except that of revelation, which is infallible, and therefore authoritative.

"There is one interesting conclusion to which the last part of our subject, no less than the former, conducts us, and that is, the supreme importance of a constant and prayerful study of the sacred oracles. For the richness of evangelical sentiment, conspicuous in the writings of our Puritan forefathers, they were themselves indebted to their intense and devout meditation of the word of God. If the perusal of their works is to be recommended, it is because they deal so incessantly in the rapid, crowded discussion of scriptural statement. That it is so incessant and multiplied, arose from the fact, not simply that those devout men read the theological investigations of others, but still more, that the Bible was their earnest and tearful study. Whether in the calm and silence of their libraries, or as they wandered homeless from town to town, or as they paced the brief limits of the prison-cell, the book of God was their companion. The result was inevitable. The laws of mind secured the rest. The truths of the Bible rose most naturally and numerous to their thoughts, and that, not singly, and without dependence, but in aspects of mutual and multiplied relation, and giving birth to originality, as in Leighton, Howe, and Bunyan, but an originality still *scriptural in its quality*. If we would advise a return to these immortal authors, in preference to much written since, it is because such authors furnish the interest of intellectual stimulus, in intimate *combination with scriptural truth*; and thus, by combating the temptations of literature somewhat on their own ground, we would hope to attract the student habitually to regions of thought, where he cannot range nor linger, without catching something of a more heavenly and devout inspiration. But still, the element which furnishes that inspiration to their writings, is the element of evangelical truth. They are the great doctrines of the gospel, which possess, in their voluminous authorship, an ubiquity which for ever satisfies, and never tires. But all of us, my brethren, have access to this element, in its purity and fullness, as freely as they. Whoever would now, therefore, aim to approach the solidity and devout tone of the Puritan authors, let him, without the affectation of imitating their method or diction,—let him draw the water of life, as largely and constantly as they did, at the fountain of infallible truth. Seek, my brethren, to have your spirits imbued with the element, which alone can give yourselves real enjoyment in preaching, and which, alone, in your compositions, is the life-giving element of souls; all else being subsidiary, and, as to spiritual result, counting for nothing. Be constant students of the word of God, not merely critically, but devotionally; striving to rise from each perusal happier, more assured of the divine favour, and more weaned from the influence of worldly things. '*Let the word of God dwell in you richly in all wisdom.*'

"Such a habit of studying '*the truth as it is in Jesus*,' will make itself felt, not only in your personal character, but in your preaching; in a manner which none can mistake or resist. Without the studied ostentation of quoting Scripture oftener than the occasion calls for, you will, in preaching, wield the weapons which philosophy would supersede, and refinement disuse; but which alone have the promise of omnipotence in their favour. '*Preach the word.*' This is the sword of the Spirit, the discernor of hearts, the vanquisher of proud imaginations. Be not satisfied to have your views of truth sound, your belief sincere, your motives upright; while, yet, the matter of gospel truth can be

discerned only in faint and distant traces in your composition. Let not the history of proof occupy the mind longer, and therefore, impress it more, than the very truths, whose importance alone renders proof other than useless. Let not the investigations of criticism, which are of use for the understanding of Scripture, supersede or preclude the massive, yet connected succession of scriptural statement. Nor for this imagine, a laborious *aggregation* of Scripture, or of scriptural positions, is demanded. You require to sacrifice neither unity of design, nor sequence of deduction. Simply endeavour to live in the prayerful communion with divine truth, which we have recommended, and then proceed with manly, honest bearing, to the task of setting forth any proposition of gospel truth, defining its import or extent, evincing its grandest evidence or consequences, and inculcating the importance of the whole in the manner natural to earnestness of purpose to win souls, and with the aid of the motives which can be assembled from all considerations of human condition or destiny, of time or eternity, of the love of Christ or the prospect of heaven."

SWITZERLAND AND THE SWISS CHURCHES.*

In these days of railways and steamers, when so many of the Queen's lieges spend a few weeks, at least, once in their lifetime, on the continent—when so many of these tourists take notes of what they see and hear, as well as of many more things which they have not leisure to examine—and when so large a portion of these note-takers, silencing the dictates of their better judgment, yield to the solicitations of friends to publish, every subscriber to a circulating-library becomes as familiar with the lions of the continent as are the good citizens of London with John Gilpin's tour from Cheapside to the Bell at Edmonton. Of course, therefore, nothing very new can be expected on such a subject. Dr. Alexander, however, has an eye for the beauties and sublimities of nature, which, combined with his vivacity, intelligence, good sense, and ready expression, have rendered this a very pleasant and readable volume, far surpassing, in the most important characteristics, the ordinary productions of its class.

The following specimens of the work, and the author's powers of description, are taken *ad aperturam libri*; and the first sets us on board a steamer, on the ever-beautiful Lake of Geneva.

"A steamer was placed at the disposal of those members of the Society [the Swiss Society of Natural History] who had been invited to this entertainment, by the municipality of Geneva, and, to my surprise, I found that after all that had passed, there was still to be more eating and drinking during our sail. For my own part, I preferred the fresh air and the exquisite scenery, and therefore remained upon deck. A more delicious evening I can hardly conceive. Not a cloud specked the sky, and though the sun had been powerful during the day, a gentle breeze just curling the surface of the lake sufficed agreeably to cool the atmosphere. On the banks of the lake everything wore its most lovely aspect,

* SWITZERLAND AND THE SWISS CHURCHES. By WILLIAM LINDSAY ALEXANDER, D.D., F.S.A.S. Glasgow, James Maclehose.

refreshed by the rains of the preceding day, and radiant with the sunshine of the present. On our left, as we sailed up the lake, the land was too distant for the eye to dwell upon its scenery, but on the right we kept so near the shore that every object almost was clearly visible. Here the eye ranged over a continual succession of elegant chateaux, with their smooth lawns and flower gardens sloping to the margin of the lake; beyond lay the fields where the husbandry reigned, with its frugal purposes and busy labours; and still farther in the remote distance were seen the giant forms of the Alps, towering upwards as if in scorn of those regions which man had mastered and laboured,—cold, stern, and commanding,—the haughty yet august aristocracy of nature. . . . At nine o'clock a gun, fired from the steamer, summoned us to re-embark. A crowd of peasants with lighted torches conducted us through the lanes, which were now completely dark, and supplied us with light sufficient to enable us to reach the vessel in safety. Another gun fired, and was succeeded by the bump of the engine and the plashing of wheels, which told that we were again in motion. At this moment the view of the shore was striking. At some distance was the chateau still brilliantly lighted up; coloured lamps were hung upon many of the trees on the lawn and in the avenue; along the shore was a row of flambeaux casting their red glaring light forward upon the water, and backwards upon the groups of peasantry and the masses of foliage; and over the whole stretched the deep blue curtain of a cloudless sky studded with stars.

"As we approached Geneva we found the port and the bridge across the Rhone illuminated in honour of the occasion; and boats filled with sky-rockets and other pieces of pyrotechny were scattered up and down upon the lake, and every now and then astonished the vexed air with their small artillery. I confess I was peevish enough to be annoyed with this pop-gun display; perhaps all the more, that whilst the splendour of the scene had hardly elicited from the *élite* philosophers of Switzerland a single word of applause, they were in ecstasies of delight with the rockets and stars that greeted our return to the city. 'Ah, voilà! voilà! c'est beau! c'est charmant! rien ne peut être plus superbe!' Such were the exclamations which were shouted with enthusiasm on every side, while the philosophers clapped their hands with joy and skipped about the deck like rams."

Changing the manner and the ecclesiastical references, the following vivid sketch of an individual might serve for a large, and we fear, an increasing class, not merely on the continent, but at home. A class who appear to consider it a merit to have no denominational preferences, and no religious feeling. Poor Michele is a mountain guide.

"Poor Michele! with all his good-heartedness and all his hatred of the Jesuits, we soon found that in regard to any correct conceptions of spiritual religion, he was completely in the dark. He was a Protestant, and, in profession at least, a believer in revelation; but his real position was one of utter infidelity or indifference. His wife, he told us, was a Catholic, but he assured us they got on very well together, for she was a good woman, and he was no bigot; 'Indeed,' said he, 'I often go to chapel with her; not that I care for it, but it pleases her.'

"'Well, and does she ever go to your church with you?'

"'Oh! no, Monsieur; she is very good, but she would not do that.'

"'Then it appears that she is more attached to her religion than you are to yours?'

"'Ah, sans doute, Monsieur; the poor woman is a *dévote*, but as for me, I thank God I am more free.'

"My friend here took him up, and endeavoured to impress upon him the necessity of sincerity and earnestness in religion; but he appeared to make little impression on the light heart of Michele.

"'Look'ee, Monsieur,' exclaimed the latter, after some abortive attempts to reason the matter with my friend, 'I am a Protestant, my wife is a Catholic. It's all one; the great God does not trouble himself with our little differences, (le grand Dieu ne s'embarrasse pas de nos petites différences.)'

"Alas! does not much of what passes for *liberalism* in religion, even in our own country, amount to really nothing more than just such a miserable and

irrational indifference to all religious distinctions, as was exhibited by this ignorant Swiss peasant? Men indulge in a swinish Epicurean poco-curantism that demands no reflection, excites no feeling, exacts no discipline; and then they boast of their freedom from bigotry! It is a glorying in their shame. Better far to be even fanatically zealous for what has engaged one's thoughts, and brought, or seemed to bring, satisfaction to one's conscience, than look upon the greatest questions in man's spiritual interests with a dull and leaden apathy, unworthy alike of the faculties and the destinies of man!"

The tourist part of the volume will be read with much interest, but, in our apprehension, the chapters which render it most valuable are those which relate to the state of religion in Switzerland. The account given us of the condition of the old churches of the Reformation, is equally affecting and instructive; while the history of the dissenting communities which have of late years sprung up in the various cantons, cannot fail to excite the sympathy of the Christian mind. Would that our rulers and teachers would receive the lessons of wisdom, which the ecclesiastical history of Switzerland, and other parts of Europe, in our day, so impressively inculcates. But, alas! they will not; they cannot. Of all things in this world, the least understood is the religion of Jesus Christ.

We cordially recommend the volume to the attention of our readers.

FUTURE PUNISHMENT.*

ABOUT two years since, we were somewhat abruptly requested by a worthy minister to write an answer to Mr. Dobney's recently-published work on the subject of the present article. "Have you read it?" we asked with some surprise. "Oh no," was the reply; "I have not seen it." "How then do you know it needs to be answered, or can be answered?" Our friend was dumb. All he knew of the matter was, that Mr. D. had written a book not in unison with the established creed of his body, and that he ought therefore, by all means, to be put down as quickly as possible. We much fear that the spirit thus displayed is far from uncommon, even amongst those who most loudly contend for the right of private judgment in all matters of religion. Ecclesiastical societies, not established, have much to learn on this subject. There are unscriptural and grievous yokes, besides the Thirty-nine Articles. Some who complain most loudly of the intolerance of the National Church, know not how to exhibit forbearance towards members of their own community who may presume, in any matter of faith or worship, to innovate upon their common formularies.

The author of the volume before us has realized the truth of these statements. In more instances than one, his book has been reviewed rather in the spirit of the ferocious inquisitor, than in that of the

* *LIFE IN CHRIST; Four Discourses upon the Scripture Doctrine that Immortality is the Peculiar Privilege of the Regenerate.* By EDWARD WHITE, Minister of the Congregational Church meeting at Eignbrook Chapel, Hereford. London: Jackson and Walford, 1846.

gentleman, the scholar, the Christian. Argument has been met by dogmatic assertion, earnest appeal answered by an insinuation or a sneer; ungenerous personalities have been employed apparently for the mere purpose of weakening the impression which the book was deemed likely to produce; an attempt has even been made to work upon the prejudices of Mr. White's church to his disadvantage. The enlightened friends of unfettered biblical investigation, whatever may be their views of the subject on which he has written, will cordially sympathize with Mr. W., and unite in regretting the course which some of his reviewers have seen fit to pursue. This transgression of the courtesy common amongst the craft, is in one instance frankly admitted; but justified as a retaliation of indecorous allusions to the "orthodox" which the writer finds in the book under review. We are bound to say, that we have attentively read it without discovering anything adapted needlessly to wound an honest believer in the eternity of future torments. But granting that one or two expressions occur which might as well have been avoided, the ample and touching apology and prayer contained in the Introduction (pp. xii., xvii.) ought to have checked, even had Christian principle been insufficient, all tendency to retaliate. It should, moreover, have been borne in mind that all flippancy and presumption—especially when directed towards that which contains the elements of antiquity, respectability, and truth—may be safely left to itself. It will live but to inflict merited punishment upon its author, and then expire in ignominy. If such be the tone of Mr. White's book, no retaliation of a Christian reviewer can be needed; it will achieve its own passage to oblivion.

We have not the pleasure of personal acquaintance with Mr. White; but, from the statement of those who know him well, we have reason to believe that he is an eminently devout, earnest, and unassuming man; one as likely as any living to act in every matter under a stern conviction of duty; and, in an affair so solemnly responsible as the publication of the volume before us, not at all to be suspected of mingling with nobler motives an eager desire for notoriety, or the foolish love of display.

The book itself is one of an exceedingly beautiful and fascinating kind. We could instance passages not unworthy of comparison with some of the most happy efforts of the late Dr. McAll. To allege that here and there we discern the need of time's chastening influence on the style, would be but to repeat in other words a piece of information with which other reviewers have abundantly favoured the author,—that he is a young man. We have a far more important remark to make than any which relate to mere style;—one which may possibly surprise some who have heard of the book without reading it: namely, that it is distinguished by profound reverence for the oracles of God, and by the truthful maintenance of those grand essential principles which must be believed and acknowledged in order to salvation. The Deity of our adorable Saviour—the atoning efficacy of his death—the work of the Holy Spirit—and justification by faith alone—have seldom been exhibited within a similar compass more scripturally, or effectively, than in the volume before us. We can imagine few books less palatable to the Socinian school than this same "Life in Christ."

Having, in the foregoing remarks, performed an act of simple justice to Mr. W., we proceed to offer a few observations on the peculiar theme which has engaged his attention and commanded his pen. His title is sufficiently indicative of the leading idea in his system. He seeks to prove that man, as man, is not immortal;—that the sentence of death passed upon Cain and his posterity, involves, not everlasting misery, but the *total extinction of being* at such time as infinite justice might dictate;—that release from this awful sentence can be obtained by the dying sons of Adam, only by the possession of a personal interest in the Redeemer, the Prince of Life; and that all who die without that blessing, will sooner or later be blotted out of existence. Christians, in general, ascribe only their *well-being* to the work of Christ; Mr. W. imputes to that work also their very *being*. The majority of the Christian world look (with whatever feelings) for the continuance of all the unsaved in a greater or less degree of misery, *during everlasting ages*; Mr. W. believes that their stripes will not only be light or heavy, but *few or many*, as may seem right to divine justice; but in all cases numbered, and, at some future period, terminated. The orthodox belief is, that sin and misery will never, never, never cease to defile and curse the dominions of God; Mr. W. anticipates the time of their entire cessation, at least so far as the children of men are concerned. Such, we believe, are the leading features in the system under consideration. Our readers will at once perceive that it differs entirely from the purgatorial scheme of the Romanist, and from the universal restitution of the Socinian. None can deny that, as a theory, it possesses much of attractiveness and beauty; that it seems to exalt the Redeemer; tends to gratify the most benevolent feelings of our nature; and, if *proved true*, will remove some of the most painful mysteries which now try our faith in God, and will throw considerable light even on those which it does not altogether solve.

The whole question is one of deep and awful interest. Here, the spirit of dogmatism and that of rashness are equally foolish and culpable. He can have read little, and thought less, on this and kindred topics, who is not fully aware that considerable difficulties attend the views both of the orthodox and of the minority. We are very far from approving the use so frequently made by Mr. White of the term “modern,” as designating the more customary sentiments on this subject. Conceding whatever degree of antiquity he may please to claim for his own views, we could easily show that the opposite system is at least as ancient, and that it has been from the earliest ages far more commonly received. A few learned and thinking men have been found in almost every age holding views similar to those before us; but the great majority of Christians have, beyond all doubt, always believed in the eternity of future woe. We must, therefore, protest against the use of the term *modern* in relation to this doctrine, as either an instance of great inaccuracy, or (which we do not think) a sad exception to the truth and honesty which characterize the volume under review.

Of late years the doctrine of future annihilation has been mooted by an Irish clergyman, in a clever little treatise now lying before us, entitled, “Christ our Life; or the Scripture Doctrine of Immortality.”

The views are substantially the same as those of Mr. W., except that he introduces the Millenarian system in aid of his own, supposing the torments of the wicked to commence and close with the thousand years' reign, and thus escaping the pressure of the difficulty arising from Matthew xxv. 46, both parts of which verse he limits to the Millennial age. He also falls into the error of confounding the moral with the physical in his account of the new birth: a mistake which Mr. W. avoids by representing immortality not as identical with spiritual regeneration, but as invariably resulting from it. It is a remarkable fact, which we simply note in taking our leave of the Irish clergyman, that the creeds and formularies of the Church of England nowhere assert the everlasting punishment of the wicked.

Mr. Dobney's Notes and Lectures revived the question some three or four years ago. Since that time the celebrated letter of John Foster has been inspected by a few who felt interested in the inquiry; and more recently published in his memoirs. Many minds have been quietly engaged in studying the awful subject, in consequence of these and certain minor tractates. There can be no question but that Mr. W.'s views are, in substance, held by not a few intelligent Christians, both lay and cleric, who do not, however, feel themselves called upon to agitate the subject by either speaking or writing upon it. We ourselves heard the testimonies of Dr. Byrth and Messrs. Binney and Hinton on the floor of the Evangelical Alliance, that some of their most intimate friends—some of the most devoted and holy Christians they know—both in and out of the Establishment, do conscientiously reject the doctrine that future torments will be eternal. In truth, the Alliance has lost some of its brightest ornaments in consequence of its adoption of this doctrine as an article in its confession of faith. The question is, therefore, evidently not one to be summarily, contemptuously, or angrily dismissed. It deserves and demands the thoughtful and prayerful consideration of those who teach others the way of life.

We proceed to offer, in the spirit of candour, a few additional remarks on the main question; not with the view of condemning Mr. W.'s views, and still less with that of commending them, but simply for the purpose of indicating two or three leading principles by which, in our judgment, it must ultimately be decided.

I. All right-minded Christians must of necessity rejoice if God's word will allow them to believe in the final annihilation of the ungodly. The Antinomian, who positively gloats over the anticipated torments of at least nineteen-twentieths of his species, including myriads who have died in infancy, is not a Christian, but a fiend; and even some undoubtedly good people of the school of Thomas Boston, who enumerates among the sources of heavenly bliss the sight of the punishment of ungodly men, need to acquire much more of the spirit of Him who wept over Jerusalem about to perish. We think that all true and enlightened Christians must rejoice if it can be proved that Mr. White's theory is *in harmony with the oracles of God*. If that be the case, none of us has anything to do with the moral influence and results of the doctrine. We must hold and maintain the *truth*. In our humble judgment, both Mr. W. and the orthodox have been

wrong here. *He*, in relation to the good he seeks to effect,—they, in reference to the evil they dread, as resulting from the dissemination of his views. Our own impression is, that amongst the myriads of sinners around, there are very few in whom hostility to God is aggravated—and none in whom it is occasioned—by the supposed eternity of torment. We believe that an authoritative declaration from heaven, that within a thousand years hell should be utterly abolished, would not soften a single impenitent heart; we believe, with equal conviction, that it would not tend to rivet one soul in sin, or induce in any a greater amount of carelessness or iniquity than already exists. We repeat it, then, we have nothing to do with consequences, but simply *to inquire after truth*; and if truth be found to favour the doctrine, that an end will one day be put to the torments of the wicked, there ought to be nothing in the heart of any Christian to prevent his rejoicing with a joy unspeakable in the prospect thus presented.

II. The whole question appears to turn on this one point—Are all men *naturally, certainly*, and (by the appointment and power of their Maker) *necessarily immortal*? He who clearly proves that they are closes this controversy. No Evangelical Christian can believe in the delivery of any lost spirit from the pains of hell but with the termination of its existence. The nature and dignity of the atonement of Christ peremptorily forbid the thought. If one who dies in sin be destined to live for ever, we cannot, with the Bible in our hands, entertain the slightest doubt as to the perpetuity of his woe. This, then, is the one point which claims serious and protracted investigation. We are bound to add, that whilst many of the orthodox have contented themselves with bare assumption, we do not regard Mr. White's labours on this cardinal point as having brought the matter to decisive issue. He has not convinced us that the Bible does not teach the immortality of man as man, or at least assume it as a thing known to all.

III. This important question is one which *God's word alone can decide*. The reasonings of philosophy upon all topics comprised under the general term Eschatology we hold very cheap. It may conjecture, but never decide. The argument that all which is immaterial is therefore necessarily indestructible, has long been rejected by almost all thinking men. The unequal distribution of reward and punishment here is now seen to afford but an inadequate basis for the expectation of an *Eternity* of either good or ill. We must come to the Bible for all the information we need as to the future destiny of man.

IV. And the question is one of a purely *philological kind*. If a careful investigation of the language of Scripture lead to the conclusion that the immortality of man, as man, is there taught, the moral argument cannot outweigh such a decision,—ought not, indeed, to be brought into competition with it. We do well to remember, when constructing such an argument, how confined are the limits of human observation—how fallible is human reason—how powerful, yet often imperceptible, are the prejudices which cause us to err. It is not difficult to illustrate the uncertain character of such a process when the conduct of the blessed God is to be tried, and man is the judge. The very same premises which—arguing on moral grounds—lead to

the conclusion that it is inconsistent with his wisdom, or justice, or goodness, to punish man eternally, would induce us to believe and pronounce that He never could have permitted sin to enter his fair and holy dominions ;—a conclusion which we know to be false. With all becoming deference, we think that Mr. Foster's letter is but another specimen of the moral argument leading astray. If it prove anything, it proves too much. If (which we should in the first instance deny) man be so completely tied and bound in the chains of sin that he cannot emancipate himself but by a grace which is in sovereignty withholden from him, the conclusion ought not to be that at which Mr. F. arrives, that he cannot be justly doomed to *everlasting* torment, but that he cannot justly be punished at all. But we know that such a conclusion is at variance with facts which God's justice does most undeniably allow, and are therefore compelled to leave the moral argument for the testimony of God's holy word. On the great question at issue, our first inquiry must be, What saith the Scripture? Our moral reasoning may be defective, may be erroneous; but this cannot mislead.

"This is the judge that ends the strife,
When wit and reason fail."

It is in relation to this last particular that we find most reason to complain of the labours of Mr. White. He sometimes, we think, too readily assumes that a text of holy writ can bear only the sense that best comports with his views. There is not always that calm and careful exegesis of difficult passages which, especially in the present controversy, they demand. He has touched very slightly on some texts which appear to us to bear a strongly antagonistic attitude towards his theory. We may instance two—"Their worm dieth not, and their fire is not quenched." And that remarkable statement—perhaps the most difficult in the New Testament—"Every one is salted with fire." There is also another class of passages which we wish he had more carefully noticed ;—those, namely, in which a fair opportunity presents itself for the threatening of annihilation—but in which only ideas of a widely different kind are presented. Such is, Rom. ii. 7—9. "To them who by patient continuance in well doing seek for glory, honour, and immortality," God will render eternal life; but to them that are contentious, "*indignation and wrath, tribulation and anguish.*" How strongly are these four terms, implying positive misery, put into contrast with eternal life, without the slightest allusion to an ultimate negation of being, which, if contemplated by the great Author of inspiration, would have rendered the contrast far more complete and striking. We offer these remarks in no unfriendly spirit; but simply in the hope of inducing any who may feel disposed to enter on the study of this question to bestow a very careful and prolonged attention on the entire body of scriptural evidence, the negative as well as the positive.

For ourselves, we hesitate not to avow our conviction, that upon Mr. White's scheme there is quite enough of misery to be endured by impenitent sinners, to induce every wise man instantly to fly from the wrath to come; but we are no less strongly convinced, that if the prospect of ultimate annihilation could induce any one, for the sake of

the pleasures of sin, to incur the previous misery, that prospect cannot be entertained with such certainty as to render his speculation safe. Mr. White has not *demonstrated* the future extinction of the wicked from being ; and so long as only the shadow of a doubt respecting it remains, the awful prospect of eternal woe should be regarded for all practical purposes as certain.

What, if the entire topic be left in Scripture involved in a designed obscurity ; so that, if the misery of the lost should prove to be eternal, no evangelized sinner could affirm that he was unwarned of the tremendous fact ; but that, if Divine mercy should ever put a period to the torments of hell, the *truth of God* may be no less signally displayed than his compassion ? The wording of the first threatening, as compared with its accomplishment, together with the history of many other prophecies, conducts to the conclusion that such an ambiguity is not, in every case, unworthy of the blessed God.

The subject is one which must soon force itself upon all who are capable of thinking, and anxious to hold correct views of every part of Divine truth. We await with much interest the publication of Dr. Hamilton's recently-delivered lectures, and may then resume the subject of the present article. In the mean time, may we venture to suggest to our ministerial brethren, the propriety of using the topic as the Apostles did—sparingly—in their addresses to sinners ; and of confining themselves as much as possible to the language of God's own word. Where one soul is driven to the Saviour by the terrors of hell, probably ninety and nine are attracted by his own ineffable love and the glories of his cross. And where the gross and sensuous representations of future punishment in which preachers of a certain class delight to indulge, are found to awaken a perhaps unsalutary terror in the breast of some ignorant rustic, they produce disgust in many enlightened minds which are not averse from true religion, and provoke the scorn and serve to feather the arrows of infidel opponents.

Every candid student of this controversy will speedily be brought to entertain a sense of deep humiliation, on account of the ignorance and uncertainty of which he finds himself the subject. He will be led to the exercise of enlarged and enlightened charity when he finds some of the best of men totally differing from each other on this awful theme, whilst they are alike bowing to the authority of the same Bible ; and, mindful of his own imperfections, he will thoroughly eschew the spirit of the Vatican. He will remember, that if constrained by conscientious conviction to maintain the "orthodox" side, he has to do so, not against Socinians and Infidels,—enemies of the Cross of Christ,—but against men sound in the fundamentals of evangelical faith ; men of spotless lives ; men of Christian integrity and earnestness ; men whose ministry is second to none in regard to practical efficiency ; men who are dear to the heart of our adorable Saviour. Such thoughts will repress the anathema, and extinguish the desire for excommunication.

The subject is one which now claims at the hands of every intelligent Christian teacher a careful, patient, and unfettered examination. There must not be a bigoted adherence to the received doctrine simply because it is old, and written in the creeds of certain religious bodies ; neither must there be a rash reception of a newly-revived

system, merely because it is new, or plausible, or attractive. It is a subject which, beyond most others, requires a large amount of *hard thought* on the part of every Biblical student.

Need we add, that earnest, humble prayer to the Father of lights, should precede, accompany, and follow every attempt to grapple with the difficulties of this awful inquiry? The spirit of prayer alone will preserve us from the opposite dangers to which we are exposed; as well as from those improprieties of temper which have so often served to render theological investigations the "*vinum dæmonum*." He who enters on this controversy should pray without ceasing; and that with a heart sincerely open to receive those impressions which may result from his prayerful investigations.

One word more, and we have done. We do most strongly protest against the appeal *ad populum*, on themes such as the present, and in the present stage of the controversy. We have not that confidence which Mr. White possesses in the ability of plain Christians, unversed in habits of thought, to estimate the true value of an argument like that contained in the volume before us; or to investigate for themselves the more abstruse doctrines of theology. Christ himself has made the distinction between teachers and the taught, amongst his people, which, with its legitimate inferences, many persons are most reluctant to admit. Ephes. iv. 11—14. The most ignorant Christian may understand and feel, as Poor Joseph did, the all-important truth that "Christ Jesus came into the world to save sinners," and may thus find, without a human teacher, the way to heaven. God be praised for the beautiful simplicity of all essential truth! But we beg leave to remind Mr. White, that the majority of Christians have ever belonged to the classes termed by two apostles "ignorant" and "unlearned," 1 Cor. xiv. 16, 2 Peter iii. 16; and that the latter writer expressly affirms that there are in the sacred oracles some things hard to be understood, which the "*ἀμαθεῖς*" may wrest unto their own destruction. We repeat it: we are sorry that this appeal has been made, in the first instance, to the public. Few things occasion us more regret, or more painful apprehension, than the almost entire cessation of ministerial meetings amongst the Nonconformists of this country. Such meetings were amongst the most valued means of improvement to our Puritan fathers. In them, they exercised their giant strength, mutually imparted their attainments in Divine truth, suffered the word of exhortation, and obtained direction in perplexity and sympathy in trial. Many of the pious ministers of the Establishment know and secure the good connected with such meetings. Amongst ourselves, they have almost fallen into desuetude. Had a theory, such as Mr. White's, been propounded in the shape of a *con-cio ad clerum*, we should not have anticipated the evils which we fear may result from its appearance in the form into which he has seen fit to throw it. Exposed to severe but friendly criticism, open to free discussion, its weak points would have been detected; its errors would have been, in all probability, refuted, and thus rendered harmless; or its truth made manifest to other intelligent minds, and by them diffused with prudence and discretion. The result of Mr. White's plan of publication will be found unfriendly to his own

views. Let it be ever so sound and scriptural, nine-tenths of the private Christians of England will gather from the reviews all their knowledge of his book,—will be perfectly satisfied that it is very wicked, and that he is a great heretic, and will thus entirely dismiss from their minds the theme of his anxious investigation. A far different result might have been realized, if his views had stood the test of repeated ministerial conferences, and had then been propounded by his brethren to their people ; or, had they been proved unsound in such a convocation, we believe that Mr. White's love of truth is such that he would have rejoiced in their overthrow, and in being spared the necessity of appearing before the public as the advocate of doubtful theological sentiments.

We may not enlarge ; but close with the expression of our strong conviction, that if ever prosperity return to the Nonconformists of Great Britain, it will be preceded by the revival of frequent ministerial intercourse for the purpose of conference, mutual exhortation, the study of the Scriptures, and prayer. Baxter mentions such meetings as one cause of his vast success at Kidderminster ; and we are persuaded that one such day in every month spent laboriously in the way we have described, would stimulate our minds and refresh our hearts more than the entire month's study without it ; and that through us a blessing would flow to our beloved flocks, which would make them quite as anxious as ourselves for the continuance of Ministerial Associations.

H.

The writer of the foregoing review feels it due to himself to state, that he did not meet with "Strictures on a recent article in the Eclectic, by another Reviewer," until his own paper had just reached its completion. He claims, therefore, acquittal from the suspicion of plagiarism, which might very naturally be excited by a certain similarity in the strain of remark which pervades the two papers ; especially on the subject of "Literary Justice" to Mr. White. Had the Strictures been earlier seen, proceeding, as they evidently do, from the hand of a master, the foregoing article would not have assumed its present form, if, indeed, it had appeared at all.

DESCRIPTION OF CRACOW.

CRACOW is a city, the aspect of which is at once majestic and painful to contemplate. It is the cradle of a monarchy, and the tomb of a nation ; the town in which kings were crowned, and where they are now buried ; the capital of a powerful empire, and the powerless head of a narrow district ; the first page of an heroic epoch, and the last line of a disastrous history. It is a monument of splendour and of nothingness. Nature adds to these contrasts by her freshness and brightness. Approaching Cracow from Warsaw nothing meets the eye but a large green valley, fertile as the Touraine in France, and strewed with trees as in Normandy. The Vistula waters it, meandering among golden

crops; and at the horizon are seen the varied lines of those great chains of mountains which spread from the Black Sea to the Danube. In the middle of this vast valley rise the Gothic peaks of the churches of Cracow, the blackened walls of its ramparts, and the creviced towers of its castles—the decrepit works of man side by side with the eternal youth of nature. In the interior of the town, as well as the country which surrounds it, there is not one monument which is not illustrated by some noble reminiscence; not a brook, not a hill, which does not recall to mind an historical tradition or a fabulous legend. On the steep summit of the Wawull, Cracus, the founder of the Polish monarchy, constructed a fortress, and gave his name to the city which spread itself before him. Near the village of Mogila are buried the remains of the heroic Wanda, the first queen of Poland, daughter of Cracus, beautiful as an angel, according to the old chronicles, and proud and courageous as a valkyry. Cracow, founded by Cracus, at the end of the seventh century, was the residence of kings to the commencement of the seventeenth, at which epoch Sigismund III. established himself at Warsaw, and, until 1764, preserved the privilege of crowning the sovereign of Poland. All in the town bears an imposing character of age. A rampart surrounds it yet, as it did in the time when it was the buckler of Poland. The streets are mostly tortuous and dark, like those of the middle ages, and the houses have festooned gables, like Augsburg or Nuremberg. Here one sees gates adorned with small columns and covered by vines, as they are in the pleasant villages along the Rhine; there are statues of saints, and, further, the *palais* of the bishops, whose favours were long since courted by kings, and the old university, the first of the old Slavonic universities after Prague.

On all sides peaked towers and gilded crosses meet the eye. There are no less than thirty-eight churches in Cracow, all remarkable: some by their architecture, others by their pious traditions. That of Notre Dame dates from the thirteenth century. It contains thirty marble altars; that of St. Peter and St. Paul was re-constructed by Sigismund III., on the model of St. Peter's at Rome; that of the Dominicans, founded in 1220, possesses a double row of stalls of sculptured oak, wrought admirably. The long political vicissitudes which have desolated and oppressed the people of Cracow have not yet extinguished their religious feelings. On Sunday, I saw the artisans of the city, the peasants from the country, with their wide blue dresses adorned with red borders, and the women, with pieces of white linen, which they throw shawl-fashion over their shoulders, running from church to church, prostrating themselves in the squares before them, and kissing the marble floors of the naves.

One day I crossed the market-place at the moment when a priest was about to take the last sacrament to a dying man; he walked under a canopy held over him by attendants, four soldiers with shouldered muskets escorted him, and a young chorister went in front ringing a bell. At the sound of the bell all the passers by stopped, took off their hats, and the greater part threw themselves on their knees. I followed the *cortège* as far as the house which they entered. The four soldiers established themselves as sentinels at the door, and upwards of one hundred persons were there, kneeling, with their hands crossed on their breasts, and praying in a low voice until the priest came out. When we remember all that these poor people have suffered, it would be gratifying to think that, in the midst of their sufferings, they possessed the piety which consoles the heart, and the faith which strengthens it.

In the centre of the city, upon a high rock which looks down upon the distant plain, rises the old castle of their kings, rebuilt by Casimir the Great, enriched by his successors, and devastated by the Austrians. In ascending the staircases, and traversing the galleries of the castle, we find no traces left of the ornaments described in such glowing terms of admiration by the travellers of the seventeenth century; but its thick walls, its old towers, which still give it so imposing an appearance, and the recollections of its former heroic

dweller, have stamped on it a character of sublimity. This castle has seen six powerful dynasties pass beneath its vaulted roofs. It has seen one of our princes seated on the throne of the Jagellons, and two French women, Marie de Gonzague and Marie d'Arquien, wear the sceptre of the crown of Poland. The descendants of the great Gustavus Vasa received there the ensigns of royalty; then the descendants of the Electors of Saxony; then the noble Stanislaus Lesczynskin, whose memory is still blessed in one of our provinces; and, finally, the lover of the Empress Catherine. Now all is over with those days of splendour, with those national festivities which attracted the attention of the whole of Europe. The castle has been despoiled of its wealth, and robbed of the crowns of the kings, preserving only their tombs. There repose all those whose hearts once beat high beneath the robes of royalty; under that sepulchral stone lies the entire history of five centuries, sometimes fatal in its aspects, often sublime. There are the monuments of Boleslas, of Casimir the Great, of Stephen Batori, of the valiant John II.; and there the chapel of the Sigismunda, still shining with a lustre due to the piety of their successors, and to the hands of a skilful sculptor. In the vaults beneath are the remains of the heroes to whom Poland avowed an eternal sentiment of love and veneration. Led by a sacristan into the crypt, by the light of a trembling lamp, I read on a black sarcophagus the name of Sobieski, on another that of Kosciuszko, on a third that of Polatowski; glorious assemblage of three imperishable names, separated by time and reunited in the tomb, the last treasure of a people from whom everything has been taken away.

The royal castles of the Jagellons and of the Piasts is now only an Austrian barrack. The university, but a short time since one of the richest in Europe, only contains about seventy students. The town of Cracow, which formerly contained 100,000 inhabitants, is now reduced to 30,000. From the height of the terrace of Wavel are to be seen, at three points of the horizon, three gigantic tumuli, similar to those near Upsal, which bear the names of three Scandinavian gods. The first of these contains the names of Cracus; the second that of Wanda, his heroic daughter; and the third, raised by the love of a whole people, is consecrated to the memory of Kosciuszko. M.

HOW MAY I GROW IN GRACE?

"Sanctify them by thy truth, thy Word is truth."

THE Bible "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." A true Biblical Christian must be a true Biblical student. We sometimes fear that devout and careful readers of the Bible are few, and that the duty of reading the Scriptures as a means of grace is too much out of fashion. If this be so, we need not wonder if Bible Christians and Bible Christianity are scarce. As our physical constitution partakes of the nature of the aliment which we eat, so does our mind and mental constitution partake of the nature of what we read and of what we hear. While evil communications corrupt the heart, and the head also, good communications sanctify both. Hence, to keep the society of evil books, is as corrupting to the heart and mind, as if you kept and loved the society of evil and corrupt individuals. Therefore, make the Bible your companion, and with deep thoughtfulness and prayer read its sanctifying communications, live upon it by faith in your heart, and it "will make you that you shall neither be barren nor unfruitful in the works of the

Lord." In communing with your Bible, you commune with your God. Hence, you partake of his divine nature. He breathes his mind and spirit into your soul and spirit—you acquire his image, and become "transformed by the renewing of your mind." You are "changed into the same image, from glory to glory, even as by the Spirit of the Lord." Has any other book such a perfect power to effect such a glorious change? Then look often, and look steadily into this heavenly and divine mirror; look, until the glory of God in the face of Jesus Christ shine upon your heart. A religion that is not established upon an acquaintance with the Bible, and modelled by it, is comparatively a weak, poor, and unsteady religion. A religion contrary to the Bible is not of God. A religion that is formed according to the Bible, and by the Bible, is from heaven, and of God; it leads to heaven.

Unless the love of God rule in your heart, you will not delight in a regular perusal of the Bible, as a means of grace. But the power of the Gospel will slay the enmity. Read it, and pray over it, until you love it, and delight in it; you cannot claim to love God unless you love his book. If you love either, you love both. If you love the Bible and delight in it, you will read it much; this will necessarily contribute to your growth in grace. If you are a desultory reader of the Bible, it may often happen that your eye shall light on a passage at which your soul will revolt with a sudden emotion—it will meet with an ungrateful opposition from within. This ought not to be so. It is sufficient evidence to you that your heart is not right with God; for the Holy Scriptures are what they ought to be. The fault, therefore, is not in the passage, but in the heart. To get this evil disease of the heart cured, the remedy is at hand. Turn directly to the repugnant passage. Look at it calmly. Read it with deep repentance and self-reproach, and self-condemnation. Meditate upon it; and before you leave it "agree with thine adversary." There is a latent enemy within your bosom which its penetrating influence has detected: "For the word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Let it slay the latent enemy which it has so faithfully detected. For through the Spirit of God, it is able to heal as well as wound, and to cure as well as kill. Now, unless you come to the word of God, how shall a thousand impure principles which remain deeply rooted in the soul be discovered, deplored, or eradicated? And with all these abominations lodged in the heart, how can you hope to grow in grace? "The law of the Lord is perfect, converting the soul," working a thorough change in it. "The testimony of the Lord is sure, making wise the simple," by discovering to him what is the mind of the Spirit, and the real character of his own heart. "The commandment of the Lord is pure, enlightening the eyes," by illuminating the understanding. In the 19th Psalm we have a summary of the attributes of the Bible, and a brief history of the power of its influence upon the whole moral character of man. Of a truth, we may well "think," that in the Scriptures we "have eternal life"—consequently, the means of growth in grace; therefore "*search*" them. The ingrafted word, received with meekness, is able to save the soul.

True, the Bible is an old book, and to many an old-fashioned book—becomes almost antiquated and laid aside; but it is, nevertheless, eternally new, and will continue to flourish in perennial bloom for ever. It is as vigorous to produce its legitimate fruit to-day as it was at any previous epoch in all the illustrious career of its history. By the permission of God, it has been suppressed for a time, and buried, as it were, in oblivion for a season; but it was only to arise from its temporary imprisonment, and, like its divine Fountain, to assume additional magnificence, and power, and glory, and we trust, like him, to die no more. Notwithstanding its antiquity, it holds the supremacy among books. Read it, mark, learn, inwardly digest it, and it will transform your whole inner

man according to the image of Him whose word it is. Look beyond its surface—there is something worth discovery in every phrase—something to enlighten, to heal, and strengthen. It is nicely adapted to all men in general, and to every one in particular. You will find it suitable to all times, all circumstances, and all places. There is no book like it. It stands unrivalled and alone. It is pre-eminently the book for man. None but God could furnish us with such a book. Except his dear Son, it is his best gift. He is in the Bible, with the Bible, and through the Bible. Make it your chief companion; hide the word in your heart, “for then shalt thou have thy delight in the Almighty, and thou shalt lift up thy face unto God,” Job xxii. 26.

A. B.

THE CHRISTIAN CHURCH ACTIVE FOR GOOD.*

SEASONS of religious revival are usually preceded by characteristic circumstances. There is first the decline of genuine religion itself; along with this, the continued maintenance of its appropriate forms; then a period of quiet, during which no violent discrepancy between the inertia of the “inward spiritual grace,” and the stateliness of its outward pretensions, attracts attention; afterwards the occurrence of palpable inconsistency, disorder, or calamity; and, lastly, the appearance of the prophet or the faithful one, whose mission it is, with a heart still glowing with the piety that is extinct in other bosoms, to warn, to reprove, or to exhort the crooked and perverse generation, of which he is one of the few regenerate sons. So it was in the days of the last of the prophets of the older revelation, when “they that feared the Lord spake often one to another; and the Lord hearkened and heard; and a book of remembrance was written before him for them that feared the Lord and that thought upon his name.” So it was in the eventful days when the shades of corruption had darkened into midnight, when the temple of God had been turned into a den of thieves, and the pride of race, the oppressions of caste, and the forgeries and usurpations of human wickedness had well nigh transformed the ark of truth into a refuge of lies—then, *He* came, “whose right it was to reign.” “*He* came to his own, but his own received him not.” “Darkness covered the earth, and gross darkness the hearts of the people,” but the Sun of Righteousness arose. He was led from judgment to death, but He finished the work which was given him to do, for in his expiring hour the kingdom of Satan fell as lightning from heaven, and the mob of Calvary speedily re-assembled to form the congregation of the day of Pentecost.

Full many a time, on infinitely less occasions, since this glorious gospel day, has the fallow field been thus prepared for the seed, has the dry tree stood ready for the spark; and the end has generally been a teeming crop, a magnificent illumination. So wanted we, and

* MACEDONIA: OR A VOICE TO THE CHRISTIAN CHURCH, in Seven Lectures. By the REV. G. STAPLES, with an Introductory Essay, by the Rev. Jabez Burns, D.D. 32mo. pp. 152. Second Thousand. London: Houlston and Stoneman.

waited for, Luther, and Bunyan, and Whitfield, and Wesley, and Carey, and Raikes. And so have we waited, and had a host of the disciples of such men. Each in his way, and for his time. One of these minor opportunities we remember. Some fifteen years ago there was throughout the dissenting—and particularly the Baptist—interests in England, a horror, or at least a studious repudiation, of the modes in use among the Wesleyan Methodists of this country for the purpose of further impressing and directing persons recently brought under the influence of religious sentiment. The publication of accounts of similar expedients, as practised by Baptists and Independents in the United States, led to their adoption by professors of the same name here without arousing their hostile prejudices towards their Christian friends; a species of zeal in which even the denominations least chargeable with religious enthusiasm generally abound sufficiently. But those books did good. Calvin Colton, Cramp, Cox, and the rest of them. They made people not ashamed of inquirers' meetings, class-meetings, and the like. Religious persons were less afraid, if they talked about religion, of being laughed at by their fellow-Christians for it. The works had an important effect—they set free, they stimulated, the spirit of *profession*.

Now we want something else. Nowadays it is no hardship to be a member of a Christian church. Not the least. A man is all the more respectable for it. He has to deny himself of few things in conforming to its standard of qualification—not to lie, not to swear, not to indulge in habits of intoxication, &c. But these it would not be seemly to practise, the Christian profession being left altogether out of the account. There is, therefore, little for a respectable person to change, in order to gain the essential points of propriety, or abstinence from vice, which usually ensure his admission into a religious community: especially if his worldly circumstances are more than usually respectable. So he does get in; and he is acknowledged a religious man, a professing Christian. We say this is a comparatively easy affair. But it is a different case with individual character. To feel, to act, to live, rightly, piously, Christianly—this always has been—will be, a case of sheer rough difficulty. And this is the whole of religion. Without it, the rest is a farce; with, and by it, the world must and will be saved. There is a deal of what we will not, as we might, describe in a monosyllable, heard now about "the church." There was no such thing in the primitive times. There were congregations (*eclesie*) of disciples of Christ. These did all the good that was done. And it will always be so. But it is a heresy of the day to act as though it were otherwise. Professors of religion appear to think that everything is to be done by "the Church" gaining ground on "the world:" we think that it is by "the world" turning to God. The clever author of this work well exposes this error.

"Guided by primitive custom, and professedly acting on the principle of utility, Christians are everywhere banded together in churches. In connection with these several churches, various institutions are formed for the furtherance of religion; and did each Christian, on entering their fellowship, consider his ability, find his post, and occupy it till death, what sources of light and instruments of conversion those churches would be found in their respective localities. But forgetting that a church is only a collection of individuals, and that a church

only performs its duty so long as each member does what he can to propagate his religion, how many absolutely lose their individuality in the abstraction—the church. It is a great achievement to bring one-third of a church to feel and act aright, while the remaining two-thirds either content themselves with luxuriating in the privileges of religious liberty, and in the unmolested enjoyment of the means of grace, or else consume the golden time of the minister in beseeching them to bestow a decent attendance on the ordinances of religion, and in reciting their trifling but endless misunderstandings with each other. In the judgment of charity, are not these things so? Is there not an awful dearth of individual effort to save souls. For all useful purposes, are not many as nothing, and not a few worse than nothing? Carried away with the mania of confederacy which has seized all classes, personal effort is almost overlooked. I am not speaking against the theory of churches, but of the abuse which has crept over them. Every good has a corresponding evil, and the evil here is, making union with a church an end of exertion, instead of a means to a more extended effort. And where is not this evil seen and felt? Looking to combined and imposing methods of usefulness found in the varied and manifold institutions of the church, the private Christian loses himself amidst the crowd, or is very disproportionately sharing his work with others. Forgetting what personal effort has done and what it is to do, he does not feel his weighty responsibility. For what has not single-handed effort done? It planted the first churches, gave birth to the Reformation, awoke the lumbering churches in the last century, set on foot that stupendous movement for the instruction of the rising youth in sabbath-schools, whose influence will descend to the latest revolutions of time, and whose fame will fill the brightest chapters in the history of the world, and it will eventually lead the church into the Millennium. Our primary want is individual effort. Each Christian to be a priest, and every life a sermon; the parent in the family, the mechanic in the shop, the tradesman at his counter, each in his sphere to be the Christian, and to act for Christ. Youth with its enthusiasm—maturity with its wisdom—the poor with his mite—the rich with his wealth—the learned with his talent—the noble with his distinctions, and the prince with his authority; all ages, ranks, and offices, to be laid under tribute for Christ. So long as private Christians seem pleased alternately to sleep and to creep, objects of contempt to the world and of pity to their more wakeful brethren, the church will remain stationary.”

Of the design, spirit, and execution of this work, we speak advisedly when we say that in our opinion it is by far the best of those devoted to a similar object which have appeared lately. In an enterprise in which so many have embarked, and in which not a few have proved their zeal to have very far exceeded their ability, this is no light praise. No man can contemplate the languor and sterility which mark the condition of Christian communities generally at the present time, without acknowledging that such a volume (if an efficient one), is urgently called for. The present one is evidently the production of a mind endowed with the power of understanding the times in which its lot is cast, and of a man who does not think it either undignified or unprofitable to employ that power in active and deliberate observation and study of them. The many acute important criticisms which are made upon the spirit and practices of society at large in the present day, demonstrate this as clearly, as the affectionate and candid tone in which those criticisms are offered displays the piety and benevolence of the motives by which they are prompted. We cannot dismiss this work from our attention, too, without remarking upon the highly creditable, nay, in many instances, the superior style of its composition. This is a charm in any work: but in a book upon practical religion, where the ordinary amenities of rhetoric are so frequently wanting, it becomes a point of rare and laudable excellence.

To all our ministers and churches, yea, to more than all ours, to all who sincerely desire the promotion of religion, we most earnestly recommend the perusal and circulation of this admirable little work.

THE WINES OF MOUNT LEBANON.*

BY REV. ELI SMITH, MISSIONARY IN SYRIA.

THE following communication was written in Beirût in February, 1845. If the statements contained in it are not full in every point, it will be remembered, I trust, that the article was written in a country where it is very difficult to obtain authentic and exact information. I have selected such information as rests, I believe, upon good authority, and have preferred, where such cannot be found, to be silent. I may add, that having had very little to do with wines all my life, my knowledge on this subject was very vague, until I entered upon the present investigation for the purpose of writing the following article. Some of my previous impressions I have now been obliged to correct. My information has been obtained from seven districts of Mount Lebanon, viz., Bsherry, Kesrawân, the Kati'a, Metn, Jurd, Shehhâr, and Menâsif, extending from Tripoli nearly to Sidon.

The methods of making wine in this region are numerous, but may be reduced to *three* classes.

1. *The simple juice of the grape is fermented, without desiccation or boiling.*—The quantity thus made is small, and except in particular cases, where the soil or climate is favourable, it will not keep. Bhamdûn, a village in the Jurd, is the only place where I have seen this method of manufacture. There the average temperature of the air in August has been found, for two years, to be about 70°, and this winter one fall of snow has lain for a month on a part of the vineyards, before it entirely melted away. Yet, though the climate is so temperate, the wine I am speaking of will not keep a year. It is made by treading the grapes in baskets, through which the juice runs, and is thus separated from the skins and seeds. The quantity of wine produced is in weight about half the weight of the grapes pressed. It is harsh and unwholesome, but possesses rather strong intoxicating powers.

2. *The juice of the grape is boiled down before fermentation.*—In this way it is made in much larger quantities, especially in places which manufacture it for sale. The must is first separated from the skins, and the boiling is done before fermentation. The effect is to clarify the must, by causing the crude substances to rise in the form of a scum, which is removed by a skimmer. As soon as this ceases to rise, the boiling is stopped, and the must set aside for fermentation. The

* From the "Bibliotheca Sacra."

quantity is usually diminished only four or five per cent. by boiling and the wine is commonly sweet.

3. *The grapes are partially dried in the sun before being pressed.*—Wine is made in this way in nearly or quite as large quantities as the preceding. The most approved method is the following. The grapes, stems, and all, are spread in the sun from five to ten days, until the stems are entirely dry. They are then pressed, and the must, with the skins and stems unseparated, is put into open jars. During fermentation, it is stirred every day in order that the scum which rises may sink to the bottom, and not by contact with the air contract a sourness which would spoil the wine. In this state it is left a month or so, after which it is strained off, and sealed up in close vessels. The object of leaving the wine upon the lees, or sediment of skins, seeds, and stems, is to refine it. It acquires a richer colour, and the dried stems absorb the sour and acrid particles. The longer it is left within a limited period, the better it becomes. Wine thus made is usually astringent, and keeps better than either of the kinds above mentioned. The superior of a convent in the Metn, which makes about 900 gallons a year, told me, that by boiling he had not been able for years to make wine that would keep a twelvemonth, owing to something peculiar in the soil around his convent. He had now adopted the plan of sunning the grapes, and he found no difficulty in keeping it. His grapes, thus treated, yield about thirty per cent. their weight in wine. A man of my acquaintance at Bhamdûn made some wine this way last year, as an experiment. Fifty *rotles* of grapes, after being exposed seven or eight days to the sun, until their stems were quite dry, made $16\frac{1}{2}$ *rotles* of wine. This wine was of the yellow astringent kind, had an almost aromatic flavour, and a good deal of strength. It should be remarked, that not near all the difference in quality here mentioned as yielded, between the third and the first two methods, is owing to the drying of the grapes. In the instance last spoken of, the stems and skins left in the must, absorbed a large quantity, which was taken out with them and distilled into brandy. Different kinds of grapes, also, yield very different quantities of juice. Wine made in this way, will, I am told, sometimes burn, and even become thick.

There is often a combination of the processes above described. Sometimes in the *first*, the juice is not separated from the stems and skins, until after fermentation; as described under the third process. When the grapes come to unusual maturity, wine thus made is said sometimes to keep well. Indeed, it should be remarked, that the ripest grapes are always preferred for wine; and for this reason the leaves are often picked from the vines in order to expose the grapes more fully to the sun. Hence, also, a larger portion of the grapes that grow low down on the mountains, is made into wine, than of those that are cultivated near their summits. An acquaintance at Bhamdûn made some wine last year in the manner just described. It was of the same kind with that of his neighbour who dried his grapes, but its colour was lighter, its taste harsher, and it had much less body. Sometimes, in the *second* process, the grapes are first sunned. In the *third*, also, the must is sometimes boiled a little with the stems and skins in it, so as to separate a part of the scum. It is thus made to partake of

both the sweet and astringent wines, and is said to keep better than the latter. It will exhilarate as much as the astringent, but will not intoxicate so soon.

I have not been able to learn that sour wines are made in any part of the country.

According to statements I have received from the distillers at Beirût, the yellow astringent wines usually yield the most brandy; though some sweet wines are equal to them. The quantity depends upon the body, or what they call the *thickness* of the wine; and that depends a good deal upon the nature of the soil on which the grapes grow. Whether the wine is made by drying the grapes or boiling the must, is, they say, a matter of indifference. The same quantity of grapes, I am assured, made into wine in either of the three processes above described, will yield the same quantity of brandy. *The best wines yield 33 per cent. of what is called good brandy.* Whether it is equal to proof spirit, I do not know.

I have no means of ascertaining how much wine is made in Syria, or in Mount Lebanon. It is not the most important, but rather the least so, of all the objects for which the vine is cultivated. The principal vine-growing regions, are the more elevated parts of the mountains. The vineyards of Bhamdûn, which is nearly 4,000 feet above the sea, cover an unbroken space, about two miles long by half a mile wide. The vines are trained on the ground. During the season of grapes which lasts about three months, they form the principal food of the inhabitants. Besides what is thus consumed, the village makes about 180,000 lbs. of raisins, one third of which is for home consumption, and about 24,000 lbs. of *dibs*, all of which is also for domestic use. The wine made is an item of no consideration; it amounts only to a few gallons. The grapes, when dried into raisins, yield about 30 per cent. their weight, and about 25 per cent. when made into *dibs*. The surplus raisins are carried to the city markets, where they are manufactured into a species of candy, called *heldweh*, which is much eaten by all classes; or steeped in water for a drink, which is much used, especially by the Mohammedans during Ramadan; or a small portion of them is distilled into brandy. In many places, the proportion of wine made, is greater than at Bhamdûn; and in a few it is the principal object for which the vine is cultivated.

Wine in Syria is not an article of exportation. Small quantities pass through the Custom-house annually, but they are chiefly shipped as presents to friends in other countries. An English house, some years ago, shipped six cases to London for trial. It lay there in the Custom-house two years for want of a market, which it would not command because of its having too little body. When it was finally about to be sold by the government for the duties, the owners ordered it to be re-shipped. They finally drank it at their own tables in Beirût, where it arrived in a good state of preservation. It was of the ordinary strength, and not brandied. Before leaving Beirût, it had only been filtered through paper on being bottled, and that chiefly to clarify its colour. In 1845, I sent a bottle of unstrained, unbranded Mount Lebanon wine to a friend in the United States as a curiosity. It had then been in the cellar of the British consul here, more than a year, and in 1840 I

found that my friend had some of it still on hand. It was in a good state of preservation, having no acetous taste whatever. I do not certainly know in what way either of these wines was made, but I believe it was in the third mentioned above. I cannot learn that there is any particular difficulty in preserving Mount Lebanon wines that have been properly made, even in the warm climate of Beirût. An acquaintance has just told me, that he has now on hand wines that are six or seven years old, unfiltered and unbranded, and they are still good.—The price of good wine is about 3 cts. the pint.

The process of filtering through paper, mentioned above, and indeed that of straining in any way, after the wine is first separated from the skins of the grapes, seems to be hardly practised at all by the natives. Only one individual has told me that they ever filter through paper. He said it was done by some connoisseurs, not to make the wine less exhilarating, but to remove the gross particles, which injure the stomach and brain. It exhilarates as much, but will not so soon make a man dead drunk. I have been told that the same result is sometimes obtained, by putting a few drops of olive oil in a bottle of wine.

The habit of enforcing wines, by adding brandy, is here, so far as I have been able to learn, entirely unknown. I am always answered, “brandy is dearer than wine; how can it, therefore, be used for purposes of adulteration?” Equally unknown are drugged wines of any kind.—On the other hand, unintoxicating wines, I have not been able to hear of. All wines, they say, will intoxicate more or less. So in regard to fermentation, when inquiring if there exists any such thing as unfermented wine, I have uniformly been met with a stare of surprise. The very idea seems to be regarded as an absurdity. The name for wine in Arabic is derived from the word that means to ferment. It is cognate with the word for leaven, and itself signifies also fermentation. I have not been able to learn, even, that any process is ever adopted for arresting the vinous fermentation before it is completed.

In regard to the wine used at the sacrament, I have questioned both papal and Greek priests, and received the same answer. It must, they say, be perfect, pure wine. If unfermented, it will not answer, nor will it if the acetous fermentation be commenced. The acknowledgment of the necessity of fermentation by the papists, is worthy of special notice, inasmuch as they reject fermented bread. This rejection is owing to their belief that our Saviour used unleavened bread at the institution of the ordinance; and their admission of fermented wine, consequently, indicates a belief that he used fermented wine, notwithstanding it was the feast of unleavened bread. To this, so far as I have observed, the custom of the Jews in Palestine now corresponds. In 1835, I called on the chief Rabbi of the Spanish Jews in Hebron, during the feast, and was treated with unleavened bread and wine. Finding the wine was fermented, I asked him how he could consistently use it, or have it in his house. He replied, that as the vinous fermentation was completed, and there was no tendency to the acetous, it did not come within the prohibition of the law; and that if any wine was found at the beginning of the feast, in danger of running into the acetous fermentation, it was in that case removed.

The only form in which the unfermented juice of the grape is pre-

served, is that of *dibs*, which may be called grape molasses. The juice, immediately on being expressed from the grape, is mixed with a small quantity of clay, and then boiled down about one half or until there remains about 25 per cent. of the weight of the grapes. The people say the object of the clay is to clarify the juice; but it seems also to have an influence on its sweetness. A friend of mine last year made some grape syrup, by simply boiling the juice without the clay, and it retained the acidulous taste of the grape; whereas *dibs* has nothing of it, but is a pure sweet. In its ordinary state it has the consistency of molasses; but in some places where the best is made, it is beaten after it becomes cold, until it assumes a bright yellow colour, and the consistency of ice cream; in which state it remains until the next summer. It enters so largely, as I have mentioned above, into the family stores in some parts, that at Bhamdùn, for example, a place containing not over 600 souls, about 24,000 lbs. are made and laid up, which requires about a quarter of the grapes of the village. It is classed among the eatables, and not among the articles to be drunken. I am told that it is sometimes used to sweeten water for drink, but I do not remember that I have ever seen it. It is generally eaten in its simple state with bread, or used in cooking. As found in the city markets, this article is very often adulterated with the juice of the *kharmub*, a sweet pod which is generally supposed to be the husks with which the prodigal son fed the swine, and is considered the lowest kind of human nourishment. I do not see how there should be any more difficulty in exporting *dibs*, than there is in exporting molasses. I once sent a quantity to a friend in England, which I believe arrived safe. Others have been equally successful in sending it to the United States. The price of the best is about 3½ cts. the pound.

THE SABBATH WAS MADE FOR MAN.

BY PROFESSOR M'NICHAEI.

AT no period in the history of Scotland has there appeared such a combined opposition to the Sabbath as at present. Its chief antagonists are four: popery, infidelity, mammon, and false liberalism; and they are all acting in concert to weaken and destroy the sanctions of this sacred day. Popery, wherever found, injures the moral influence of the Sabbath, because she labours with most success among an ignorant and demoralized population: Infidelity attacks the Sabbath as the strongest bulwark of Christian faith and practice; satisfied that if its foundations be removed, the remainder of her work will be comparatively easy. Mammon, for many years, has been grudging the loss of one-seventh portion of time, in which his public works are stopped; and, in his grasping, but ignorant selfishness, he has been of late encroaching very much upon the poor man's Sabbath. A false liberalism has also been lending its influence in the same direction, and perceiving no medium betwixt compulsion and indifference in spiritual things, argues at great length that the refusal to open facilities for the desecration of a Divine institution is an infringement upon the civil and religious liberties of the community. And yet how marvellous is the circumstance! These four opponents all profess

the utmost respect for the Sabbath; all speak of it in terms of the highest eulogy; all vie with each other in describing the benefits which it confers upon society: and all declare that their conduct springs solely from a love to the day of rest, and a regard to the inestimable blessings which it carries in its train. Truly, one is irresistibly reminded of a scene which happened about eighteen hundred years ago, when certain persons bent in mock homage before the holy and divine Sufferer, put a reed into his hand, smote him on the cheek, and exclaimed, "Hail, king of the Jews!"

It must be very distressing, both to the patriot and the Christian, to behold the systematic opposition which is now arrayed against the sanctity of the Sabbath. There are no feeble indications, that it is the wish of many and powerful parties to make the Scottish Sabbath approximate to the English one; and to bring down the English one to the level of that observed upon the continent. Truth, as well as charity, requires the statement to be made, that, in this unhallowed effort they are aided by a very large number who do not apprehend the consequences of certain actions, and who will be among the first to mourn over the evil they have done, when the remedy is beyond their power. In these circumstances, it has occurred to us, that a few remarks upon this sacred day may be of some little service to the readers of this Magazine.

The law of the Sabbath is written upon the physical nature of man.—Philosophers speak much of the law of adaptation which exists in the phenomena of mind and of matter; and from this they derive an argument in favour of a Great First Cause, who has made such exquisite adjustments of one thing to another. The ear is adapted for sounds, the eye for light, and the lungs for breathing. The laws of vegetation harmonize so wonderfully with the bulk and velocity of the planet upon which we dwell, as to make it manifest that they cannot be the result of chance. A similar connexion is found to exist betwixt night and sleep—betwixt day and labour. It is the law of God that men should work during the day, and sleep during the night. This is quite certain, for he who acts otherwise invariably suffers a penalty. His sleep is not so refreshing, his labour is more oppressive, and his constitution becomes sooner impaired.

Now, the Sabbath is another of these adaptations. As the physical system is constructed for labour in the day, and for sleep in the night, so it has been adjusted that it is capable of continuous exertions for six days, when it demands a day's rest, after which it is strengthened to go through the same range of activities. If we compare the human body to a machine, it has an inherent power to move on, without straining, for six days in succession; but if an effort be made for a longer period, the wheels begin to drag heavily, its more delicate parts give way, and the whole machinery in the end becomes disorganized and useless. This is a fact which is attested by all who have made the human frame an object of profound study. Physiologists unite in assuring us that man, viewed merely as an animal, requires one day's rest in seven. It is not one day in ten, as the experiment was made at the French revolution, but one day in seven, the exact period mentioned in the fourth commandment. Nor is it unimportant to remark, that the same law extends to the horse, and for this reason assuredly, that it is the assistant of man in many of his toils. Bianconi, the largest mail contractor in Ireland, makes it a rule to work his horses only six days in the week; and, when interrogated upon this matter, he frankly declared that this was owing to no religious conviction, and that he had no higher object than a regard to his own interests. He had learned by a long experience, that it was more economical to give his horses one day's rest in seven, than to keep them in harness all the week.

We are thus entitled to conclude, that the physical nature of man has been originally framed for a state of society in which a Sabbath is observed. It is clear to a demonstration, that the Author of the Sabbath, and the Creator of

the human body, is one and the same being. To labour, therefore, more than six days in the week, is a violation of one of God's natural laws; and every person is, or should be, aware, that all these laws are self-executing, and carry along with them their appropriate penalty. If any one, then, be tempted from necessity, from the bribe of high wages, or for fear of offending an employer, to work on the Sabbath, let it be impressed upon his understanding as an unalterable decree of Heaven, that he is wearing out his strength, and bringing upon himself the infirmities of a premature old age—that he will sink into his grave sooner, and leave his family destitute of his protection more early than he would have done, had he acted in accordance with the laws of that constitution which God had given him. Let, then, the poor man be upon his guard against all seductions that may be employed by capitalists to wring from him any portion of labour upon that day which the merciful and benevolent Jehovah has consecrated for his rest. This is to him a question of life and death; and all profit reaped from his exertions upon the Sabbath should be regarded as so much money coined out of the veins of his heart. It is a British illustration, though in an inferior degree, of the policy of some American slaveholders, who sit down in cold blood to make the calculation whether it be more profitable to kill a slave in seven years by excessive labour, or allow him to live several years longer, by working him in a manner less destructive to his existence.

The law of the Sabbath is written upon the intellectual nature of man.—As mind and body are portions of the compound being of man, it is reasonable to conclude that they are adapted to each other; and that the laws which are connected with labour and rest will be the same in both. This antecedent probability is strengthened by the fact, that the labourer in the field of intellectual requires as many hours' refreshing sleep as the man whose whole time is spent in physical toil. It is not so easy here, as in the former case, to draw the exact line of distinction respecting the period of rest and labour, as the mind is an invisible agent, and possesses such powers of elasticity that the effects of over-working are not apparent for a season. But it is certain that the brain, no more than the arm, is fitted for continuous exertion; and the cases are innumerable in which intellectual employments and mental anxieties carried on, without the intermission of the Sabbath, have produced the most calamitous results. Many a student, in the ardour of his ambition to acquire all human knowledge, has invaded the sanctuary of the Sabbath, and has unconsciously dug for himself a premature grave. Many a lawyer, eager in the pursuit of honour, has sacrificed the Sabbath to his professional labours; and just at the period when his country was expecting to reap the benefit of his noble faculties and enlarged experience, the constitution sinks under the unnatural load. Rest is recommended; there is a trip to the continent, and then the repose of the tomb. Many a merchant, in his haste to be rich, pursues his plans and calculations as earnestly on the Sabbath as on the other days of the week, and soon acquires a tare-worn and anxious appearance; and when his fortune is scattered to the four winds of heaven, it sometimes happens that, from the mind being deficient in that elasticity and moral tone which the sacred day bestows, the unhappy man puts an end to his own existence, and rushes unbidden into the presence of his Judge. Many an author, who is doomed to live by the products of his pen, has forgotten the law of the Sabbath, "Six days shalt thou labour and do all thy work,"—and what follows? The brain gives way at last under the unnatural load which is ever pressing upon it, the mental energies become paralyzed, the body, from sympathy, sinks also, and the man of genius and of intellect is cut off in the midst of his days. At times, a more melancholy fate awaits him, and the mind, once rich in glorious thoughts and beautiful imaginations, is reduced to the vacancy of an idiot. Most assuredly, God's laws are not to be trifled with. Woe to the man who infringes upon them, for the day of retribution is at hand!

In this country, generally speaking, we are all overwrought. We are all toiling and striving, struggling and straining, and wearing out our existence, by laying a burden upon our powers of thought and action, far heavier than can be borne with impunity; and what advantages have we gained by this incessant competition? We do not feel ourselves at liberty to blame one class more than another, for, to a certain extent, we are all the creatures of circumstances; and the merchant and professional man too often feels like a person upon a crowded street, who must either move on with the speed of others, or be thrown over and crushed beneath their feet. But what a blessed thing it would be, if the intellectual labourer availed himself of the benefit of the Sabbath, as well as the mechanic and the ploughman, and allowed the brain one day's rest in seven as well as the limbs! What a delightful spectacle would be presented, if lawyers, and merchants, and stock-brokers, and literary men, were to give a universal and ungrudging obedience to the fourth commandment; if no counting-houses were opened, and no books made up, and no mercantile schemes formed; if no memorials or pleadings were prepared, and no consultations of lawyers were held; if no articles were written for the press; and if there were an entire cessation of all worldly business upon the Sabbath! Who would be a loser, though it were made universally a day of sacred repose to all the toil-worn children of humanity?

The law of the Sabbath is written upon the moral nature of man.—Upon this the argument is clear and decided. A sound morality, an intelligent piety, is never found where the Sabbath is not respected. In support of this proposition we may appeal with confidence to the testimony of all history. How can it be otherwise? The great bulk of society must live by the labour of their hands for six days in the week. If deprived of the seventh, the poor man has no leisure for mental improvement, no time for cultivating the charities of the family circle and superintending the education of his children, and no period in which his knowledge of God may be acquired, and his thoughts directed to that better world where all earthly distinctions are abolished. What then must be the moral condition of those who are made the victims of other men's gains upon the Sabbath, of other men's luxuries and amusements, of other men's vices, and painful it is to add, of other men's devotions! Worn out in body by incessant fatigue, excluded from all intellectual resources, deprived of all holy communion with God in his sanctuary, uncheered and unsustained by the ennobling influences of eternity, is it to be wondered at that a strong craving for stimulants is produced, that the restraints of religion are forgotten, that they sink down to the condition of mere animal existence, and are every day increasing the number of the dangerous classes who are ripe and bent for all mischief. Well has it been said, "The moral government of God has no influence upon communities except as its precepts and sanctions are clearly and habitually presented to the mind. But to this the Sabbath is indispensable. Throughout the world, where no Sabbath assembles the people to receive instruction, the character and government of God and the retributions of eternity fade from the mind, and cease to operate as principles of action. Blot out the Sabbath, and in half-a-century the intelligent worship of God would be nearly obliterated, and the land of our fathers covered with every form of superstition and crime. The Sabbath is the great organ of the Divine administration. It is the sun of the moral world, the mainspring of moral action. Where the Sabbath does not give presence and energy to the Divine government, the moral law is without effect, parents are without natural affection, children are disobedient and dissolute, and the family a scene of turmoil and wretchedness."

To the mechanic and labourer we would say, in conclusion, Guard the Sabbath with a sacred jealousy; keep its boundaries free from all intrusion. It is a short-time bill which a God of mercy has bestowed upon you, and which the selfishness of many of your employers is perpetually struggling to deprive you

of. It is a new form of the old battle betwixt capital and labour which has been so often fought in this country. Employment upon the Sabbath means more labour and less wages, greater sickness and a speedier grave. And let it never be forgotten that it is the religious element, and this alone, which prevents the invasion of the day of rest. Let it once be made a day of amusement or travelling, works of supposed necessity will soon multiply on all sides, and it will soon be converted into a day of labour. Be not, then, deceived by the hollow sympathy expressed for you by many opponents of the Lord's day, as if they were defending your cause. Remember that while they plead at present for the narrow end of the wedge being driven into the sanctity of the Sabbath, they generally do so on principles which would destroy this institution entirely as a day of sacred rest in our land. Think of the tempter of old, who said to Eve, "Ye shall not surely die;" and look upon all money earned upon the Sabbath by your toils as the price of blood, of your own blood. The Sabbath is the poor man's day of rest.

To Christians of a higher grade in society we would also address a few words of caution. Let not your inconsistencies put to silence the advocates of the Sabbath, and arm its opponents with some of their most sarcastic and powerful weapons. How can you speak with effect against railway trains upon this sacred day, if you employ your own carriages, and especially if you hire cabs and omnibuses to carry you to and from the house of prayer? You have a partiality for the minister of your choice, and for that particular place of worship, around which there cluster the most sacred associations of your life; these are all natural and lovely, but should they be indulged in at the expense of the bodies and souls of the coachmen, whose Sabbath is destroyed by the demand which is thus made upon their labour! What moral influence on the Sabbath can be exercised by the Christian merchant who, to save a business day, sets sail upon the Saturday in a London or Leith steamer, paying no heed to the welfare of the crew, whose day of rest is thus abolished. Probably there are few of us who have not at times sinned, for want of consideration, against the poor man, by using his services upon the Sabbath day, when the necessities, after all, were not very urgent. Let not, then, our inconsistencies furnish weapons to the adversary. Let us do nothing which will weaken the sanctity of the Sabbath, which, in a sense more emphatic than in any other country, is the chief bulwark of religious principle and feeling in Scotland. Let us ponder over this truth, that when once the restraints of a Scottish Sabbath give way, the moral consequences will be far more tremendous than they have been in England. Let us think upon the true and faithful promise—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable, and shall honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob, thy father: for the mouth of the Lord hath spoken it."

—*United Secession and Relief Magazine.*

POPERY IN THE UNITED STATES.

BY AN AMERICAN.

IN the United States Papists are increasing at a ratio beyond that of any other denomination, or even all others put together. They have divided the whole country into twenty-eight bishops' sees; they have now in the country twenty-six bishops, one thousand priests, between two and three hundred students of theology in their theological seminaries, of which they have twenty-two. They have some seven hundred churches, and some six hundred missionary stations; seventy female seminaries, thirty colleges and literary institutions, and about the same number of convents, and some hundred and sixty other institutions, such as schools for the sisters of charity, day schools, and asylums, containing some fifteen thousand pupils. Add to this the fact that the Catholic population in the United States numbers, at this time, some three millions, receiving an accession of from one hundred and fifty to two hundred thousand annually.

To complete the view, let it be remembered that the free government of this country makes as favourably for Popery as for any other form of religion. This of course must be true, all considered under precisely the same circumstances; but compared with existing Protestant sects, the advantages are greatly on the side of Papists. They have strongly organized moneyed associations in Europe, which are constantly furnishing the funds for the erection of churches and literary institutions at all the important points in the land. The consequence is, they are able to anticipate the wants of their own rapidly increasing population; so that, in repeated instances, we see spacious and substantial churches springing up in our very midst, as if by magic, in capacity far exceeding the wants of the present Catholic population in such places. This proves that they are built with a view to meet the wants of a more numerous people. No Protestant denomination acts on the same policy. None draw from foreign resources or associations organized for the purpose. Protestants in foreign lands do not build churches or colleges in this, and then send over a redundant population to occupy them. There is no Protestant Ireland, or Germany, which can empty its poor-houses, not to say prisons, upon these shores—a population which, no matter what their character and habits at home, are sure to bring their religion with them to this country, thus annually augmenting the strength of Popery all over the land. In these respects, then, Popery, which in other respects has equal advantages with Protestants in this country, has decided advantages over them.

Not only has she vast moneyed resources in foreign lands, but Papists here are under the constant and most efficient superintendence of a foreign religious executive in the person of the Pope. Claiming universal ecclesiastical empire, he regards the United States as much as any other section of this continent, or of the globe, as a part of his rightful dominion. And he not only provides for it, and supplies it with funds and ministers, but occupies it with an organized body of devoted subjects, whose sole object is, in every possible way, to promote the interests of the holy see. Such are the Jesuits. As clergy and as laymen they fill the land. And as "the end justifies the means," a policy is adopted by them so pliant in its character as to adapt itself to any expedient, or the assumption of any character or profession for the time being, which promises well to the grand object in question—the advancement of the interests of the holy see. On this principle, to enter the ministry and become a pastor over a Protestant congregation, with a view to gain a more intimate knowledge of the objects and measures of Protestants, or to engage in some pursuit which promises more intimate acquaintance with leading politicians,

and their political measures, and control over both, would be regarded as meritorious; and the more so in proportion to the sacrifice on one hand, and the advantage on the other. Acting on this principle, through the medium of domestic servants in the employ of Protestant families, a constant espionage is exercised throughout the land, pervading even the most sacred domestic retreat; and everything important heard there is transmitted to the throne of the Papal empire. Thus, through his devoted emissaries, his holiness secures to himself, to as high a degree as it is possible for man to do, a sort of ubiquity, which no other sovereign on earth equals. This enables him, with astonishing celerity, to adapt his means and measures to the exigency of current events with an adroit promptness unequalled by any monarch on earth.

ON THE DEATH OF A BELOVED INFANT.

I HAVE seen the young blossoms of opening Spring
Smiling in lovely array;
And I've seen those young blossoms lie withering,
Struck down in one bleak wintry day!

And so have I seen the fair human bud
Laid low by the cold hand of death,
Chilling the genial warmth of its blood,
And checking its infantine breath!

I have seen the first beams of the early dawn
Spreading their brightness abroad;
And I've seen all that brightness, while yet it was morn,
Veiled by a dense, gathering cloud!

And so have I seen life's earliest light,
With the sweet, cheering promise it gave,
Obscured by the shades of a premature night,
And lost in the gloom of the grave!

And when I have seen this, my heart has grown sad,
And I've wondered why such things should be—
That the beautiful flower should so soon droop its head,
And the bright morning ray so soon flee:

Till I've thought that the scene shall be changed again,
The blossoms again shall appear;
And the beams of the morning again shall be seen,
When the sky shall be cloudless and clear.

And so have I wept when an infant has died,
And its race has so quickly been run;
And I've asked why its course should be thus turned aside,
While its day has yet scarcely begun?

But again I've remembered—and then from my eyes
The tears I have wiped all away—
That the bud nipp'd on earth, blooms again in the skies:
And the brief morn of life, that so speedily flies,
Beams more brightly in heaven's endless day!

St. Ives.

E. DAVIS.

PASSING LITERARY NOTES.

EVANGELICAL CHRISTENDOM. No. I. January, 1847. A new Monthly Magazine.

Conducted by Members of the Evangelical Alliance. Partridge and Oakey.

"REJECTING what is sectarian and partial, its pages will exhibit only the Catholic faith of God's elect. It thus enters upon the theatre of public life, the friend of all truly Christian communions, and the adversary of none. Its only controversy will be with Romanism and Infidelity. Against these common foes it will aim to unite the scattered forces of all EVANGELICAL CHRISTENDOM; and to incite them to the conflict, under the deep conviction, that in its issue are involved the highest interests of the human race, and the final triumphs of the LAMB."

THE COMMISSION GIVEN BY JESUS CHRIST TO HIS APOSTLES ILLUSTRATED; and a Sermon on the Assurance of Hope, by ARCHIBALD M'LEAN. With a Memoir of the Author, by W. JONES, A.M. 12mo, pp. 297. Elgin, P. Macdonald; London, Houlston and Co.

At a time when so many are calling attention to the writings of the third and fourth centuries, as furnishing a pattern for the church of Christ, it is unusually desirable that all who reverence the authority of the King of Zion should examine his own testimony, and that inquirers should be recalled from the polluted streams of tradition to the pure fountain of the Inspired Word. Especially should everything which relates to the subject of "the church" and "church polity," be referred to the authoritative decisions of our only Lawgiver, inasmuch as on its testimony of His truth alone, can these questions be ultimately settled; and inasmuch as most of the great controversies now rife in the religious world are closely connected with the views entertained of the real nature of the Christian church and the proper recipients of its privileges. Calling no man master on earth, one yet must rejoice in the assistance of such as M'Lean for a guide. His was no ordinary mind; few have surpassed him in acumen or honest love of the truth; and the work before us will remain a noble proof of the sincerity of his heart and the vigour of his well-disciplined intellect. Long has it been known and highly prized by studious divines; we trust the members of our churches generally will avail themselves of this new and beautiful edition, to study with attention the important points of scriptural truth which it so ably elucidates.

THE MODERN ORATOR. A Collection of the most celebrated Speeches of THE RIGHT HONOURABLE CHARLES JAMES FOX, to be issued monthly, commencing in April.

INTELLIGENCE.

MADAGASCAR.

THE following statement, drawn up by the Rev. E. Barker, missionary of the London Society, residing at Port Louis, Mauritius, will afford gratification to those who have sympathized with the persecuted and martyred disciples of the Saviour in Madagascar:—

Port Louis, Oct. 20, 1846.

Sir,—I have just received from Madagascar, seven letters of the deepest interest from the native Christians. Their chief topic is the conversion to the Christian faith of Rakotonradama, the Queen's only son, and heir apparent to the throne. This great event appears to have occurred towards the middle of last year. Abandoned to the power of their persecutors, and all human help apparently afar off, the Christians, after seeing at least twenty of their number

suffer martyrdom, were becoming discouraged, when they found in the young Prince, now seventeen years of age, if not an all-powerful support for the present, at least a brighter hope for the future, should an overruling Providence place him on the throne of his ancestors.

My first letter, dated "Tamatave, June 24th, 1845," makes no mention of the Prince. The second letter, dated "Tamatave, December 8th, 1845," conveys an urgent petition for religious books to be sent to Foulepointe, if possible. The Prince's conversion had then taken place; but the writers do not mention the circumstance, probably not having the Prince's authority to do so. They had been sent up to the capital since May, 1845, and were just returned. There they had found twenty-one Christians in bonds, on account of having held religious meetings; and they write:—

"Nevertheless, the Queen's orders respecting these twenty-one were by no means severe; for when they had been ordered to give up the names of their companions, and had refused, the Queen ceased to make inquiry."—"All the rest of us are well, by the blessing of God, and the kingdom of God is progressing and extending exceedingly, the people of God multiplying greatly in number, although dark is the working of Satan."

I find from subsequent letters, that this moderation of the Queen was owing to the influence of the youthful Prince, who seems to have acted with equal prudence and courage. The next letter in the order of dates, is dated "Antananarivo, January 8th, 1846," addressed to the Malagasy refugees in this island, and states:—

"The increase of people believing the word of God is very great, and Rakotondradama (the Prince) has received the word of God: so that the twenty-one captive Christians were not put to death by the Queen; for Rakoto prevented it, by the blessing of God, and the Queen has not slain them. The land is full of robbers, and the Queen is continually putting them to death, yet they will not be stopped, but continue to increase."

My next letter, of the same date, gives some particulars of the Prince's conversion:—

"This is our state here: the Christian assemblies became lukewarm and discouraged, after the martyrdom of the nine Christians in 1840; but a certain youth received the word of God, and became exceedingly bold and powerful in proclaiming it; and we had assemblies every Wednesday, and Saturday, and Sunday, in a large house, and we became very numerous (more than one hundred new converts were made). The name of this young man is Ramaka; called by us, for secrecy, Rasalasala (the bold one). It was he, through his courage, that obtained the Prince to receive the word of God. If it had not been for the help of God, through the intercession of Rakoto, the twenty-one Christians would have been destroyed. Tell all our friends that Rakotondradama does indeed receive the word of God in much love; but his mother remains (i. e. a heathen)."

The next letter, dated "Antananarivo, 10th of January," addressed to me, contains similar details:—

"We received your letters, (some I sent from Foulepointe last year), and were exceedingly delighted to obtain the Gospels and 'Pilgrim's Progress,' for they are easy to be concealed during the darkness of our country; but are quite insufficient, for we are exceedingly numerous, and have obtained Rakotondradama to embrace the word of God, by the Divine blessing, and he does receive it with true affection and joy, and without wavering."

The Prince's fidelity was soon put to the test by the apprehension of the twenty-one Christians, five months after his conversion, when he seems to have acted with all the devotedness and prudence of Queen Esther for the deliverance of her people from the machinations of Haman:—

"And we, five months after we had gained over the Prince, were the subjects of a persecution, twenty-one being made prisoners, and nearly put to death by the Queen; but by the help of God afforded to Rakotondradama, it was prevented: the Queen's heart relented. These twenty-one were out of one hundred who had recently received the word of God, and had been accused to the government; but, by the blessings of God, the accusation was not pursued; for

Raininiharo, the Queen's Prime Minister, burnt the list of names, having found among them his own *aid-de-camp*. The believers augment very much."

Another letter contains a list of the names of the twenty-one Christians, and further particulars, by which it would appear that the Prince begged for their lives, which he obtained; but the punishments next in severity to death were inflicted; nine taking the tangena ordeal, three others being reduced to slavery, and five left in bonds, not having petitioned for a decision. One died of the tangena, the rest were all living; the three reduced to slavery had been redeemed, and four had escaped. In several (three or four) of these cases, the wives were involved in the same persecution, and their names went to make up the number twenty-one; proving the influence of Christianity over the domestic relationship.

My last letter, addressed to the Missionaries and myself, is signed with the Prince's name, as under his sanction, dated

"Foulepointe, Feb. 7th, 1846.

"We went up to Antananarivo, and there met (in a religious assembly) with the Queen's son and the persecuted Christians, nothing disheartened by the temptations of Satan, though they may suffer in bonds; and those Christians not persecuted we found increasing exceedingly; yea, becoming indeed many. Rakotondradama, the Queen's son, makes very good progress in the love of the Lord, by God's blessing, and is able to assemble some Christians with himself every night, to thank and praise God. Oh, blessed be God, who has caused his mercy to descend upon Rakotondradama and all the people! Nevertheless, the laws of the Queen (against Christianity) are very severe; but the kingdom of our Lord, and yours, makes progress; and the Christians augment greatly in numbers, say

"RAKOTONDRADAMA,

"And the Christians at Antananarivo.

"And we at Foulepointe want books, say

"JESOA, HAREM," &c.

They add, that many Christians, being in the army, must perish in the ranks, in case of war with England, unless we can provide for their safety.

From the above signature of the Prince, I infer he is looked upon as the head of the Christians at Antananarivo. A perilous office! There is, indeed, something heroic in his position. It reminds one of the olden times. It is a striking instance of that decision of character nobly characteristic of the Haras; and I may add, it is a signal instance of the grace of God. Once convinced, he took no counsel with political expediency and unmanly fears, but joined himself to the poor persecuted Christians, and I have little doubt he would prove, like the earlier martyrs of his nation, "faithful unto death," if called upon so to attest the sincerity of his convictions. But I cannot think the aged Queen would give up her only son to death; and the more he is persecuted the more he will inquire; and the more he inquires, the more his convictions will be deepened of the divine origin and authority of the Christian religion. Yet the Christians, in their letters, beg that prayers may be offered up for him by Christians. They probably fear for the purity of his life, amidst general corruption and the temptations to which he will be peculiarly exposed; and all their hope is placed in the help of God.

The following is an extract translated from a letter received from Rasaravavy, which, though almost similar to that from Mr. Baker, will be read with deep interest by many Christian friends in this country, who retain an affectionate remembrance of her as one of the Malagasy refugees. Her letter, addressed to Mr. Freeman, is dated Moka (Mauritius), October 26th, 1846.

"I am exceedingly delighted with the news just received from Madagascar. It is, indeed, at present, as God said, by the lips of Joshua, to the children of Israel, 'Not with thy sword, nor with thy bow.' Wonderful, indeed, is the providence of God; the Lord is gracious. He says, by Jeremiah, xxix. 11, 'I know the thoughts which I think towards you, thoughts of peace and not of evil, to do you good, and to give you the expected end.' The Christians in Madagascar thus write: 'This was the condition of things among us. Our assemblies, from the time when the nine were put to death (1840), were much enfeebled. But there was a youth whom we had been the means of leading to receive the word of God, who was exceedingly bold through the help of God; he preached

with energy, and our number increased. We then held congregations on the Wednesday, Saturday, and Sunday. Through the blessing of God a large house was completed (in which we met), and our number multiplied greatly. The youth mentioned has been the means of bringing many to join with us, and through his decision he has succeeded in bringing the young Prince to receive the Word of God." Others also write to Mr. Blake, and say, "We have received your letters and the parcels you sent in 1846, and we have been delighted in receiving the Gospels and 'Pilgrim's Progress,' and we earnestly wished for Bibles; for they can be easily concealed, on account of the darkness of our land. Those sent are not sufficient for us, for through the blessing of God we are very many. The young Prince has received the Word with affection and joy indeed, and without wavering. Five months after this a persecution broke out, and twenty-one were apprehended and were nearly put to death by the Queen; but through God's blessing it was prevented by the young Radama, and the Queen's heart relented. Most of the number were of the new converts. There were one hundred names put down; but when the principal officer found among them the name of one of his aides-de-camp, he burnt the document. Our members so much increase that we require more Spelling-books, Bibles, Testaments, 'Pilgrim's Progress,' the Tract on the Resurrection, &c. If you can, send us a large number.

"The words of the sovereign strengthen the kingdom of Satan, but the kingdom of Christ is increasing in strength too. Though the darkness of the land is such, the light of Christ is increasing in the midst of the darkness; for believers are greatly multiplying."

Rafaravavy adds, that she has still a female congregation on the Friday, which assembles at Moka, and that she is doing all she can to be useful, knowing, however, that the Holy Spirit alone can change the heart.

The following is a copy of the letter from the Rev. J. Le Brun, Mauritius:—

"Port Louis, Mauritius, October 24th, 1846.

"Rev. and Dear Sir,—I had the pleasure to write to you a few lines on the 5th instant; since then we have had glorious and most interesting intelligence from the Christians in Madagascar, of which our friend, Mr. Baker, has sent you a full account, with copious extracts from the different letters received. I cannot but relate to you the delightful prayer-meeting which we held on the occasion, in the Moka Station, where I happened to be on a visit.

"On Wednesday evening, the 21st instant, as I was addressing the congregation, a messenger came from Port Louis, with a note from my son John. Not knowing its contents, I did not open it till the service was over. You may judge, dear Sir, what was my exceeding joy when I read the following:—

"Great and glorious news from Madagascar! The Christians, though still persecuted, are daily increasing in number. There has been of late a great awakening among them; and there are more than one hundred new converts. Among the number is the Prince Royal, heir apparent to the throne, and only son of Ranavalona. There is yet in this young prince a little of the spirit of Nicodemus. But he joins with the Christians for prayer and reading the Bible. The Queen had given orders to apprehend all the Christians, and twenty-one of them were condemned to death, when the young Prince stepped forward to defend them. He succeeded so far, that only nine of the twenty-one were obliged to take the *tangena*, and one of them, I regret to say, died in consequence. The rest were reduced to slavery, but were immediately redeemed by their friends. It is rumoured that the Prince contributed liberally to their redemption."

"I much regret that I had not opened the note previous to dismissing the congregation; but, as a marriage was to be solemnized the next day, I mentioned the circumstance then, and we met accordingly at half-past six in the evening, to render thanks to God for his fatherly protection of our dear Christian brethren at Madagascar, and also to commend the young Prince to his tender care. I have my fears for the safety of this young Prince. May the Lord be with him, and make him a blessing to his people. Christians of England! pray for this young man, pray for the Christians in Madagascar, pray for the inhabitants of the whole island!

I remain, Rev. and Dear Sir, yours very truly,

"J. LE BRUN."

GERMAN MISSION IN INDIA.—The Missionary Institution at Basle has a mission in India, in the Canara, Southern Mahratta, and Malabar provinces. This mission has been established upwards of ten years. On the 30th of October, 1834, its first missionaries, Lebich, Lehner, and Greiner, landed at Mangalore, strangers, and almost friendless. Now, it has eight stations, in three different provinces, occupied by twenty-two missionaries, eleven of whom are married. The congregations gathered from among the Tulu, the Canarese, and Malayalam people, form a small host of about four hundred souls, besides a mixed multitude of native schoolmasters, scholars, colonists, and servants, by which the little camps of the missionaries are surrounded. Two Gospels, the Acts, and the Apostolic Epistles, have been translated into Tulu, and printed at the lithographic press at Mangalore; besides tracts and other religious books in Canarese, Malayalam, and Tulu, distributed in the schools, the congregations, and among the heathen population. Out of twenty-two European labourers, not one had been removed by death, which is a very extraordinary instance in India of freedom from mortality.

The operations of the missions are spread over the provinces on the Malabar coast, and embrace eight stations, viz. :—

Mangalore, with seven missionaries; Dharwar, three; Hubli, one; Bettin-gerry, two; Malsumoodra, two; Cananore, one; Tellicherry, four; and Calicut, two.

The number of children under tuition at the various stations, amounts to nearly two thousand. There are also female schools, both for day scholars and boarders; the latter are, of course, in Christian habits, and are more particularly instructed in Christian duty and doctrines.

From the report of the proceedings at the last anniversary of the Basle Institution, it appears that forty associations are connected with that of Basle. Among these, are three new ones; one of Tamil Christians in Dharwar; a second of Christian soldiers in Cananore; and a third of German missionaries in Sierra Leone. Mr. Zahner has been sent to the Germans in America; Messrs. Wuerth, Kiess, and Moericke, to India; and Messrs. Fuchs, Bornwetsch, Koelle, and Deggeler to England, under the Church Missionary Society.

JAPAN.—*American Political Mission to the Court of Yeddo.*—Commodore Bid-dle, in the Columbus, eighty-gun ship, accompanied by the Vincennes frigate, Captain Paulding, arrived at the entrance of the Bay of Yeddo on the 20th of July. These were, soon after their arrival, surrounded by 400 or 500 small boats, containing from five to twenty men each. These boats were not rowed at all, but worked by a scull abaft, and the people in them were generally unarmed. They were apparently, the greater number of them, private boats pressed for the occasion. A man in office came on board the Vincennes, and placed a stick with some symbol on it at the head of the ship and another abaft; but as soon as the captain understood that his ceremony implied taking possession of the vessel, he ordered his people to take them down, to which no objection was made. The Japanese at first tried even to prevent communication between the two ships, and when Captain Paulding went on board his commodore, the triple line of boats around the latter made no attempt to move; but on ordering his men to cut the connecting lines, no opposition was made. Some of the better Japanese wore one sword, and only a few of the highest rank possessed two, a long and short one, of which the first was double-handed. These were evidently the principal ornament and mark of rank. The people are described as better-looking than the Chinese, and superior to them in most respects. No person went ashore from the two ships, though these were ten days at anchor. A public despatch was sent off by the American commodore (acting as envoy) to the Court of Yeddo, distant some leagues, and a written reply received in seven days, stating that no trade whatever could be allowed with America. On their departure, the two ships allowed themselves to be towed out by the whole fleet of boats, which moved by signals between each other, and with great order. The interpretation was carried on by a Japanese, who understood Dutch very well. The Mandarins were extremely polite and well conducted, and, when out of sight of their followers, disposed to be sociable and communicative, even making exchanges and small presents, as fans, &c.

They appeared surprisingly well informed as to external events, and had even heard of the Oregon question. The Dutch, in fact, are obliged to keep them supplied with all kinds of information at the trading port of Nangasaki. Subsequent to the departure of the Americans, the Bey of Yeddo, it is said, was visited by Admiral Cecille in the French frigate *Kleopatra*, accompanied by two corvettes. It is asserted that some dispute took place, and that the French left in high dudgeon; but one of their ships has not yet arrived from the north, and therefore the information cannot be relied upon.

CANADA—*Encouragement to French Missionaries*.—M. J. Bourassa writes:—"It appears that two hundred families have been brought from Romanism, not merely to nominal Protestantism, but to newness of life, that is, including some places in Vermont and Champlain district, while many more are advancing to such a desirable condition. The prejudices of that people, in some places, are greatly diminished, and a proportionate willingness to receive the missionaries has increased. The spirit of inquiry has been aroused among those who now begin to exercise their long-forbidden right of private judgment. We rejoice also in the prospect of enlarged opportunities of usefulness, and in the necessity which God is laying upon us, of giving more prominence to the specific work of evangelizing the poor French Canadians. We see now among them the word of God exalted to honour a people who have thus far been ignorant that such a book existed. We see the youth, after so long time, instructed, and a generation arising to praise the Lord. We see native labourers laying their hand to the work of the colporteur or missionary. We see individuals and families deserting the temples of idolatry, and renouncing a religion which declares that the gift of God can be purchased with money, and which ensures happiness to the poor hereafter only on condition of misery endured here on earth. We see such changes multiplying, and hope all the people will know experimentally the power and the value of the Gospel of Christ. These results, through the 'good hand of our God upon us, are surely enough to call forth our warmest gratitude to Him; and to satisfy those who have laboured and prayed for this mission, or contributed to the support of the French missionaries, that it has not been altogether in vain.

"But again, on the other hand, when we look at the ten thousands of French Canadians in the regions of Champlain and Vermont, besides half-a-million in Canada, to be brought to the knowledge of the truth, we think that the work is but begun, and that a great deal more must be done for this people before they will be able to understand for themselves the religion of the Bible, and to sustain their spiritual teachers and schools for their children. My prayer is, and has been, that God would move his people in regard to this important and long-neglected part of the Lord's vineyard, and hope to see the time come when we shall, every one of us, more and more consider about our duty, and the danger of our fellow-creatures, than we ever did before. The French Canadian people have been too long neglected, and are at present as real objects of our zeal and commiseration as any heathen that can be found in any part of the world."

JAMAICA.

Brown's Town, Jamaica, Jan. 20, 1847:

MY DEAR BROTHER,—Before this reaches England, you will have heard of the safe arrival of our brethren Angus and Birrell, in Jamaica.

We thought it well to embrace the opportunity afforded by their visit to Brown's Town, to hold a service to which we had looked forward with more than ordinary interest—the ordination of Mr. Francis Johnson, the first student from our theological institution at Balabar, who has entered on the work of the Christian ministry.

Mr. Johnson was formerly a slave in this neighbourhood. In 1835 he was brought to a knowledge of the truth, and the following year was baptized, and became a member of the church here. Soon after this, he was chosen to the deacon's office. In 1837 he purchased his freedom; and, after receiving preparatory instruction, became our school-master, first at Bethany, and afterwards at

Clarksonville, affording me important assistance at those stations on Sabbath-days; and was the principal agent in the formation of Mount Zion station.

In 1840, our dear Brother Dutton arrived, and took charge of the churches at Bethany, Clarksonville, and Mount Zion. He kindly encouraged Mr. Johnson to prosecute his labours, and directed his studies, and in 1843 obtained his admission as one of the first students into the Theological Institution, at Belabar. During the three years Mr. Johnson has been there under the tuition of our esteemed brother Tinson, he has made highly creditable progress in learning, and conducted himself so as to ensure the confidence and affection of his tutor and the Committee of the Institution.

On the sudden and lamented death of our beloved brother Dutton, the church at Clarksonville unanimously and earnestly requested Mr. Johnson to become their pastor. To this request he acceded. It was thought advisable, for many reasons, that he should be designated to his work at this place.

On the 8th instant, the solemn and interesting service was held. After singing, Mr. Dexter, of Stewart Town, read and prayed. Mr. Birrell preached from Mal. iii. 10, "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing," &c., a sermon distinguished by affection, fidelity, and beautiful simplicity. The usual questions were then most satisfactorily replied to, and the ordination prayer offered. The charge was delivered by Mr. Tinson (Mr. Johnson's tutor), from 2 Tim. iv. 2, "Preach the word." Mr. Angus closed the service, by an earnest and powerful address from the words, "Brethren, pray for us."

It was a memorable day. God grant that our churches and Theological Institution may send forth a numerous band of men like our Brother Johnson, who shall fill our places, as one after another we are removed from our labours, and who shall carry the Gospel to their kindred in surrounding islands, and in Africa.

I remain, dear Brother, sincerely yours,

J. C.

HORRIBLE BARBARITIES AT AN AFRICAN FUNERAL.—We have been politely favoured with the following by a gentleman who gives his name and address:—"In a communication which I received from the Rev. J. Clarke, one of the Baptist missionaries at Bimbia, Western Africa, he states the following awful fact, occasioned by a most horrid custom, that of the immolation of a number of a hapless victims on the death of a royal personage, still prevailing in those parts. The letter is dated October 26, 1846. He writes—'At Calabar there has been a fearful sacrifice of more than an hundred persons, for a son of the late king. The poor creature danced *Egbo* all the day, drank mimby, or palm wine, in large quantities, and died the same night. It is supposed he was poisoned. This may be case, or it may not; we cannot tell. The aged mother cried out in African frenzy, that she had lost her last child, and now had none to whom to leave her property, and plenty of slaves must, therefore, be sacrificed. Those at market, and all who had in time, ran into the bush, and will remain there until the sacrifices cease, that is, as to their personal liabilities to their doom. This will be rather more than one year. The sacrifice took place! Three holes were dug in a house. The corpse was put into the first, with a number of young women. Into the second, the slaves were put; and, into the third, the slaughtered Creoles, or town-born people. The proportion, as stated to us, for these holes was thirty female slaves, forty male slaves, and twenty-nine Creoles. Much was done by the Rev. Mr. Waddell, Mr. Edgerly, and, also, by Captain Millbourne, of the Dove, to try to persuade King Eyamba to prevent the sacrifice, but it could not be done.'"—*Liverpool Mercury*.

CHINA.—Mr. Bridgeman, of the China mission, writes, "The instruction of my Bible class is the most interesting and promising labour in which I am at present engaged. Five of its members are wishing to become professors of Christianity."

HOME RECORD.

GOVERNMENT EDUCATION SCHEME.—It is to us quite inconceivable that any true friend of either civil or religious liberty, fairly and attentively weighing the provisions and reflecting on the consequences of the Government measure, should fail to see that it is in the highest degree unjust, unconstitutional, and dangerous. Whatever his abstract opinion might be on the possibility of Government aiding education, the monstrous features of this measure must revolt him. But it is clear that this very measure (independent of all reasoning on the principle) affords the strongest presumption against allowing of any Government interference whatever; for if it be once conceded that Government has a right to interfere, no limit can be placed to that interference, but this or even a Prussian system may be expected. Allow Government to be the best judge as to education, and we must allow them an undisputed discretion as to the scheme they form for directing the education of the country.

Let the friends of freedom and of education reflect on the following points in the measure of the Committee of Council—

The enormous extension of Government patronage—88,000 new *employés*.

The prodigal expenditure of public money—£1,754,000 a-year.

The despotic power given to the Committee of Council.

The servile bondage into which all the schoolmasters, their pupil-teachers, and monitors, will be brought.

The effect of this on the principles and character of the rising generation.

The new religious establishment formed in the country, as an appendage to the church, and the new legislative sanction given to the teaching of the Church Catechism, &c.

The fearful amount of influence and patronage given to the clergy.

The shameful injustice to Dissenters, in taxing them for a new religious establishment.

The certain effect of the measure to destroy the schools of the Dissenters—not only their day-schools, but even their Sunday-schools, and of course to weaken their congregations.

The introduction of the practice of bringing all forms of religious teaching under State pay.

The monstrous violation of the Constitution, in effecting these mighty changes—as new in principle as in detail—by a mere Minute of the Committee of Council, and a vote of the House of Commons on the estimates, without an Act of Parliament.

To us it appears, that an Englishman, looking at these features of enormous danger, injustice, and usurpation, must be a traitor to English liberty, if he does not at once arouse himself, and give his utmost resistance to the measure.

Sir James Graham's Bill was a mere trifle, compared with this exquisitely insidious and treacherous scheme. Bad as that was, it did not propose to hand over the schools of the whole country to an unconstitutional body like the Committee of Council on Education,—a very Star Chamber, extending its own powers with incredible audacity,—a body which now stoops to bribe—that is, to give the people back at its pleasure the money taken out of their own pockets, but which, in a year or two, will dictate and control at its own sovereign will.

The Whigs are infatuated. The present measure is just like their enormous act of unconstitutional folly in 1806, when they gave the Lord Chief Justice a seat in the Cabinet, and thus endangered the purity of the administration of justice. Lord Henry Petty was a member of that administration; and he is now, forty years later, as Marquis of Lansdowne, enacting a similar outrage on the Constitution.

Lord John Russell, when in opposition, rendered a service to the Dissenters; but we take leave to say that the connexion was quite as advantageous, politically speaking, to Lord John as it was to the Dissenters. He is now, as Premier, doing the most deadly injury to the Dissenters, and pandering to the

unjust and arrogant pretensions of the Church. He may rely upon it that the Dissenters will not support an administration which does them such cruel wrong. He is destroying his own party, and will ere long fall between two stools.

Not the slightest attempt has been made by any of the Government prints, to invalidate the estimate given last week, in the letter of Mr. E. Baines to Lord Lansdowne, of the expenditure which the Government scheme will entail on the country, or of the number of families which it will bring under the immediate patronage of the Executive. A few years since, and when the Tories were in office, if a measure one-fiftieth part so dangerous as this had been proposed, the country would have rung with constitutional warnings from the Whigs in Parliament and from their organs out of Parliament. Yet now, because the Whigs are in place, they see this outrageous attack on the constitution,—this measure for placing near two millions a-year at the disposal of the Government, in precisely the forms and amounts that will go furthest in the way of enchainning the very mind of the country—and they are all “dumb dogs,” who only murmur that the Government is not usurping, taxing, and controlling enough! A quarter of a century back the stock-piece of the Whigs, the great party motion of every session, was a motion in the House of Commons to reduce two of the junior Lords of the Admiralty, whose salaries were some £1,500 or £2,500 each! and the plea was, that the offices were superfluous, and not only wasted the public money, but unduly increased the influence of the Crown. And here, when Education is in a state of unparalleled extension, activity, and improvement, is this Whig Administration, at the call of a few pedantic doctrinaires, thrusting in its audacious hand to grasp the entire machinery of education, and that at an expense of near Two Millions sterling, and by the creation of eighty-eight thousand pensioners!!! Straining at a gnat and swallowing a camel, is a feeble image for so monstrous an invasion of all their old constitutional principles.

The proposed expenditure on schools would exceed the whole of the Queen's Civil List (£392,000), the diplomatic salaries and pensions (£175,000), the salaries and allowances paid out of the Consolidated Fund (£249,000), and the costs of all the Courts of Justice in the Kingdom (£769,000), put together! To pay it would require another tax as general and as heavy as the Window-tax (£1,603,000), or as all the other Assessed Taxes together (£1,676,000)! If the duties on cotton wool, sheep's wool, and all the raw materials of our manufactures, repealed for the last four or five years,—so far as our memory serves,—were re-enacted, they would not more than pay this monstrous school tax! It will prevent, for years to come, the repeal of taxes which press on the comforts of the people, and on knowledge itself! And all this it will do *unnecessarily*!

If this infamous measure should succeed, the cause of liberty is doomed in England.

Let the country remember, that there can be no retracing of steps here. The thing once done is irrevocable. An army of inspectors, schoolmasters, pupil-teachers, stipendiary monitors, secretaries, managers of field-gardens, managers of workshops, managers of kitchens and wash-houses, with a cloud of other hangers-on, once enrolled and put on State-pay,—they cannot be disbanded. Nearly every Member of Parliament would have his personal reasons for defending the system. Humanity would plead. The cause of Education would be invoked. All who had tasted the spoil would hasten to the rescue. If the people of England would defend their liberties and their property, it must be now—it must be instantly.—*Leeds Mercury*.

OXFORD.—*Romanizing tendencies*.—The Romanizing clergy in Oxford and other places have lately adopted a plan of leaving open the churches half-an-hour before each service and half-an-hour after it, for the purpose of receiving *confession*. They also contemplate establishing *confraternities*, first in the metropolis, and afterwards in provincial towns; the internal policy of “the Society being reserved from the eye of the world, to prevent the anticipation and defeat of their plans.” One of the expedients for corrupting the Protestant laity is to be the establishment of “well-selected lending libraries,” for scientific and literary works, with a judicious admixture of theology and ecclesiastical pamphlets of a certain sort. Dissenters are to be addressed with soft words, instead of “tongue-hammers,” until the principles of the Society are adopted to a sufficient extent

to put down what the prospectus terms, "the discordant confusion of tongues," and substitute "the deep and well-toned harmony" of the "one Catholic Church" !!!—*Oxford Chronicle*.

BOURN, LINCOLNSHIRE.—The Rev. J. B. Pike, of Shrewsbury, has accepted a unanimous invitation to the pastorate of the Baptist church here, commenced his stated labours on the first Sabbath in the present year.

CAMBRIDGE.—The church and congregation in St. Andrew's-street, under the pastoral care of the Rev. R. Roff, have raised the noble sum of upwards of £650 towards the relief of the distressed Irish. "Many daughters have done virtuously; but thou excellest them all."

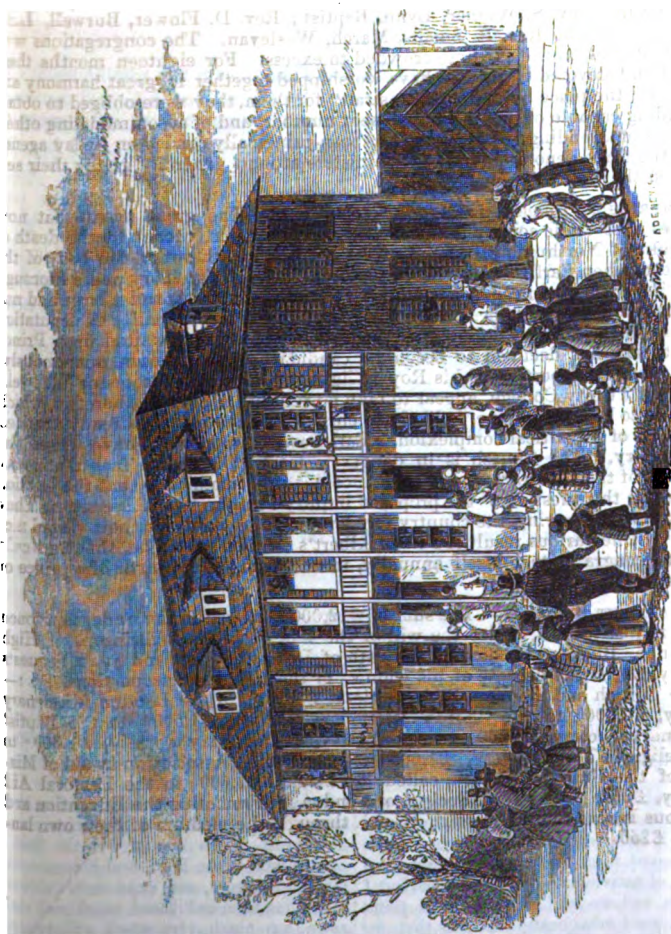
DUBLIN.—The Rev. J. Milligan, of Fairford, has accepted a cordial invitation to the pastorate of the Baptist church in this place.

MEPAL, CAMBRIDGESHIRE.—A new chapel was opened on Wednesday, January 27th, by the Rev. S. Wigner, Lynn, Baptist; Rev. D. Flower, Burwell, Independent; and the Rev. R. Smalls, March, Wesleyan. The congregations were excellent, and, in the evening, crowded to excess. For eighteen months these united and devoted Christians have worshipped together in great harmony and peace, till the place becoming "too strait" for them, they were obliged to obtain a building capable of holding the present number, and of accommodating others desirous of attending. This cause has been principally carried on by lay agency from the three denominations, the ministers around generally giving their services on the week evenings.

CAMBRIDGE.—*Chancellorship of the University.*—The great event that now agitates aristocratic society is the contest for this office, vacant by the death of the Duke of Northumberland. Scarcely was the breath out of the body of the late peer, when Earl Powis, who is reported to be a high Tory and a thorough Puseyite, was announced as a candidate for the vacant post, and a large and numerous committee have been ever since working on his behalf. A deputation from another large section of members of the University waited upon Prince Albert, who has declined to become a candidate unless chosen unanimously. Some of the supporters of his Royal Highness, headed by Professor Whewell, Master of Trinity College, appear to take no refusal. A contest, therefore, which promises to be a severe one, is likely to ensue. The contest has already assumed somewhat of a political complexion. Earl Powis's supporters have raised the old stale cry, "The Church is in danger"—fearing, from the fact that many members of the Government are on Prince Albert's committee, that the election will decide the question of the proposed inquiry into the two universities. They are, therefore, scouring the country for clergymen to fight for their vested monopoly. One curious result of Prince Albert's election would be, that he would have to congratulate himself annually, in due form, on the birth of a prince or princess!

MUNIFICENT BEQUESTS.—The sum of £12,000 is vested in the undermentioned religious institutions, under the will of the late Mr. John Wilkinson, of High Wycombe, Bucks, who died on the 24th of December last, and such bequests are payable on the decease of his widow, in the following proportions, viz.:—To the British and Foreign Bible Society, £3,000; to the London Missionary Society, £2,000; to the Church Missionary Society, £1,500; to the Baptist Missionary Society, £1,500; to the Wesleyan Missionary Society, £1,000; to the Religious Tract Society, £1,000; to the London Association in aid of Missions of the United Brethren, called Moravians, £1,500; to the Pastoral Aid Society, £250; to the Irish Society of London for Promoting the Education and Religious Instruction of the native Irish through the medium of their own language, £250.

THE MISSIONARY HERALD.



MISSION PREMISES, JACMEL, HAITI.

MISSION PREMISES, JACMEL, HAITI.

The house, a view of which is given on the other side of this leaf, was rented by the late Mr. Francies, and is still used for missionary purposes. The school is carried on in the part on the left, next the tree; the worship is conducted in the adjoining part, at which persons are entering, and the door in the side is the entrance to the dwelling of our friends. Observations on this interesting station, by Mr. Birrell, will be found in a subsequent part of our present number.

ASIA.

CALCUTTA.

A very short note from Mr. Thomas gives our most recent intelligence from Calcutta and its vicinity. Under the date of Dec. 21, he says, "I have been writing to brother Evans, and have only time for a very few lines. We are, through mercy, in tolerable health. Mr. Page and Mr. Chill have been paying the penalty of their late visit to Jessore, having both been ill. They are fast recovering. Mr. Page hopes to visit Barisal soon; brother Pearce is on a missionary tour, combining therewith recruiting of the health of himself and family. Brother Wenger will leave on a similar errand in a day or two should the weather permit. I must try, if possible, to follow their example.

"The news from the stations is favourable. The good work is, I think, making progress. The Lord increase us a thousand fold. We have heard of your intended visit to Jamaica! We shall rejoice to hear of your return, and that your visit has been successful. We have heard a little about the painful events there. Our prayer is that all may be overruled for good."

Intelligence has just been received that on the 22nd of November, fifty-eight additional converts were baptized in the vicinity of Barisal.

CUTWA.

At Cutwa, or Katwa, a town which is about seventy-five miles N.N.W. from Calcutta, Mr. William Carey, the eldest surviving son of the late Dr. Carey, has laboured many years. In a letter written November 3rd, he says:—

The Lord has in his great mercy preserved me and mine through another year, or nearly so, since I last wrote to you. Others have been removed from the field of labour, and hundreds of natives are dying around us, but I have been and am still upheld, and I think I have enjoyed more health this year than for some years back. Oh, how good has the Lord been to me! I pray that I may be enabled to devote my life and all I have more and more to his cause and service.

I am very sorry to find that the Society is

still in straits. It is a heart-rending circumstance, and especially as the fields are white to harvest. This country is the field, the chosen field of the Lord, and it requires much labour, and care, and expense to cultivate it; much has been cultivated, much seed has been sown, but much, very much, still remains to be cultivated and sown. As to the springing up and bearing fruit, that belongs to the Lord the Spirit, who in his own good time will bring it to pass. This country has been given to the Lord for his possession, and he

must sooner or later take possession of it, therefore none of us must despond, but must go on labouring. A necessity is laid on you to help with your prayers and money. The missionaries and churches must be supported, or how can the cause prosper? As to the churches being self-supporting yet is out of the question; the members are too few and too poor to do anything of the kind yet: the time is not come, and I fear is far off. There are but few churches at present which the missionaries themselves are not obliged to support, which is a great drawback; but

what can be done? there seems at present to be no help for the evil.

I am happy to say that I have had much pleasure and comfort in our labours this year. The people have been very attentive to the preaching of the gospel, and are eager in receiving tracts and scriptures. The melas and other places have as usual been visited by the native preachers. I am sorry to say that I have not been able to do it myself, as usual, for want of journeying expenses. I am also happy to say that the Lord has in his goodness added five by baptism to our number.

MONGHIR.

To those among our readers who are inclined to think that the demands made upon them for contributions are too urgent or too numerous, and to complain that the conductors of the mission are insatiable, we commend the perusal of the following letter, addressed by Mr. Lawrence to a member of the Committee. It is dated November 2, 1846:—

I am truly grieved to hear of the debt which still burdens and hampers the Society, and am distressed that no suitable men can be found willing to devote themselves to the Lord's work in this country. How is it? What can be the reason? Has the missionary spirit declined in our churches? Is it possible that in the nearly two thousand baptist churches which there are in Great Britain, there cannot be found men of sufficient ability, piety, zeal, and courage to come to India? If this be the case, is it not a disgrace to our denomination? But it cannot be so. There must be many well qualified men in the rising ministry who are not cowards, but who are kept back by other considerations. In almost all worldly professions the supply of Europeans is abundant, and is increasing every year. Other societies appear to have no difficulty in finding men. What can cause baptist ministers to be so backward in this great work? Has the interest of the Committee in their eastern mission declined? or have their attention and care been absorbed in providing for other spheres of labour? Do they feel disappointed and somewhat disheartened because there is not more success? I will not lay these charges upon them, but I fear that the cause of such a paucity of labourers for the east must lie in some measure at their door. There is evidently a great fault somewhere. I cannot help thinking that if all had been done that might have been done, India would have been favoured with at least a few more baptist missionaries. Are our people generally dissatisfied with the measure of success attending our labours in India? Do any feel objections to engage in missionary work on account of the smallness of the provision made for widows and children?

Does the acquiring of an oriental language frighten some? This surely cannot deter men of talent and zeal. Whatever may be the cause, it is a very painful thing to those who have been long engaged in the work here, and who feel deeply interested in its prosperity, that whilst our senior and most valued brethren are removed from us by death, none are found ready to come forward and fill up their places.

Our mission has hitherto taken the lead in respect to time, to talent, and, I believe also, in respect to numbers; but unless we are supplied with more suitable men we shall become the weakest of all. Several who are now in the field are old and infirm, and must, therefore, according to the course of things, be soon removed to their rest. When they are gone, who will take their places? Several of our stations are occupied by a single European missionary only, and if he were to be removed, as far as we can see, his station would have to be given up. Thus "a burning and shining light" would be extinguished from the midst of the grossest darkness, and the poor heathen in the neighbourhood would be left to perish without a warning voice, the church of native converts would most probably be scattered, and the good that had been done there would, most likely, soon disappear. Our native converts, like the native soldiers, the sipahis, can do nothing without Europeans to direct and encourage them. Under an efficient European missionary they will do a great deal, and very much that no European can do, but when left to themselves they are generally the most helpless beings imaginable. They have not the courage, the firmness, and the perseverance necessary to commence and sustain a new and difficult undertaking, or to

extricate themselves when they get into trouble. Hence they cannot be trusted alone in any important business, whether secular or religious. There are, of course, some pleasing exceptions; but this is their general character. It is said by those who were on the spot, and had opportunities of judging, that if there had been none but native troops engaged in our late conflicts with the Seiks, we should certainly have been beaten and cut to pieces, and devastation might have been spread over half British India by this time, but being encouraged by the valour of British troops, the native soldiers fought well and were successful. And I believe that if all the European missionaries were to remove from the country, and leave the native converts to themselves, in the next generation very little if any thing more than the name of Chris-

tianity would be left. But if our native converts continue to be well supported by European intelligence, piety, and energy, I believe much will be effected in the next quarter of a century. A great impression has been produced on the native mind by the preaching of the gospel, and a great change in favour of the truth may be expected if missionary efforts be well sustained. But if old stations are to be given up because European brethren cannot be found willing to come and occupy them, there is but little hope that the gospel will spread in this country, or that the work of conversion will go on faster than it has done. I long, therefore, to hear of more missionaries being on their way from England, and beg of you and others to use all your influence to send more labourers to India.

Encouraging remarks respecting some native converts and their exertions for the spiritual interests of their countrymen are contained in another part of the same letter.

You inquire respecting a youth whose name is Gouree, who was an outcast, whom I found in destitute circumstances, and brought up. He became pious, and was baptized, and joined the church about two or three years ago. He is still with me, and I have had no reason to doubt his sincerity. Hitherto his conduct has been consistent. He has been regularly employed as a teacher in one of our day schools. He has talent enough to make a good native preacher, but like most of his countrymen, he is deficient in energy and zeal. Another convert who joined us at Digha, whose name is Baldeo, is also still living with us. He has a great desire to become a preacher, and has much more energy than the other, but has inferior abilities. Our native brother, Nainsukh, is an admirable man. If all our native converts were like him we should stand in much less need of European aid. His whole soul is in the Lord's work. He is never so happy as when engaged in making known the gospel to his countrymen. Our last convert, Tika Das, came from a distance. It appeared to be desirable that he should visit his wife and family, &c., but he was afraid to go alone lest they should ill treat him, as they no doubt would do. Nainsukh offered to go with him. Tika's fears vanished at once; he was ready to go any where with Nainsukh. They are now absent on this journey; how they have been received we have not yet heard. Nainsukh's chief motive in offering to go was that he might have an opportunity of preaching the gospel in the village of this convert, especially to the sect of which Tika Das was formerly a member. The sect is called Siu Narayan, from the name of their

teacher or founder. The followers of this sect profess to renounce the worship of idols, brahmins, &c., and only to reverence one supreme spirit, whom they call Narayan. They believe that their founder was an incarnation of this spirit. They also pay no regard to caste among themselves in private, though to keep their standing in society they are obliged to conform outwardly to the customs of the country. They also hold the vile doctrine that the established relations in the family and in society are nothing, and ought not to be regarded. In this respect they are something like the Socialists. We generally find these people more accessible than the thorough Hindus. They are always ready to join in what we advance against idol worship, caste, &c. They are, however, as opposed to Christ as any of the Hindus. I am thankful in saying that we expect to baptize two or three before the close of the year. They have all been waiting a long time, and as we are satisfied with them, I hope they will be received without further delay. We are now completing our arrangements for going out, as usual, during the approaching cold season. Mr. Hurtee has gone to the mela at Hajipore, opposite to Patna, and I expect that Nainsukh will visit another mela near to the village where Tika Das lived. We have had a very favourable rainy season, and the weather is getting very comfortable, and comparatively cool for India. We are now beginning to put our gardens in order, clearing them from the weeds which grow in boundless profusion during the rains. Myself and children are well, but my dear wife does not know what it is to enjoy a day's health.

CHUNAR.

Mr. Heinig, a native of Germany who laboured for some time at Patna in connexion with the Society, is now located at Chunar, near Benares, whence he writes, November 9th, as follows:—

I am happy to inform you that here is a very large sphere for missionary labour: the people listen very attentively not only in the city of Chunar, but also in the surrounding villages, which I visit as often as possible. Since the death of Mr. Bowley this station has been much neglected, and I very much feared, as they had been so long without a missionary, I should have met with much insult and opposition when preaching amongst them, but I am happy to say it has proved quite contrary, for I have had not only much pleasure in preaching to the people, but numbers of natives have visited me daily to converse and argue upon the truths of religion.

I have often wished, dear sir, that I could transport some of our English friends to witness the eagerness of the children begging and entreating me to open schools in all directions. I really did not know how to act, for you will easily imagine that it must be very heartrending to a missionary to be obliged to refuse the entreaties of these poor heathen children, when we know that they wish to learn to read our books, and particularly the scriptures. Under these circumstances I immediately wrote to Mr. Small, and he advised me by all means to commence schools immediately, and leave the event with the Lord; he also sent me twenty rupees to commence with, as this was my only barrier, the want of money. Since that time I have written letters and circulars, and sent them in all directions. I have met with a little encouragement from some, but the majority has refused giving any assistance. I think it arises in a great measure from its being a baptist cause. Acting upon Mr. Small's advice, I have established five schools, one English, one Persian, and one Hindi, in the city. The latter numbers between fifty and sixty boys; one Hindi, near my dwelling, in number about forty, and one Hindi in a village called Taamulganj, a short distance out of Chunar, consisting also of from forty to fifty children regularly attending it. I did not intend at present to establish a school in this place, as the little sum I had collected came far short of the monthly expenditure of the schools I had already established, but the earnest solicitations of the children I could no longer resist. The first time I visited them they made me partly promise that they should have a school, but when going to them the second time there was no refusing, for long before I approached the village they saw me descending a steep hill, with which Chunar abounds, and immediately they ran to their

teacher, informing him that the sahib was coming. One motive in my going there on this evening was to purchase some thick matting for one of my schools. When the little boys knew my intention, they conducted me to the shop where it was to be purchased, which, when I had bought it, they almost disputed amongst themselves who should carry it to my conveyance. After settling this I commenced preaching amongst them, and had an immense crowd, who listened attentively. The parents, as well as the children, then entreated me to take the school management into my hands, to send them books, and promised that they would diligently learn them. I was therefore compelled to accede to their request. Perhaps it would be as well to inform you that almost all my schools answer for preaching places, as most of the bazar streets are so narrow that unless I had a place to stand in, I should not be able to get a congregation, and all these places are obliged to be hired monthly. The expenses connected with the schools I have already established amount to thirty rupees per month.

I had hoped that the church, together with the inhabitants of Chunar, would have been able to have supported these schools, but at the church meeting, which was held soon after my arrival, I found that the most they could raise for missionary purposes is five rupees per month; in addition to this, they have to keep the chapels lighted and repaired.

In order, dear sir, that you may not be misled in regard to this people, I would inform you that, though they are very zealous and devoted, they are very poor as to temporal things. The church chiefly consists of aged invalid soldiers, and what they are allowed is only a scanty subsistence, and I can assure you they are obliged to exercise a great deal of self-denial in order to subscribe the sum I have mentioned to you.

On sabbath morning early I preach in English at the chapel in the lower barracks; then I have another service in Hindustani at the house of one of the deacons at ten o'clock, and in the evening I again preach in the above-mentioned chapel in Hindustani. Our week-day services are on Wednesday evenings in the fort, and on Thursdays in the lower barracks, when Mr. Wilks and I take these services alternately. There are also prayer meetings amongst the members on Friday evenings at their own houses, where several members meet together. The rest of my time is occupied in preaching to the heathen and visiting the schools, and I can assure you,

dear sir, I greatly need a native assistant. I do hope the Lord will soon raise some one up from amongst this people that will be fully qualified for the work, for my time is so fully

occupied that I am generally obliged to sit up till a very late hour to get at all through my work, especially as I am now in the midst of translating a book into Hindustani.

CEYLON.

COLOMBO.

At this station Mrs. Davies is pursuing her plans for the education of females, in a manner that promises beneficial results, though embarrassed in some degree by the non-reception of aid which she had had reason to expect from a society in this country. From some friends, however, she has received help, and others will probably feel pleasure in rendering their assistance. Mr. Davies writes, December 15, 1846:—

Mr. Daniel's tablet was put in its place last week. I took occasion from the circumstance on Sunday last to recall to the memory of the people the self-denying labours of that most devoted man. Some repairs and alterations were made at the same time in the chapel, the expenses of which the congregation voluntarily engaged to pay. I have had very many instances of encouragement among this people, though not many instances of decided conversion. We greatly need divine influence in every department of the field; and may holiness, faith, and prayer prepare us for it!

Some of our native churches are very much harassed and discouraged by the bishop's catechist, who in various ways throws obsta-

cles in the way of our native helpers, and especially by taking advantage of the present marriage law to persuade the people that we are unauthorized teachers, and that they cannot get the benefit of marriage or registration by attending our ministry. The nuisance has become so great of late, that I have been induced to wait upon the governor and others in authority, to make strong representations of the disadvantages under which we labour in this respect.

I believe we shall now get a full redress as far as it affects the natives; but I fear but little will be gained at present respecting Europeans and Burghers, which was the main object of the memorial sent home.

KANDY.

Mr. Dawson is now settled at Matura. Mr. Allen has been ill, but has nearly recovered, though suffering from wounds in the legs brought on by the disease. Cholera was still making havoc in the congregation when he wrote on the 14th of December.

WEST AFRICA.

FERNANDO PO.

The uncertainty and irregularity of communication between our friends in this district and ourselves, renders the transaction of necessary business with them difficult and perplexing, and makes it impossible to furnish our readers with continuous information in a satisfactory form. Of this we have an illustration at the very time of writing, a long letter having arrived, which was sent by Mr. Clarke in May last, three or four months before some which were printed in our number

for January. Our most recent information now is contained in a letter from Dr. Prince, dated Clarence, 16th November, 1846. He says:—

On Wednesday, the 28th ult., while our brethren were visiting here, I united two males and seven females to our church by baptism: all but two or three were known to have been intended for it by brother Sturgeon. Each of my brethren took part in the services of the day. More than forty inquirers seek to have interviews with me every week. I have been confined a week by the bite of a venomous insect; the consequences have been erythematous inflammation of the skin and lymphatic vessels of great extent and intensity. Duckett improves: his infant is likely to die. Mrs. Newbegin is quite poorly.

We have received also a letter from the church at Clarence, signed on its behalf by the deacons, written soon after the decease of Mr. Sturgeon, and occasioned by that event. Our readers will be pleased to see the spirit it evinces.

We, the church of Christ at Clarence, salute you with grace and peace from God the Father and our Lord Jesus Christ; and though we are strangers to you, thank God that we are friends in Christ Jesus, being one in spirit. It is with the deepest sorrow we write to tell you of our loss in the removal by death of our beloved pastor (Rev. T. Sturgeon). He departed this life August 13th, 1846, at half-past eleven, P.M., and our loss we cannot express. Only we who know his worth can feel it, and we cannot speak our feelings. We dearly loved him, and did he not love us? Oh, yes; his constant labours for and kindness to us proved this, and often has he said he hoped to labour among us till grey hairs came upon him. He, with his dear and now much afflicted partner, suffered much from this climate, but he never thought of leaving us. He was willing to suffer to teach us poor Africans the way to eternal life, and in his last moments the advice he gave us was the same thing he always said: to love one another. We are only able to bear our loss knowing it was the will of God, who doeth all things well, to take him to himself. And now, dear sir, we write to you to ask you to think of us in our distress; and while we thank and bless our God that he put in your hearts to send our late beloved pastor to be over us in the Lord, to be our friend, our counsellor,

and our guide, to teach us in our houses, and in all things to be one with us, we ask you now to send us one like him to take his place. We have inquired if dear Mr. Sturgeon has a brother, and we are told not one who is a minister, and so, dear sir, we leave this matter to you, praying that the same merciful and loving God who raised up and inclined you to send our former much loved teacher, will again direct one who shall be thus useful, and shall carry on the work of the Lord in this place, who shall continue to care for us and our children. We have much we should like to say; we feel very much, but know not what words to use. We can never express our gratitude to God sufficiently that we have so long enjoyed the labours of such a faithful servant of God, and now that he has received his reward, we hope another will think of us, that we may not continue as sheep without a shepherd. We do rejoice to tell you that dear Mrs. Sturgeon, in her deep distress, enjoys the truth of that word, "As thy day, so thy strength shall be," and is comforted of God. We do pray for her, and hope all the Christians in England will do so too. We have asked Dr. Prince to help us, and he is quite willing to do all that his other duties will allow him till some one come to be our pastor.

SOUTH AFRICA.

GRAHAM'S TOWN.

The baptist church at Graham's Town, as many of our readers are aware, is an independent society, with which our mission has never had any other direct connexion than that which arises from our having had opportunity to perform for it some friendly offices, and having received from it repeated contributions. A remittance amounting to more than fifty pounds has recently been received, the value of which is enhanced by the fact, that through the recent invasion of the colony by the Kaffirs, the ability of our friends there to aid our undertakings

is greatly diminished. A large majority of the members of the church, both in town and country, have suffered; many of those in the country who were previously in independent circumstances having had their houses burnt down, and most of their cattle and live stock swept away or destroyed. Mr. Hay, the pastor, writing on the 7th of November, says:—

The last eight months has been a time of trial here—the whole eastern province has suffered exceedingly and in every way. Thanks to the divine protecting power few lives have been lost compared with what might have been expected, but property to a vast extent has been swept away, while business of every kind has been all but destroyed, and the price of provisions, &c., increased prodigiously. At present the military are in winter-quarters, so that there is a lull, and with it a talk of peace, but nothing to excite hope, for the Kaffirs have had all the best of it as yet, and any peace without their being subdued would be ruinous to the colony.

While many of our folks were not a little disappointed at your not holding out a prospect of the Society sending out a missionary here, we all now regard it as a kind providence, as for a time at least the very field of labour is

destroyed, and the means of supporting a labourer cut off. This state of things, however, we trust is but for a time, and will give place to something far better. The sum enclosed is a stronger proof than you can well be aware of, that though the means of contributing is but the wreck of what it was at the commencement of the year, the will is still as good as ever, and at present you must take the will for the deed. May the Lord prosper all your work. The cause of God amongst us is, we trust, still advancing, although war time is not advantageous to religion or morality. Our congregation continues very steadily to increase, and there are some inquiring for the right path. But we want much more spirituality of mind, for while the profession of Christianity is common throughout the colony, strong enlightened piety is very rare.

WEST INDIES.

HAITI.

The following extracts from a letter written by Mr. Birrell to a friend in Liverpool, dated Jacmel, St. Domingo, December 25, 1846, will afford great pleasure to the reader:—

I have not quite forgotten the promise which you kindly exacted from me before leaving home, that I should send you an account of some of the impressions received during my journey. I am the more prompted to redeem this promise by the hope that if you have become my substitute at the monthly prayer meeting, you may find one or two missionary facts to interweave with your address.

I have been on this island now for nearly an entire month—double the time that was intended—and next week purpose to rejoin my companion in Jamaica. But as I expect that my time there will be very much occupied, I think it safer to seize a cool morning (not quite so cool as to admit of a single window being closed) to inscribe to you a few lines at once.

I need not mention the incidents which have given a deep and painful interest to this island. The circumstances of the negroes rising against their masters, achieving their own freedom, and forming themselves into a

republic are well known. This event, it seems, did not arise solely from the preponderance of their numbers, although they were to their masters in the proportion of twelve to one, nor from the unusual severity of their treatment, for the French are understood to make the mildest slave-owners; nor from their superior intelligence, for they were kept in all the ignorance essential to the quiet continuance of slavery; but principally from the infusion of republican principles into the free coloured young men who were receiving their education in France at the period of the revolution in that country. When that class of persons returned, and led on the insurrection, they suddenly brought into a state of independence half a million of people totally uninstructed, and ambitious of nothing but the style and the vices of their former owners. The influence of this is visible to the present moment. After the forty years' struggle for the preservation of their freedom, they still have, with all the cheerfulness and docility of the African, the pride and licentiousness of

the planter. One receives a very strong impression of the insignificance of the boon which we should have given to our colonies if we had granted freedom without Christianity.

It is impossible, perhaps, to say what progress in civilization they would have made if they had enjoyed a longer period of peace. But the bloody and prolonged struggle with France, ending in a large debt as compensation to the colonists for the destruction of their property, and the dissensions which have arisen between the French and Spanish residents, have served to turn the whole colony into one camp. The late president maintained a standing army of 30,000 men, with a militia force of 40,000, besides one soldier to every fifteenth inhabitant. The consequence has been that the cultivation of the soil has been neglected, and all society kept in an unsettled state. After two revolutions in the course of the last few years, they chose, in March last, a president who has begun his government on pacific and just principles. He has reduced the army to one half, and passed a law requiring every man to follow some employment. He has struck off also one half from the pay of the troops and of all the officers of government, including himself, and above all, has established the representative constitution which had been suspended for some years. From all I can learn the people care little for their civil rights. They must for some time be virtually under a military dictatorship; but it is something to have a free constitution ready. By that instrument perfect religious freedom is secured. The words are, "All forms of worship are equally free," which is explained thus: "Each individual has the right to profess his religion, and to exercise freely his worship, provided he does not infringe on the public order." It is added, however, in a subsequent article, "The ministers of the Roman, apostolic, catholic religion, professed by the majority of the Haitians, will receive a treatment fixed by the law. They shall be specially protected." They are, in fact, maintained from the public funds; and paying no deference to Rome, are under absolute dominion to the government.

The Romish system has evidently very little influence over the people. The priests being foreigners, generally Spaniards and Italians, are despised, and expected to be, for the most part, men of mercenary principles and immoral lives. How long this indifference may continue it is hard to say. Various very obvious causes may soon dissipate it. Meanwhile it is clearly of great importance to proclaim the gospel throughout the population. They have all the susceptibilities to religious truth usually evinced by the negro race. They are exceedingly polite and friendly in their manners. They are perfectly willing to attend worship under our simple forms—to read tracts, and to purchase the scriptures.

They have a natural jealousy of France, although they speak her language and imitate both her government and her manners. They are far from friendly to our brethren in America, as their government refuses to acknowledge their independence and to receive a negro ambassador at Washington. They have more regard to the English than to any other nation; so that divine providence seems specially to appoint to us the duty of conveying hither the water of life. Nothing else can turn this land, so surpassingly lovely in its natural scenery, into the garden of the Lord.

A very encouraging beginning has been already made in this work. The Wesleyan Missionary Society has already five stations. Most of these are small, save the one in Port au Prince, the capital, which is in a very good condition. Seldom have I experienced more lively gratitude, more fervent joy, than when communing there, at the table of our common Lord, with nearly one hundred and twenty Christian natives, the first-fruits of this island. Among these, I afterwards found, are many persons of good intelligence. Most of those in the middle ranks have abandoned their former creed under circumstances which required great decision, and many in the humblest walks are unceasing in their endeavours to save their countrymen. One of the latter class I had for a guide across the mountains which divide the northern from the southern side of the island. We never stopped at any place by the way without his introducing religion in a way which at once engaged the attention of the people. After having rode forty miles the first day, we came at sunset to a hut, where we intended to rest till after midnight. When he saw me preparing for rest, he came and asked whether we were not first to have prayers. I said I should have been happy to have had them, if I had been sufficiently acquainted with the language. He replied, in his rude patois, that we were poor creatures, and that God expected us to mention our wants to Him as we should to one another. But I begged that he would himself lead the devotions, and I should be glad to join. He accordingly collected all the family, which, as is usual in these patriarchal valleys, was pretty extensive, and kneeling down in the midst of them, offered up a prayer of great beauty and of much more elevated language than he ordinarily made use of. The poor cottagers were both surprised and grateful, as it was probably the first time they had ever joined in such a service. They continued long beating their foreheads on the clay floor, and crossing themselves after the manner which constitutes the principal part of their religion. I could not but reflect how useful a few faithful colporteurs such as my companion would be among this perishing population.

This man, although possessed of considerable acuteness and intelligence, could not read. Such is the condition of probably nine-

tenths of his countrymen. But among the other good signs of the present government is its desire to spread the means of education. They have recently revived in the capital several schools for elementary instruction, besides one, which appeared to be well conducted, called the Lyceum, intended for the upper classes, and embracing all the principal branches of literature. For the chief towns also, similar institutions, both primary and secondary, exist, but cannot, I believe, be said to do much more than exist, except perhaps one or two on the Lancasterian system, which, as far as mechanism is regarded, are well conducted. In most of these the Romish catechisms are taught, as a matter of course, and from none of them, as far as I could see or learn, can we anticipate such a religious influence as would be truly beneficial to the country. The importance of seminaries pervaded and controlled by a Christian spirit, from which there might issue not only young persons prepared to diffuse moral health over society, but teachers who shall convey the blessings of a scriptural education in their native tongue, cannot be overrated. The present minister of the Wesleyan congregation in the capital has made a beginning in this work. He has succeeded within the last three years in establishing a school of 260 pupils, including both sexes. It is not supported exclusively by the scholars, but, conjointly with their voluntary offerings, by public subscription, and an annual sum from the municipal funds. It struck me as being admirably conducted. The only other similar school is one which is as yet quite in its infancy, situated in the town of Jacmel, from which I write these lines. It is in connexion with the Baptist Missionary Society, to whose brief operations on this island I may here allude. It is not more than twelve months since the first missionary party landed. It consisted of two missionaries, with their wives and children, and a highly superior female teacher, who had resided for eleven years in France. They experienced from the beginning the severest trials. In six months one of the missionaries, with his family, returned in ill health. The remaining one, a labourer of peculiar qualifications, with a good knowledge of the language, intimate acquaintance with the negro character, and singular versatility of talent, over-stimulated to labour by the opening fields of usefulness, in the course of eight months sank under yellow fever, and left his widow and the female teacher alone on the field. So deep is the impression which his character and premature death have made on the people, that it is difficult to say whether more has not been accomplished by his removal in preparing the field for future labourers than might have been realized by his life. He was borne to his early grave by young men employed in various mercantile situations in the town, whom he had attached to his in-

structions and to his person, and to whom he looked as the future instructors of their countrymen. Wherever I have gone I hear the language of the warmest affection for his memory and of earnest desire for another preacher. A few days since a man who resides at a populous village twenty-two miles distant, having heard of my arrival, and supposing that I had come to remain, came over to entreat that there might be no delay in bringing the word of life to his neighbours; and this morning another, who dwells in an extensive valley among the mountains in this part of the island, came with the same request, having received the promise of a visit from the deceased missionary. I asked what was the character of the inhabitants of those parts. He replied, touchingly and with great accuracy of language, "Ignorant, ignorant absolutely of the word and of the knowledge of God: idolaters! idolaters!"

Here are fields white already unto the harvest, and for labourers who shall gather it in! In the absence of any missionary, the lady who came out as a teacher, with great firmness, although with considerable expense of personal feeling, has continued the public services both on the Lord's day and on the week-day evenings—not without success. It has been a great pleasure to me, during my stay, to unite and to bear an humble part in these meetings, for seldom have I seen more mutual affection and greater hungering for the bread of life.

Miss Harris, besides these unexpected labours, conducts the daily school, of which I was about to speak. It is intended to be self-supporting, and its principal aim is to instil religious truth. I cannot give a better proof of the efficiency of the more general instructions than by mentioning a circumstance which has just occurred. During a visit which the president, with his ministers, has just paid to this town, he appointed a special commission for the examination of all seminaries of instruction. After the report had been laid before him, he sent a very polite message to Miss Harris, stating that he was so much pleased with what he had learned of her institution, that he was anxious to give her some encouragement in her labours, but that the low state of the national funds would only permit the offer of 300 dollars, which he begged her to accept annually. Miss Harris requested permission to decline the proposal, but at the same time suggested that as she was about to admit boarders, one might be appointed, and supported by the president, with the view of being trained as a teacher, and thus the donation would be applied immediately to the public good. I afterwards had an interview with the gentleman at the head of the commission, who is a man of pure African descent, and of superior intelligence and information. He has three sons in England for education, all at Stoneyhurst. He stated that the presi-

dent had adopted Miss Harris's suggestion, and that from January next the sum would be applied at her discretion to the training of a female teacher. He added, that he intended to send five of his own children to the school. The sum referred to does not amount, at the present rate of exchange, to more than £15, and under the arrangements referred to, cannot, as far as I can see, involve the smallest sacrifice of independence. A boarding school is absolutely essential to the moral training of females in the present condition of society in this country. One shrinks from even the attempt to form an idea of the disorganized state of domestic life which prevails universally. If such an effort is ordinarily successful under the grace of the Spirit of God, the elements of a new creation will be prepared, and a land which now enraptures and almost distracts one with the splendour of its natural scenery, will become lovely in the eyes of

God. For the sake of about £100 per annum for the first year or two, I feel persuaded that friends at home will not permit this lady and her assistant, a coloured female teacher from Jamaica, well trained in the British system, to fail in their enterprise, to which they have given themselves, I may say after having witnessed their privations, in the spirit of martyrs.

I meant to leave room for mentioning some large towns in which the gospel is yet unproclaimed, and where missionaries from other bodies of Christians might be wisely planted, but my paper is done, and I am sure I have already tired you.

I never greeted a friend in such a Christmas day as this. The heat of the torrid zone is no false alarm! The sun seems to spring from the horizon to the zenith at one leap, and before ten o'clock the whole land is, as Milton says, "vaulted with fire."

TRINIDAD.

Before Mr. Angus left this island, he received from the resident missionaries, Messrs. Cowen and Law, the following letter. Its date is December 5, 1846.

We cannot allow you to leave the island without expressing to you in this manner the very great pleasure your visit to Trinidad has afforded us, and the degree of encouragement we have derived from your expressed sympathy and desire to strengthen our Trinidad mission. For the prosperity of your operations in every part of the earth, we cease not to pray, but for benighted Trinidad our concern is particularly great. While we rely entirely on the power of God's truth which we declare, for the success we desire, yet it is to you and our Committee we anxiously look for the extension and sustenance of the gospel in this place, and earnestly trust your visit here may be succeeded by increased effort on the part of our Society.

The question of scriptural education for the rising race around our mission stations is one

that is second only to the preaching of the gospel, yet we are grieved to find that for this most important branch of Christian means for the moral improvement of the people we have received little or no support from our Committee or the Christian public at home. Dear brother Angus, if it be possible, aid our feeble efforts in raising this degraded people, by supplying in some way or other this lack. Except something in this way be done to render our operations more efficient than at present, we fear our labours will prove for a length of time comparatively fruitless. In your journeying we wish you every blessing, and trust you may ere long be permitted to join the Committee, enriched with practical experience in the mission work, that could only have been acquired by coming into close contact with it, and the difficulties attending it.

EUROPE.

BRITTANY.

From Mr. Jones, one of the Society's agents at Morlaix, some specimens have been received of the visits and itinerant exertions which he is accustomed to make in the district in which he is located.

At a hamlet about three leagues from Morlaix, I called on a joiner to whom I had given tracts. After having had some reli-

gious conversation, he told me that the confidence of the people in the priests was on the decrease, and that if all were of the same

views as himself they would never visit the church, but try and get ministers who cared more for immortal souls than for their own pockets. Another told me thus, "Things cannot always remain as they are; a change must soon take place." Another man told me he never went to church. I then asked him his reason for absenting himself. His reply was, "I approve of most of what they say, but not of what they do; they tell us to sanctify the sabbath, while they themselves profane it. They do nothing Sunday evenings but play at cards and other similar amusements." I advert to these facts simply to prove that the people about here are not altogether blind to the wicked imposture that is being practised upon them by their spiritual guides. By the time I got to Lewis Ricon's it was near dark. Next morning, at eight o'clock, I went on to Tremel. Called at several houses with tracts. Entered the house of one of Ricon's friends, where I was followed by a number of persons; indeed, in a short time the house was crowded. Several persons paid the utmost attention to what was read and explained to them. Those who seemed most interested in what was said, desired me to be present at their fete. This request was complied with by brother Jenkins and myself.

After a walk of nine leagues, reached Brabar, about seven in the evening. Gave away a number of tracts along the road to the groups I met with returning from market, which is being held on Monday at the above named village. Having come to the village, I requested the gendarme who asked me for my passport to show me to some house where I could lodge for the night. This he kindly did, and sat with me for some time. In the course of conversation he asked me, "What means your profession, 'minister of the gospel'?" This, as you may imagine, led to some religious conversation, and before his leaving me I gave him a few tracts and a copy of the ten commandments, which he promised me he would read most carefully. Early next morning I took a walk through the village: gave away but few tracts, the people being at mass. At eight o'clock I left, intending to stop for the night at Briece, but unfortunately was obliged to continue my route to Quimper. During this day I did not find persons so well disposed to receive tracts as on the previous; indeed, they were by most whom I accosted insolently refused. Some would say, "We do not want a new religion;" others, with an air of contempt, would say, "We have no need of them," &c. Perceiving their reluctance to receive them, I folded up a few, dropping them here and there as I went on, thinking that by this means they would be picked up and read. So it was; I saw two taken up, one by a man who alighted off his horse, and who having read part of it, put it into his pocket. Having come to a large

quarry of slate stones by the road side, I asked one or two of the labourers if they could read. On being answered in the affirmative, I gave them two tracts each. In a short time I was surrounded by no fewer than forty persons, all pressing forward and asking me for "little books." No sooner had they received them than some one from among them, cried out, "What does this mean?" He then walked off, muttering something as he went, which drew after him the greater part of his fellow labourers. A heavy rain now came on, and I was obliged to seek shelter at a farm-house some distance from the quarry, where before leaving I left a few tracts, together with a copy of the ten commandments. Late in the afternoon I reached Briece, having walked full seven leagues, three through incessant rain. I entered a public house, and desired the hostess to get me some refreshment. While this was preparing, I began to address myself to those present, when a man of gigantic stature entered the room, and with an air of authority, asked, "Where is the man who is about bringing the new religion into this part of the country? he has been giving books at the quarry." On hearing this, I told him it was I who had given the books, nor did I think I had done amiss, inasmuch that their contents were good, and could not but benefit those who read them with attention; that what he and others called "new religion," was no other than the religion of the bible, that which was taught by Christ and his apostles. "But you do not believe in the Virgin," said he. "We do not make her an object of prayer and adoration, it is true," replied I, "but we respect her as a person who was most highly honoured to be the mother of our Saviour." He now approached me with a clenched fist and an uplifted arm, using, at the same time language of the most abusive kind. I endeavoured by every possible means to pacify him, and to obtain a hearing, but anything I could say, so far from calming him, only served to increase his rage—in fact he became quite furious, and was prevented from acts of violence by the woman of the house and the few present. Judging it imprudent to remain there for the night, I took my leave, but had not proceeded far ere I was called back, and asked to read the ten commandments, which I did, but finding them so different to their own, he only laughed at them, and recommenced his abusive language, which at this time was truly awful. Three times I left the house, but he as often obliged me to return, until at length my courage failed me; nevertheless God, who is rich in mercy, and ever near to those who put their trust in him, re-animating my strength, and my words fell with a force which arrested this Goliath, who at length allowed me to depart. It was now near dark, and I had still four leagues to walk. How to do so I knew not, already wearied with

fatigue, lame with the blisters which had risen on my feet, and not having a dry thread on. I began to reflect on the hardness of the human heart when unrenewed by grace, and the unkindness we often meet with from those whose good we seek, and for whom we have left home and friends. Yes; did the friends at home but know the multiplicity of insults to which a missionary is subject, they would not cease to wrestle with God on his behalf, that his courage fail not.

HOME PROCEEDINGS.

Arrangements have been made for the approaching Annual Meetings, the particulars of which will be announced in our number for April. They consist of a prayer-meeting on the morning of Thursday, April 22; a service in the evening of the same day, at which the Rev. T. Winter of Bristol has engaged to preach; sermons on behalf of the Mission in the baptist places of worship generally in London and its neighbourhood, on Lord's day, April 25th; a juvenile meeting in Finsbury Chapel, on Monday afternoon, April 26th; the annual meeting of subscribers alone on Tuesday morning, April 27th; a sermon on behalf of the Society by the Rev. Josias Wilson, of the Presbyterian Church, Islington, on Wednesday morning, April 28th; and a public meeting in Exeter Hall, April 29th.

We are sorry to say that money comes in very slowly. Our friends will remember that our financial year closes on the last day of the present month, and that it is very important that at that time our accounts should stand well.

The latest intelligence that we have received from our deputation in Jamaica is that both our friends were at Port Royal, in good health, on the 30th of December. They were intending to proceed to the northern part of the island on the following day.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Clarke, J.	Sept. 17, 28 & 29, Oct. 3, 19, & 26, Nov. 7.
		Merrick, J.	November 11.
		Newbegin, W.	October 8.
CAMEROONS		Newbegin, W.	Sept. 23.
		Saker, A.	August —, October 2 & 3.
CLARENCE		Clarke, J.	October 26, 29, & 30.
		Merrick, J.	October 26 & 28.
		Milbourn, T.	October 8.
		Prince, G. K.	November 16.
		Saker, A.	October 20.
		Vitou, M.	October 3.
GRAHAM'S TOWN		Wilson, J., & ors.	September 4.
		Nelson, Thos. & Hay, A.	November 6 & 7.
		Belcher, J.	
		Nutting, J. W.	January 2.
AMERICA	HALIFAX	Cramp, J. M.	Nov. 26, Dec. 26.
		Littlewood, W.	December 12.
		Coffin, E.	June 12.
		Taylor, J. B.	November 25.
ASIA	AGRA	Makepeace, J.	November 20.
		Small, G.	October 19, Nov. 14.
		Thomas, J.	Nov. 7 (2 letters), Dec. 7 and 21.

THE MISSIONARY HERALD

CHUNAR	Heinig, H.	November 9.
	Small, G.	December 21.
	Wenger, J.	November 7.
COLOMBO	Davies, J.	Nov. 23, Dec. 15.
	Levis, C. B.	Nov. 14, Dec. 15.
CUTWA	Carey, W.	November 3.
DACCA	Robinson, W.	November 25.
DINAGEPUR	Smylie, H.	December 3.
INTALLY.....	Pearce, G.	January 6.
KANDY.....	Allen, J.	Nov. 12, Dec. 14.
MADRAS.....	Russell, D.	December 12.
MONGHIE.....	Lawrence, J.	November 19.
MUTTRA	Phillips, T.	December 2.
PATNA	Beddy, H.	November 18.
SAMARANG	Brückner, G.	October 1, April 1.
AUSTRALIA	MELBOURNE	Ham, J. August 5.
BAHAMAS.....	NASSAU	Capern, H. January 12.
		Rycroft, W. K. December 25.
SAN SALVADOR		Seymour, D. & ora. November 10.
BARBADOES.....	At Sea.....	Angus, J. November 21.
BRITTANY.....	MORLAIX.....	Jones, J. January 20.
GERMANY.....	HALLE.....	Tholuck, A. December 31.
GRENADA		Angus, J. December 7.
HONDURAS	BELIZE	Henderson, A. Nov. 15, Dec. 19.
		Buttfield, J. P. December 20.
		Kingdon, J. Nov. 20, Dec. 17.
JAMAICA	BELLE CASTLE.....	Jones, S. November 18.
	BETHANY	Clark, J., & ora. November 20.
	CALABAR	Tinson, J. January 5.
FALMOUTH		Abbott, T. F. November 11.
KINGSTON		Angus, J. December 18.
PORT ROYAL		Angus, J. December 30.
NETHERLANDS.....	AMSTERDAM.....	Müller, S. January 26.
TRINIDAD	PORT OF SPAIN	Angus, J. December 5 (2 letters).
		Cowen, G. & Law, J. December 5.
		Law, J. December 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Joseph Gurney, Esq., for a parcel of clothing, for *Africa*;
 Mrs. Bousfield, Brixton Hill, for a parcel of magazines;
 Mrs. Sarah Forster, Tottenham, for a case of clothing and books, for *Rev. J. Clark, Brown's Town*;
 Friend of the late Mrs. Anderson, for a parcel of magazines;
 Friends at Harlow, for a box of clothing, for *Dr. G. K. Prince, and others, Western Africa*.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
 January, 1847.*

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>
<i>Annual Subscriptions.</i>	Gurney, W. B., Esq.	100	0	0
	Gurney, Joseph, Esq.	15	15	0
	Gurney, Thomas, Esq.	5	5	0
	Gurney, Mrs. Thomas.	1	1	0
	Gurney, Henry, Esq.	5	5	0
By Mr. Boulton	59	0	0	
Allen, J. H., Esq.	2	2	0	
B., Birmingham	1	1	0	
	Gurney, Miss	1	1	0
	Marshall, Lieut.-Colonel.			
	Plymouth	3	0	0
	Moore, Mrs., Homerton	2	2	0
	Do., for Colonies	1	0	0
	Pudner, Mrs., Islington	1	1	0
	Smith, Mrs. J. J.	1	1	0

Donations.		£ s. d.			£ s. d.			£ s. d.			
Delta	8	0	0	Kingsbridge—				Smarden—			
Deanham, Mrs.	0	5	0	Collections	6	9	4	Contributions	2	8	6
L. H., by Miss Brunier	1	0	0	Contributions	2	11	6	Tonbridge—			
Mathews, S., Missionary				Marlborough—				Contributions, by Miss			
box by, for India	0	0	4	Collections	2	2	0	Baker	1	3	0
Meson, Mr., Contributions				Modbury	2	10	0	Town Malling—			
box by, for Dove	0	10	0	Shaldon—				Contributions, by Mrs.			
P. Miss	0	5	4	Sanders, Mrs.	2	0	0	John Collings's			
Viton, Mr. C., Contributions				Sheepwash—				Children, for Dove	0	10	0
box by, for Native				Contributions, by Mrs.							
Teachers, Africa	1	5	0	E. Guest, for Dove	1	0	0				
Legacy.				DORSETSHIRE.				LANCASHIRE.			
Newton, Mr. Samuel,				Bridport—				Accrington—			
late of Tilton Fernal,				Contributions, for				Juvenile Society	2	17	0
Cheshire, by Mr. S. J.				Dove	0	15	0	Liverpool, on account,			
Roberts, Chester	76	16	3					by Mr. J. J. Godfrey	80	0	0
MIDDLESEX AUXILIARIES.				DURHAM.				Rochdale—			
Edmonton—				Barnard Castle—				Sunday School	10	0	0
Contributions, by Miss				Contributions, by Mrs.				Wigan—			
Viton, for Native				Stagg	1	1	6	Sunday School, for			
Teachers, Africa ...	2	10	0					Dove	2	11	10
Highgate—				Essex.				LEICESTERSHIRE.			
Sunday School, for				Harlow—				Claybrook—			
Dove	1	18	10	Chaplin, J. and E.,				Contributions, by Miss			
Potters' Bar—				Contributions by,				Collins	0	10	0
Contributions, by E.				for Dove	1	3	0	Leicester, Charles Street—			
Ringrose, for Dove	1	7	0	Wentworth, Mr. H.				Collections	20	0	0
Staines—				C., sale of seeds ...	1	0	0	Contributions	28	11	7
Collection	3	5	6	Potter Street—				Do., Sunday School	0	16	6
Pellatt, Apaley, Esq.	1	0	0	Contributions, by Mrs.				NORFOLK.			
Pope, Miss, for Schools	1	0	0	Gipps, for Native				Northwold, near Brandon—			
Sunday School, for				Teacher, Africa	3	0	0	Graves, G., Esq., for			
Dove	0	10	0					Jamaica Special			
Tottenham—				GLOUCESTERSHIRE.				Fund	5	0	0
Forster, Mrs. Sarah,				Coleford—				NOTTINGHAMSHIRE.			
for Brown's Town				Sunday School, for				Little Hadham, near			
Schools	10	0	0	Dove	1	1	6	Wilford	1	0	0
BEDFORDSHIRE.				Rastington—				OXFORDSHIRE.			
Biggleswade—				Sunday School, for				OXFORDSHIRE, on ac-			
Contributions, by H.				Dove	0	10	0	count, by Thomas			
Conder, for Dove ...	0	11	6					Bartlett, Esq.	80	0	0
BREKSHIRE.				HAMPSHIRE.				Chadlington	0	18	6
Sunningdale—				Basingstoke—				SOMERSETSHIRE.			
Collection	1	11	5	Contributions, by Mr.				Boroughbridge—			
Box, Rev. G. Chew's	3	8	7	W. Draper, for Dove	1	3	0	Collection	0	15	0
Contributions, for								Contributions	1	7	0
Dove	1	0	0	HEREFORDSHIRE.				Isle Abbots—			
Wallingford—				Garway—				Collection	1	0	3
Contributions, by Miss				Collection	1	13	6	Contribution	0	10	0
Hatch, for Dove	3	1	0	HERTFORDSHIRE.				Minehead—			
Windsor, on account ...	9	0	0	Hemel Hempstead—				Contributions, by Miss			
BUCKINGHAMSHIRE.				Collections	5	13	4	Siderfin, for Dove...	0	10	0
Coinbrook	4	0	6	Contributions	7	12	2	SUFFOLK.			
Datchet—				Do., Juvenile Aux-				Ipswich, Stoke Green—			
Collection	1	0	0	iliary	3	4	11	Contributions, by Miss			
Contributions	1	8	6	Ware—				M. A. Cooper, for			
Do., Sunday School	0	6	0	Medcalf, Mr.	0	10	6	Dove	2	3	6
Wraybury—				Medcalf, Miss	0	10	6	Do., by S. Sherman,			
Collection	2	10	0					by Mr. W. Pollard	2	5	6
CAMBRIDGESHIRE.				HUNTINGDONSHIRE.				Preston—			
Swavesey—				Kimbolton—				Osborn, Mr. E., by			
Contributions, by Miss				Sunday School, for				Mr. W. Pollard	1	1	0
Carter, for Dove ...	1	0	0	Dove	0	15	10	SURREY.			
CORNWALL.				KENT.				Dorking—			
CORNWALL, on account,				Blackheath, Young				Contributions, by Miss			
by Mr. Thos. Heynes	60	0	0	Friends at	5	0	0	Viton, for Native			
DEVONSHIRE.				Bredhurst Missionary				Teachers, Africa ...	6	0	0
Bampton—				Station, by S. Medley,				Kington—			
Missionary box	1	18	0	Esq.	1	16	6	Collections	7	12	9
Crediton	1	0	0	Crayford—				Contributions	3	6	7
				Juvenile Association,				Do., Sunday School	0	13	0
				by Mr. Barnett	1	10	0				
				Maldstone—							
				Contributions, by Jas.							
				Coppard, for Dove...	0	12	7				

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

APRIL, 1847.

NOTICE OF THE LATE JOHN DENT, ESQ.,
OF MILTON, NEAR NORTHAMPTON.

On the 2nd of November, 1846, at Milton, near Northampton, died, in the sixty-third year of his age, John Dent, Esq. His father was the friend and associate of Carey, Ryland, Fuller, and Sutcliffe—the “little band” who, in 1793, instituted the Society which proved the pioneer-mission of modern days. His maternal grandfather was the Rev. John Ryland, M.A., of Northampton, whose name, after the lapse of nearly sixty years, still stirs the hearts of the few who knew him, and of the many who, from the lips of their fathers, have caught the enthusiasm with which he inspired them. The same power of attaching all who knew him strongly to himself, Mr. Dent possessed in no common degree; while ever those who knew him best, loved him most. Depressed for many years by distressing weakness and precarious health, God had endowed him with a buoyant spirit, which rose above physical circumstances. With this was preserved, down to the close of life, the happy power of keenly enjoying those mercies which fall, as the manna did in the wilderness, each day around our tent; God’s blessings never lost their freshness, the commonest gifts of His hand seemed to partake of His own immortal nature. With a keen perception and love of the beautiful in nature and art, and with an ear attuned to all sweet sounds, he blended those qualities of spirit which bind man’s heart to man. Based on high Christian principle, the

strict integrity and all-embracing good-will of the Gospel code; and sustained by deep humility before God, and unceasing prayer for His aid "without whom nothing is strong, nothing holy," it is not surprising that such a character had attractions for all coming occasionally or dwelling within its sphere.

As an agriculturist, Mr. Dent stood in the first rank in the county; his fondness for the pursuit leading him to labour hard to realize the perfection of his ideal. It was to him what his chosen science is to the philosopher, or his art to the artist: his longing after the perfect, the beautiful, there found action; his love of investigation and experiment, an object.

In friendship, he was warm and constant, treasuring up in a grateful memory the slightest kindnesses of years long gone by. Of life still more private, we need only say, the loved abroad could not but be the almost adored at home.

Called rather to glorify God in the fires, than in the ordinary field of Christian labour, he has left deep in the hearts of those who knew him a conviction of the blessedness of the man who endures affliction, sustained by the grace of God. An uncomplaining patience, which could bear long years of protracted weakness, and frequent severe suffering, without one murmuring word, or visible impatient feeling,—a buoyant cheerfulness,—a vivid gratitude, like the Iris which beautifies but "impedes not" the sparkling shower, hallowing, but never checking the daily flow of gladness,—a faith, whose eagle glance could ever see the bright light in the cloud, combined to form an example, which all who looked upon loved, yet feared they could never imitate.

Remarkably unobtrusive as his character was, men failed not to read thereon the sacred name which he was called to bear. Christian principle was the ground of each day's actions; and though it spoke not of itself, it was felt, and its source recognized. On the minds alike of acquaintances and friends, how widely various soever their habits of thought, associations, or ecclesiastical opinions, the conviction irresistibly fixed itself, that he was a "true Christian." And Christian was the appellation by which he might most truthfully be designated. Holding that it is only the *personal* that is the *real* in religion, he attached himself, from individual conviction, to that branch of the one church in which his ancestors had borne office for several generations. Recognizing in this form, the best *actual*, not the best *possible*, he rejoiced equally in communion with all "who love the Lord Jesus Christ in sincerity and truth." His own religion consisting far more in spirit and in principle than in notion, his estimation of the Christian character of others was regulated by their dispositions and actions,

rather than by their systems. Like Saint Augustine, where he recognized Christ, he recognized the Church. He stood on a sufficient elevation, to see that others were bathed in the same sunshine of God's love and presence as himself, whatever might be the gulfs of opinion that separated them. Carefully discharging, to the best of his power, the duty of private judgment himself, he respected the performance of the same obligation in others, to however widely different conclusions it might bring them. To say that he was tolerant of intolerance, might perhaps convey an untrue impression; but, while he abhorred the spirit and the deed, he could yet compassionate the unfortunate zealot, and pray that he might have a more correct sense of duty.

“‘Charity thinketh no evil,’ might have been Mr. Dent's funeral text,” said one of the villagers, fondly lingering on his memory—and she was right. The construction he put on what was doubtful, was ever kind and generous, attributing to others the same high motives that actuated himself. The low and selfish having no place in his own breast, he never suspected it in another. The maxim of his favourite Bishop Wilson (Sodor and Man), in whose *Sacra Privata* he found daily refreshment and invigoration, was cordially adopted by him: “The necessities of others, not their deservings, should be the rule of our charities towards them.” Nothing was further from him than the appearance of playing a counter-providence to that of his “Father in heaven,” and withholding his sunshine and showers from the evil and the unjust.

His high-toned moral principle, which took as its law our Lord's injunction, “Whatsoever ye would that men should do unto you, do ye also unto them,” found utterance for its daily aspirations in the words of the Psalmist: “Let integrity and uprightness preserve me.” And truly was his prayer heard; and a character of almost “crystalline beauty” preserved down to life's close. And in his last hours, when the spirit was feeling, with an intensity which perhaps she never felt before, that her sole dependence in that crisis of her existence was the atonement of the Lord Jesus Christ, did she derive a calm, but blissful satisfaction, in the consciousness of having “endeavoured to do that which was right towards all men.” Truly, in keeping His commandments there is a rich reward!

In his connexion with the Church, Mr. Dent acted in the spirit of the maxim: “He who seeks to propagate the truth by any other than by moral means, is a persecutor.” He never made use of his station in society to influence the deliberations of the Christian body to which he belonged. To overbear in the slightest degree, especially in matters of religion, would have been as repugnant to his nature as it

is unchristian or unmanly; yet by his experience, judgment, and piety, all were happy to be guided. And beautiful was the effect, which a spirit, hallowed by suffering, and raised in its moral elevation above all that was vexatious and petty, had on the minds around; it would have hushed discord itself into harmony!

To a life thus loved and honoured, was granted a close as beautiful. Faith failed not. Flowing from the rich mercy and faithfulness of God in Christ Jesus, and called down by the unceasing prayers of attached Christian friends, peace overflowed the spirit, which, consciously safe in the hands of that Saviour to whom it had been so long habitually committed, could as vividly as ever gratefully enjoy every alleviation which God bestowed. Nothing had power to distress or disturb a soul that could say, "ALL is right!" And as time's short space was narrowing, and the final hour drew on, the sustaining grace of God only grew the stronger. The anguish and the strife were not there—but the calmness of affection about to be suspended in its outward exercise only, and a chastened gladness, which seemed etherialized enough to subsist in the unveiled presence of God. The spirit had on her beautiful garments which she was wont to wear, but they were girt for instant flight. Death came, but cast no shadow on the departing one. It was the living man going to his living God, not the dying man leaving earth, that was seen. "Those that honour me, I will honour," saith Jehovah. His will had been the law of his servant's life, and now it seemed that God would set the stamp of heaven's blessedness upon him before he departed from earth; as if to show how much of that world was in harmony with his earthly life. There was the spirit—its most marked characteristics all there—and the beauty of heaven was upon them all; it needed not to be changed—only perfected, in order to enter with joy the everlasting mansions! The very sunshine that streamed in at the window, ministering enjoyment even then, seemed sent of God to show how the Christian should depart,—sunshine within and sunshine without,—but, oh, to what a sunshine beyond! Thanks be unto HIM who giveth us the victory in all things, through our Lord Jesus Christ.

THE COUNTER-REFORMATION.

A PAGE IN THE HISTORY OF THE SIXTEENTH CENTURY.

THE narrative of the Reformation, for a season, is a narrative of continued progress. Triumph follows triumph, until one is ready to believe that a fatal blow has been inflicted on the very heart of the Man of Sin. But, ere long, the deadly wound is healed. Catholicism, re-animated with a new spirit, having thrown off many of its grosser and more revolting elements, comes forth erect and ready for the contest. Numerous and well-disciplined forces are most skilfully brought to bear upon the Reformed Faith; emissaries, surpassed by none in sagacity and devotedness, are despatched in all directions; an impression is made, deep, immediate, and lasting. Protestantism receives a visible check; its star of conquest thenceforth appears to wane; and, after struggling for a while with varying fortune, we have at length, with sadness, to record the loss of some of its fairest possessions, and the laying down of that circumscribed frontier line, which has scarcely been disturbed to the present day.

Among the causes of this unhappy result, must be placed the partial and imperfect character of the Reformation itself, in many instances, viewed both in reference to individuals and communities. Whilst no one can deny that a large measure of sound and healthful piety was developed in connexion with this great awakening, yet it was undoubtedly true, that a man might be a Protestant without being a Christian. Many—especially of the literary and learned classes—who embraced the reformed faith, were the subjects rather of an intellectual emancipation, than a moral change; many more joined the movement from attachment to the cause of liberty and human advancement, which they conceived to be most intimately connected with the success of the Reformation party; and still others, because they were shocked and scandalized at the corrupt degeneracy of the times, and the barefaced enormities practised in the name of religion. In reference to States, the deep and deplorable ignorance of the great masses of the populace throughout Europe, presented every facility for the transfer of a nation, as a nation, from one scale of the pending controversy to the other, at the mere waving of the politician's wand. Hence the large infusion of secular motive and human passion, so painfully conspicuous in some of the most influential circumstances, both of the advance and decline of the Reformation principles. And hence, in part, those bitter strifes amongst the Reformed, which exerted so baneful an influence at that day, and which might suggest such profitable lessons to ourselves.

The Protestants had leaned on the secular arm, and won some of their most vaunted victories by its aid. But they who appeal to the sword, should beware lest they perish by the sword. The Catholics, in their turn, employed this power most determinately, most unrelentingly. The atrocities of the Inquisition, no less than the more sweeping destruction of open war, and wholesale massacre at the dead hour of night, bore fearful testimony to their zeal. "The circumstance which had doubtless been most injurious to Protestantism in France,

was, that it had been so closely implicated with the Court faction. For some time, the whole people seemed to lean towards the Protestant confession; but, when its adherents took up arms and committed acts of violence, inevitably leading to war, public opinion turned against them. What sort of religion is this? men asked: where has Christ commanded a man to rob his neighbour, and to shed his blood?"

Again, we should not fail to note the great disadvantages to the interests of true religion, which arose from the absence of a definite line of separation between the church and the world. How this became a source of weakness to Protestantism, we cannot now afford space to develop; that it was such, might appear from the contrast with the success and stability of the primitive churches, under the administration of apostles, and those who followed closely in their footsteps. And, finally, passing over many other causes of that diminished influence and loss of territory, every one who desires to understand the historical problems of the sixteenth century, ought to regard with the closest attention the organization, the earnest spirit, the superhuman subtlety, the indefatigable labours, and wondrous success of the order of Jesuits,—as one of the most potent agencies in producing and extending the reaction in favour of Rome.

The Reformation, in its early stages, was closely associated with the revival of letters, and the newly exerted power of the press; intellectual light and general inquiry everywhere abound, and everywhere appear as the precursors of a bold rejection of the deceits, the grossness, and the tyranny of the Popish system. In combating the Reformation, the Jesuits availed themselves of the general desire of instruction that had thus been excited, and sought, as the highest object of their ambition, to become the educators of the European mind. Laboriously they prepared themselves for the task; with more or less of openness they pertinaciously prosecuted it year by year; and when another generation came forth to the toils and the encounters of that vexed world of strife, externalism and form, credulity and superstition, a slavish subjection to priestly authority, were perceived to have taken the place of that free and vigorous spirit, that earnest searching into the will of God, and that inward and enlightened piety which had proved so unmanageable to the ecclesiastical and civil despots of the preceding age.

Let any one lay open before him the map of central and southern Europe, and trace out, step by step, the progress of the Jesuits in their aggressive movement on Protestantism. Let him mark with what military precision one stronghold of learning after another was assailed and taken,—each, as soon as entered, being made a centre of influence, a point of attack on the territory around, until, in every country to which they could gain access, they secured to themselves the whole, or nearly the whole, guidance and conduct of the people's education; entering the professor's chair to mould the minds of the great, and not disdaining to make submissive disciples in the village school-house.

But are we to consider this new-born zeal to be educators, as any proof of their love of education itself? Far from it. The very same Order, in those fields of Eastern enterprise to which they point with exultation as the most striking proofs of their prowess, where the

ignorance of the wretched inhabitants was most palpable and debasing, displayed no such zeal to become schoolmasters. If they became educators in Europe, it was to bend men to their purposes while still in the pliancy of youth; *to swaddle the will*, as the Jesuit, Ceretti, tells us plainly in his 'Apologie des Jésuites.' He says: "As one swathes the limbs of a child from his very cradle to give them their just proportion, even so from his youth, we must, so to speak, **SWADDLE HIS WILL**, in order that it may preserve throughout his life a happy and salutary suppleness." In the enlightenment of mind, the growing intelligence and mental activity which pervaded Europe during the Sixteenth Century, they saw the shackles of priestism broken, and much danger to their church. Seizing their opportunity, they put themselves forward to meet and gratify this wide-spread thirst for knowledge. By degrees they became the chief directors of the youthful mind; with what pernicious results history records with crimsoned pen. Where ignorance was profound, they left it unmitigated. Where intellect was awake, and panting after the acquisition of fresh stores of knowledge, glowing in the conscious exercise of the right of private judgment, they said, We will train these youth; we will stifle the spirit of free inquiry; we will swaddle the will.

"Their colleges and houses," says a French historian of the last century, "were for the most part, on their first establishment, inconsiderable; but the Jesuits had no sooner set foot in a place, than, like a new Archimedes, they put the whole earth in motion. Their custom was first to hire a house, and pay the rent of it with the charities which they begged from door to door. This house soon became too small to hold the crowd of scholars, whom the bait of being taught gratis drew to it. Assisted by the interest of their scholars' relations, they easily obtained a larger house, where, being still pressed for room, they engaged the city, in consideration of the public advantage, to found a college for them.

"This college grew by degrees, larger and larger, by joining to it the adjacent houses, which they found means to appropriate by pious frauds, at the same time that its revenues were augmented by the donations and legacies which, at their instigation, the bigots whose consciences they governed bestowed upon them." Their own records and early history show the truth of this statement. It was in this way that they steadily and rapidly insinuated themselves into every important city of Europe, until, from being the unknown and unnoticed preachers, they became the popular, and courted, and most influential instructors.

From the little band of seven men who recorded their solemn vow on the hill of Montmartre, the society of Ignatius Loyola in sixteen years had spread throughout the world, was divided into twelve governments, and possessed a hundred colleges. Fifty years later it had nearly three hundred colleges, and more than ten thousand members, which, notwithstanding severe maledictions, ultimately much increased. They were men of the world, and not of the cloister. Scattered through all countries, they rendered implicit obedience to one head. Exempt from the restrictions of other religious vows, they might gain their living by trade, by cultivation of the soil, by service, by

begging, or in whatever way seemed most convenient; yet ever to remember the interests of their order, and still keep in view the one great object of their founder, the subjection of the world to the Holy See. Their three great duties were announced from the first as being the education of youth, controversy with heretics, and the conversion of the heathen. Men of the finest talents and most finished education, wearing every garb, speaking every language, industrious and visionary, worldly-wise, yet full of enthusiasm, working incessantly and unitedly, with most rigid method in strictest subordination to one ruling head—we wonder not that they wrought such marvels when we contemplate the vastness of the machinery, and the tremendous energies which it called into action. To the Jesuits, more than to all besides, is the Counter-Reformation to be ascribed. The Jesuits are amongst us still.

B. C.

HOPES OF ROME—REVELATIONS FROM OXFORD.*

NEVER since Pope Sixtus V. blessed the "Invincible" Spanish Armada, and, in the name of Heaven, denounced certain ruin upon heretical England, has Rome entertained such high hopes of subduing this country to the obedience of the Roman See as at the present time. The instrumentality by which this great object is now sought to be gained, is, indeed, as different as is the sixteenth from the nineteenth century. Spain is decrepit,—worn out by wealth, Popery, and France. A vast navy and infallible artillery cannot now be brought in aid of the Infallible Church. Apostolic Rome may not now,

"Prove her doctrine orthodox,
By apostolic blows and knocks."

Art and persuasion take the place of force; and Smithfield fires, and inquisition dungeons, are things never named to ears polite. WISEMAN, and not BONNER, is the representative of the Roman Catholic Church in this our enlightened age.

Rome has more than a show of reason for her lofty hope of subjugating England; and it must be matter of surprise that some acute and thoughtful mind, of the first order of intellect, has not, ere this, shown how many elements of Romanism, mostly latent, some active, exist amongst us, apart from the peculiar agency of Rome, but all capable of being made available for Romish objects. It may be, and we fear it is so, that the public mind is not even yet prepared to look Protestant dangers and difficulties full in the face, and that the man who should proclaim unpleasant truths, would receive no thanks, however valuable were the verities he proclaimed. Let us briefly glance at the half-forgotten and non-recognized truths which might be stated and urged.

* From a very spirited and promising periodical named THE OXFORD PROTESTANT MAGAZINE, which "hoists the signal of war against Shams and Quakeries of every form; Pretenders, and the Humbugous, will receive no quarter, and no species of Cant will receive toleration. For good healthy stomachs it provides strong meat, and cakes and ale, 'and the ginger will be hot i' the mouth;' and for the weakly, good bracing tonics that shall help to make men of them."

At starting, we are confronted with the fact, that England was not, at first, fully penetrated by the spirit of the Protestant Reformation. Not one of our nominally Protestant Sovereigns, whether Tudor or Stuart, with the unimportant exception of the Sixth Edward, was really a Protestant. The foul and tyrannical Henry VIII. was, and is, the opprobrium of the Reformation. Lust of power, and instincts more debased, made him a Political Protestant and Pope, but he was nothing more. The Tudor spirit was the spirit of Civil and Ecclesiastical despotism, and nothing less. Elizabeth was of the same type. The vigour of her administration, and the political greatness to which England attained under her rule, shed a lustre upon the Elizabethan period, which has almost forbidden a severe or even just estimate of the policy and spirit which governed and animated the administration of Elizabeth, in respect to the religion of her subjects. Yet a calm examination will give us as the result, that this sovereign was a strong-willed, persecuting, political Protestant, who read her Prayer-book, Missal fashion, by the light of Smithfield fires. A very large portion of the aristocracy and the courtiers of the Tudor period, was Protestant, just as Judas was an apostle. They were jealous of the power, and greedy for the wealth of the Catholic clergy. They were for the Reformation, and defended it politically, because at the same time they defended the broad lands and goodly houses, the spoils of the clergy, by which they had been rewarded for their servility and apostasy.

So of the Stuarts. James abandoned, with indecent levity, the more decided Protestantism of his native country, and was willing enough to ally his Kingcraft with Priestcraft; he complacently received the assurance of Prelates that he was "the breath of their nostrils." And his hopeful son, the blessed Martyr of his own blind and insolent self-will, before the meeting of the Long Parliament, displayed his worse than indifference to the Protestant Religion, by an act of the most perfidious treachery to his own people and to the persecuted Protestants of France, secretly directing against them the fleet which had been equipped for their relief.* Then of the Restoration,

* History scarcely presents a more shocking example of bad faith and cruelty than that to which we refer. Parliament had been dissolved, and a proclamation published, in which it was made criminal in the people to speak any more of Parliaments! The King, having thus usurped sole authority, at the instance of Buckingham resolved upon war with France, the secret reason for which was the anger of the favourite on account of his indecent levities having been resented by the Queen of France; the avowed object was the relief of the French Protestants, threatened with destruction.

The great naval depôt of Rochelle was held by the Protestants: the Rochellers, who once before, upon encouragement from England, had endeavoured to defend their just rights against the encroachments of the French king, till, being deserted by the king of England, they were necessitated to accept terms from their king very disadvantageous to their affairs, were again, by frequent importunities and fair promises, prevailed with (though very unwillingly) to assist the English with provisions, and such other things as they wanted, in their expedition against the Isle of Rhe; from whence our forces being repulsed, the French king sent his army against the Protestants of Rochelle, whose provisions being before exhausted by the English, they applied to the king of England for succours, according to his promise; who, as if he intended to assist them effectually, caused a certain number of ships to be fitted out, under the conduct of Sir John Pennington. But private differences being soon after composed, Sir John received a letter from the king, signed "Charles Rex," which was afterwards found by the Parliament amongst his papers, requiring him to dispose of those ships as he should be directed by the French king, and if any should refuse to obey those orders, to sink or fire them. The king's command was put in execution accordingly, and by the help of those ships the French became masters of the sea, and thereby enabled to raise a work composed of earth, stones, and piles, with which

and the Second Charles: was he not the herald of a deluge of mud, in which bred all vile, all abominable things, politically a Protestant,—practically a mocking Infidel,—and, dying, a Roman Catholic?

Between such royalty, and a people not half enlightened—and, perhaps, a majority of whom clung to the old faith and its forms—the real, sincere, and devout Reformers were in a bad position, and pressed upon by opposing elements on every hand. Hence, among other things, as the Bishop of Worcester has recently observed, the adaptation of the Prayer-book to the feelings and prejudices of the half-instructed people; hence the Romanism latent in the English Ritual, sought to be balanced and corrected by Protestant doctrine in the Articles;* hence the Romish tendency and spirit of the old Jacobite nonjuring clergy, and their successors, the High Church clergy of modern times; hence, too, the need of a “non-natural” interpretation of the Articles, and the hatred of the Oxford Party to them.

Without stopping in this rapid sketch to illustrate the fact at length, we can but indicate, that every cathedral and parish church remained, at the Reformation, a silent and unheeded witness for Rome. Altogether unthought of as such, in times of strong Protestant feeling, and of no significance in times of formalism and indifference; but our days have shown, to an incredible degree, that in fact every parish church can be, and is, made an embodiment of Romish principles. Hence the extraordinary zeal for Church Restoration which marks the Oxford Party. The Romanizers in the Church and University know, if unthinking and half-awakened Englishmen do not, that “restored” and decorated churches embody, and express, and teach their principles—the principles of Rome. These men know, that the “long-drawn aisle” means processions and banners, crucifixes and censers—they know that “beautiful canopied niches” imply images of virgins and saints, to be worshipped, with the worship of “*Dulia*,” or “*Latria*,” according to the density of the ignorant superstition of the worshippers. These men know that “a finely-proportioned side chapel of the perpendicular period,” means prayers to “our Lady,” or prayers to the dead for the dead. They know, and Rome knows, that “a deep chancel and close screen” imply Pagan-Roman priestly mysteries, transubstantiation and the mass, an “altar” with sacrificing priests and an awful victim.

The remarkable letter of Comte de Montalembert to the Cambridge Camden Society, on occasion of his election as a member, eloquently and most practically confirms our argument; nor, indeed, are the Architectural Catholics of Oxford and Cambridge ignorant of the tendency of their labours.

What, we ask, is the theology of Rome, stripped of its accidents and unimportant accessories? Is it not this?—SALVATION BY MEANS OF SACRAMENTS, MADE EFFECTUAL BY PRIESTS, WHO ARE IN THE PLACE OF GOD TO THE PEOPLE. This most assuredly is the substance, the very essence of Romanism; AND THIS, TOO, IS THE SUBSTANCE, THE ESSENCE OF OXFORD TEACHING. Absolute Regeneration at the FONT by means of the Priest—

they entirely shut up the mouth of the harbour, and so prevented them from any relief that way. Being thus straitened on all sides, they were forced to yield to the pleasure of their king; and that strong town of Rochelle, wherein the security of the Protestants of France chiefly consisted, by this horrible treachery was delivered up to the Papists, and those of the reformed religion in all parts of that kingdom exposed to the rage of their bloody and cruel enemies.

* “I have always thought that certain ambiguous phrases were retained in our liturgy for the purpose of conciliating the Roman Catholic converts at the time of the Reformation; but, when these ambiguous phrases are compared with the whole tenor and spirit of our excellent liturgy, it is impossible to doubt that our Reformers were, in the strongest possible degree, opposed to the errors and abuses of the Roman Catholic religion.”—*Bishop of Worcester to the Rev. H. Bittlestone.*

pardon for sin at the ALTAR, by means of bread and wine transformed to Divine Humanity, by the magic of a Priest—this is the essential faith of ROME—this is the faith of OXFORD, expounded, without reproof, in the earliest *Tracts for the Times*, and now passionately affirmed and perseveringly taught, by hundreds of the younger clergy, and diffused through the land by incredible activity in every department of literature.* If it be so—and who will venture to deny it?—may not Rome well hope exultingly in the thought of fully subjugating England to her authority? That there are many who hold these essential doctrines of Rome, who have not the remotest idea of joining that community, is perfectly true; they have fine distinctions between the essential doctrines of Rome and some of the popular opinions and practices in Catholic countries. They enlarge, too, on the undue authority usurped by the Bishop of Rome; they enlarge, too, as might a Turk or a Jew, on the duty of remaining in the church in which they were born, and plead the duty of enforcing Catholic doctrine and Catholic practices within the Church. Thus we find Dr. Hook venturing to tell his Bishop, that though he fully admits "*the extreme of High Church doctrine and practice is Popery; he will at the same time maintain that this is no reason why that doctrine and practice should be renounced.*"† The audacity rather than the logic of this declaration might be admired, and Rome would see little to depress her hopes in the excuses of those who would be Romanists outside of Rome, and so be preparing the unsuspecting people to receive "all Roman doctrine;" thus accomplishing that which ten thousand of Rome's acutest agents would fail in attempting.‡

Could the correspondence of members of Oxford University with foreign Catholic ecclesiastics, during the last six or eight years, be given to the world, it would go far to demonstrate not only the corruption in doctrine, and the treachery of influential members of the English Church, but to reveal some

* One of the organs of the Tractarian party has continually and vehemently demanded that a rigorous test should be applied to all candidates for Ordination, which should exclude from the ministry of the Church all who will not affirm, in the most unqualified language, the fundamental and most fatal heresy of Rome—Baptismal Regeneration. This paper also exults in the fact that the Bishop of Exeter is applying such a test; that the Bishop of Rochester, by his examining chaplain, the Rev. C. B. Greenlaw, a reputed Tractarian, is doing the same; and, lastly, that the Bishop of Oxford is, not only by his chaplain, but personally and *videlicet*, enforcing the same dogma on Candidates for Ordination: the statement in respect to the Bishop of Oxford is made on the authority of one who took the test without reluctance, and was recently ordained. For this case, see the Pusey Paper, *English Churchman*, for January 14. There is, however, good reason to believe that the Tractarians have been somewhat too sanguine in the case of Bishop Wilberforce, as, within a month of the date referred to, the Bishop appointed as his examining chaplain, the Rev. E. Goulbourn, who is understood to be strongly attached to the doctrines of the Reformation.

† Letter to the Right Rev. the Lord Bishop of Ripon, by Walter Farquhar Hook, D.D., Vicar of Leeds.

‡ Much concern is expressed in many quarters at the increase of Roman Catholic institutions and the boldness of Catholics. But avowed Romanism and the efforts of missionary priests is as nothing compared with the Catholic force within the Church and Universities. What could ten Oscorts and ten WISEMANS do to extend Romanism, compared to one Oxford Professor of Divinity—one Oxford College penetrated by the spirit of Rome? The Roman Catholics have now in Great Britain 622 churches and chapels, 14 colleges, 838 missionary priests. But if the question were—shall all this organization and active agency be abandoned, or Catholic influence in Oxford be surrendered, Rome might well abandon her colleges and priests, and elect to hold by the influence of her principles in the nominally Protestant Universities.

of the special grounds on which the hopes of Rome rest. We now present a specimen of this correspondence. By an act of indiscretion, the *Univers*, a French journal devoted to the Ultra-Catholic party, published a letter, written shortly after the publication of Tract 90, by a member of Exeter College, and an intimate associate of Mr. Newman. In this letter, a sketch of the history and of the objects of the Tractarian party were given. It is written with so much frankness, and with such perfect knowledge of the facts to which it refers, and the few years which have passed since have so fully sustained the views and opinions of the writer, that we deem it an acceptable service to present the following extracts from this remarkable letter. After saying he is the historian and not the author of the opinions he expounds, the writer proceeds:—

"Mr. Newman, one of our theologians, published a few days since the 90th number of the *Tracts for the Times*, in which he designs to demonstrate that the Church of Rome has fallen into no formal error in the Council of Trent, that the invocation of the saints (the *Ora pro nobis* for example,) purgatory, and the supremacy of the Holy See of Rome, are in no way contrary to the Catholic traditions, or even to our authorized formularies; in fine, that the dogma of transubstantiation should be no obstacle to the union of the Churches, as in this article there is only a verbal difference between them. At the same time he is but little satisfied with our Thirty-nine Articles, although he maintains throughout that the providence of God hindered the Reformers from openly inserting in them the Protestant dogmas to which they were but too much attached. You will perceive, Sir, all the importance of those opinions, and the more so, as they are not the opinions of an isolated theologian. I can assure you, that at the same time that an opposition was raised by the elder members of the University, (as might be expected, seeing that they lived under the system of the eighteenth century,) that very opposition gave me an opportunity of observing that even the most moderate of the Catholic party at Oxford were ready to sustain the author of the tract.*

"You see, then, Sir, that humility, the first condition of every sound reform, is not wanting in us. We are little satisfied with our position. We groan at the sins committed by our ancestors in separating from the Catholic world. We experience a burning desire to be reunited to our brethren."

The author then declares the unfeigned affection with which "we" (Tractarians) love the Apostolic See, acknowledging it to be the head of Christendom, and admits that it is not even the Council of Trent which prevents "our" union with Rome; and then proceeds to answer the very natural

* The author of the tract was, indeed, sustained. Upwards of FIVE HUNDRED Masters of Arts attached their names to a document, thanking two Proctors, who were of the Catholic Party, for interposing their *veto*, and so preventing the possible Condemnation of the Tract. Of this number was Dr. Hook, who complained, moreover, of the "unhappy determination of the Hebdomadal Board at Oxford to censure Mr. Newman; a censure which he (Dr. Hook) had little doubt the Convocation of the University would, if summoned, reverse."—*Letter to the Bishop of Ripon.*

As this gentleman is now employing Protestant forms of expression, it may not be amiss to cite his printed language, addressed to Dr. Pusey after the preaching of the condemned sermon, in which the doctrine of the Mass was promulgated:—

"By the publication of your truly 'evangelical' sermon on the Eucharist, you have put to silence 'the ignorance of foolish men,' and I am only uttering the sentiments of thousands when I venture to affirm that it may be said of you, as it was said of one who suffered injustice from the Church of Rome, that if, peradventure, you have erred by loving your God too much, 'your enemies have erred by loving their neighbours too little.'"

question—"What is it that prevents you?" This he answers in the words of Mr. Newman:—

Mr. Newman says that, "notwithstanding the errors in practical system, there is no Church but that of Rome which has given free course to the emotions of adoration, of mystery, of tenderness, of reverence, devotion, and to the other sentiments of that kind, which may so entirely be called Catholic." He maintains that the theory of the Church (of Rome) is pure; but according to certain books of piety which are too widely spread, according to the statements of enlightened travellers, free from all the prejudices of vulgar Protestantism, he fears that there is a system authorized, which, practically, "instead of presenting to the soul of the sinner the Holy Trinity, heaven and hell, substitutes for that the Holy Virgin, the saints, and purgatory." It is true that all that does not form an essential part of the faith of the Church, but he avows that the system loudly calls for reform, and that it would be impossible for the Anglican Church yet to cast itself into the arms of that of Rome.

"In the second place, we have a sacred duty to discharge towards the members of our Church. We cannot yet bring ourselves to believe that our dear England is in the same position as the *heretics* who boast in the names of Luther and Calvin. Of a truth, Sir, is not the Episcopal order still worth something? A sacrilegious king may, indeed, have stolen from the altars of Canterbury the sacred bones of St. Thomas, but, think you he had the power to drive away the great soul, who, from his throne in the skies, ever watches over the See which he has illustrated by his life, and consecrated by his blood? God forbid that the august line of Lanfranc and of Anselm should ever cease."

He then pleads that life may exist in the English Church, though in a state of disease, and acknowledges "that union with the Papacy is a necessary result of the perfect health of the Church;" and then he describes the position of parties in the English Church, as follows:—

"There are at this moment in the Anglican Church, a crowd of persons who balance between Protestantism and Catholicism, and who, nevertheless, would reject with horror the very idea of a union with Rome. The Protestant prejudices, which, for three hundred years, have infected our Church, are unhappily too deeply rooted there to be extirpated without a great deal of address. We must, then, offer in sacrifice to God this ardent desire which devours us of seeing once more the perfect unity of the Church of Christ. We must still bear the terrible void which the isolation of our Church creates in our hearts, and remain still till it pleases God to convert the hearts of our Anglican *confrères*, especially of our holy fathers, the bishops. We are destined, I am persuaded, to bring back many wandering sheep to the knowledge of the truth. *In fact, the progress of Catholic opinions in England, for the last seven years, is so inconceivable, that no hope should appear extravagant. Let us, then, remain quiet for some years, till, by God's blessing, the ears of Englishmen are become accustomed to hear the name of Rome pronounced with reverence. At the end of this term you will soon see the fruits of our patience.*"*

* Singularly in harmony with these opinions are those of the Rev. F. W. Faber, who, while a Fellow of University College, Oxford, thus expressed himself, in his "Sights and Thoughts":—

"Behold! all hearts are turned towards Rome, all eyes fixed upon her in love, hope, fear, and inquiry. Long has her mysterious character been seen, in that men could not feel indifference towards her as towards a common city, but either fond love or bitter hatred has been her portion from every one who cared for the cross at all. The contracted limits and narrow sympathies of national churches are again being destroyed. Gallicanism, that vile, unworthy, disloyal child of the selfish Sorbonne, is now scattered for ever to the four winds of heaven; and

This last extract is full of matter for reflection : we leave it to the consideration of Englishmen and Protestants.

There are, we are aware, many who are endeavouring to reassure themselves by the belief that the worst is past. Because Mr. Newman and some of his followers have openly joined the Romish communion, they conceive that the active spirit of the Tractarian party is departed, and that a reactionary Protestant influence must be at work. But to argue thus betrays either a want of knowledge of the actual state of things, or a willingness to be deceived. The real state of the case is, that the departure of the few fiery and vehement spirits has only inspired the remaining many with something more of caution; but they are not the less resolved and steady to their purpose of Catholicizing the Church, and extending and consolidating the power of the Clergy. It is but a few weeks since one, who claims to speak for the party, declared that, though less was said of "Church principles," the work of "*the Church*" was never more effectually done; that they, the Tractarians, were now doing and not talking. And this we receive as a correct exposition of the existing state of things.

All the while there are vehement protestations of attachment to the "Anglican Church:" nay, these men pertinaciously, and with unblushing face, protest that they are the only Churchmen! and more, that they are "*the Church*" itself! Treating the Articles of the Church as of no force, and giving the strongest possible Romish sense to the Ritual, they insist that Protestant Clergymen, holding the doctrines of the Reformation, are no Churchmen, but mere "Puritans" and "Dissenters." Taking the aggressive, they insist that Evangelical Ministers have no right to be in the Church; and at the same time members of the party, examining chaplains, at the ear of bishops, are striving to keep out of the Church any candidate for ordination who may have escaped the infection of Romanism, by applying a stringent test, compelling the adoption of the sacramental heresy with respect to Baptism. And though there is more caution in proclaiming expectations, yet it is not concealed that the Romanizing clergy do expect ultimately to obtain the exclusive control of a *national system of education*, as educators by "divine appointment," in order to this the country previously "*passing through a Revolution and a Restoration.*" And, it must be remembered, that these are not the hopes of powerless idlers or superstitious mystics, but of men of will and action, who are in possession of posts of vantage in the Universities, the State, and the Church. They may not be powerful enough for success, but who will dare to say they are not powerful enough for most extensive mischief?

THE VOLUNTARY PRINCIPLE IN RELIGION.*

BY EDWARD MIALI, ESQ.

I **FEEL** deeply the responsibility of the position I hold. I do not desire merely that this large and important assemblage should have met together this evening for entertainment or excitement. I shall study plainness and

the fresh waters imprisoned by the salt sea in your own island are bursting down their barriers with a sound to which all Europe listens."

There are few men of a more gentle and refined spirit than was Mr. Faber, yet, so terrible is the virus of Tractarianism, that even he, under its influence, declared that it was a holy feeling which led to the desire to destroy heretics!

* Delivered in Liverpool, on opening the discussion of the question—"Is the voluntary or compulsory support of religion most in accordance with the mind of Christ?"

brevity in all my remarks, and endeavour, if possible, to put them in so distinct and clear a light as that no man, in the exercise of common sense, shall be able to misunderstand them. And if, in doing so, possibly owing to the want of intercourse with those who hold opposite opinions to myself, I should use language which to them might seem strong and severe, let me at once disclaim every intention of hurting a single feeling, or of making the slightest personal reference, in all the observations which I may feel it my duty to make. I think we are all bound to speak the truth in love—to speak it clearly, forcibly, and with emphasis, but with no intention of hurting the feelings of another; and, for my own part, I hope I can say, that I am fully prepared to receive any remark from the other side, which a sense of duty may lead my reverend opponent to make. The question we have to discuss this evening, and which has been already stated by the chairman, is, “Can the State-church principle for the maintenance of Christian institutions be justified by the word of God? and is the Compulsory or Voluntary system in support of Christian churches and worship most in accordance with the revealed mind of Christ?” Perhaps it might somewhat conduce to our better understanding of the question at issue if we go into a brief explanation of some of the terms which are employed. I rejoice in the belief that my opponent and myself are substantially agreed as to what constitutes true Christianity. I regard it, as I have reason to believe he regards it, as that manifestation of the mind of God, through the Mediator, by which the great Ruler of the universe seeks to win back to his government those who have revolted from it—to make them, instead of rebels, willing subjects—to bring them into hearty subjection to his moral and spiritual government—to unite them—to harmonize their spirits, their will, with himself, and with his own, so that in the highest sense it may be said of Him and them, that they are one. I am sure he would not for a moment contend, that the Christianity sought to be maintained, whether by a compulsory or a voluntary system, is a merely nominal thing, affecting only the outward profession of man, or descending, at all events, not deeper than to their external conduct. It is a principle of life in the heart, regulating the whole conduct, forming the character, and becoming a source of happiness to man, in time and throughout eternity. Now, if this be anything like what we have reason to believe is the Christianity of the Gospel—if it be a change produced in the heart by the agency of the Holy Spirit—the instrumentality of Divine truth; and if its end be to bring man into voluntary harmony with, and subjection to, the great Father of Spirits, then I think it is obvious to all that out of the nature of this religion, we may deduce, in some measure, the mode to be adopted for its support.

I would observe, first of all, that the whole tenor and genius of the Gospel leads us to this extent, at all events, that it is in accordance with, or, at least, that it is not opposite to, the mind or will of God, as laid down in the Holy Scriptures; nor is it opposed to the general tendency, spirit, or object of the Christian scheme, that we should seek the maintenance and extension of the ordinances of religion by voluntary efforts. This is the first step I would take; we *may* do good voluntarily—we are allowed, at all events, the privilege, by the Gospel of our Redeemer, to support the churches, to maintain the expenses of Divine worship, and to seek the extension of the Christian kingdom by missionary enterprise. We are allowed to do this, without having received the command of the State, and simply in obedience to the voluntary impulse of our own mind. I suppose this will scarcely be questioned; I imagine it will be admitted at once, that to give expression to the feeling of gratitude and love to the great Author of the Gospel in efforts to make known his name, to promote his cause amongst those who are perishing for lack of knowledge, that such an effort is perfectly compatible with the whole genius of Christianity, and is only the natural expression of those

emotions which ought to be excited in our minds, when we have received Divine truth, as the message that saves our souls. I will not go far into this part of the discussion, because I think it will not be disputed. I know that within the pale of the Establishment voluntary effort is doing a world of good. I suppose that in Liverpool there are many churches supported entirely by the voluntary contributions of Christian disciples, and I am perfectly convinced that a very large proportion of the foreign effort made by the Church of England, with a view to the establishment of religion throughout the world, is made entirely in dependence upon the voluntary principle.

Now, I go one step further, and say, that not only are Christian disciples permitted, by voluntary effort, to sustain and extend Christian institutions, but they are under special obligation so to act—that the law of love has been laid upon them by their Divine Master—that all the hopes which they entertain, that all the promises which they have received, that all the feelings they are permitted to cherish and indulge, and that all the blessings they realize or hereafter expect, all of these lay upon them a solemn injunction to communicate that which has been communicated to them—to go forth in the exercise of voluntary effort, whether by personal exertion or by pecuniary contribution, and to stretch out to a wanting and a perishing world those means and ordinances which would not be sustained but for their intervention. I say, the whole Gospel, the whole genius of Christianity, imposes this obligation upon Christian disciples; and I am sure that there is no one, having received into his heart the truth, the soul-reviving truth of salvation through Christ, but will feel immediately constrained to ask, in the language of holy, fervent gratitude, “Lord, what wouldst thou have me to do?”

Well, then, I go still one step further, and say that in the Gospel of our Divine Master, we have some indications (I will not say, at present, express precepts, but certainly we have some indications) as to what we are to do in these respects. We know what we may do without contravening the will of God—we know what we ought to do, in order that we may perfectly exemplify the feelings of grateful emotion, by the reception of the Gospel into our hearts. And now we want to ascertain, from the Word of God, whether there is any direction as to the mode by which we should do that, and by which Christian institutions and ordinances may be maintained. Now, I say, that, taking the Sacred Scriptures, and especially the New Testament—taking the New Testament economy, and estimating it with an earnest desire that we may ascertain the mind of Christ in this particular—we shall be struck at once, at all events, with this feature of it, that all which is positive in the New Testament, in respect to the mode in which Christian ordinances shall be maintained, and supported, and extended—all that is positive leans to voluntary effort. We are told, for example, that “the weapons of our warfare are not carnal, but spiritual, and mighty, through God, to the pulling down of strong holds;” we are told that it is ordered by the great Head of the Church, by the Lord of the Gospel, that he who preaches the Gospel should live of the Gospel; and not only so, but the particular mode in which he should live of the Gospel is exemplified by the instances and the illustrations put forth by the apostle of the Gentiles, namely, “He that planteth the vineyard, shall eat of the fruit of the vineyard; and he who keepeth or tendeth the flock, shall eat of the fruit of the flock.” I go through the whole of the Scriptures. I see, in the first place, Jesus Christ, sending forth his disciples among their brethren, the Jews, to preach the Word of God, and laying upon them this command, “Freely ye have received, freely give.” “When you enter into a house, eat and drink the things set before you;” and so on, until I come to the express precepts which the apostle gives to Christian converts, “Let them that are taught communicate, in all good things, to them that teach.” From this and other examples, I come to the conclusion that, so far as the New Testament direction upon this point is positive, so far it leans very

considerably to the voluntary principle. Now, I will not lay any very great stress upon mere textual conclusions. It is not my habit so to interpret the Word of God, as to draw solemn and very important doctrines out of merely isolated passages, that, apart from their connexion, or the circumstances under which they may have been uttered, would seem to give countenance to the doctrines thus deduced. I think that, in order to prove a thing to be in accordance with the mind and will of Christ, to be supported or denounced by the Sacred Scriptures, it is far better for us to take the general spirit and scope of the sacred writings—to regard that which we intend to compare with the Word of God in its own nature, in its spirit, in its general tendency, and in its professed object, with the spirit, tone, temper, and object, of the sacred writings. And I think that the conclusion at which we shall arrive, from this kind of analogical survey of the whole, is far more likely to be correct, and in accordance with the mind and judgment of the Most High, than any conclusions we shall attempt to establish upon isolated passages of Scripture, however strong and important they may be. Then I will take Christianity, and consider its genius and temper, and I will see whether the compulsory principle, that is, whether the maintenance by law—by the power of law—of the Christian ministry, and of Christian institutions, is found to be in accordance with the general spirit of the Gospel. And, first, I would ask every one to consider to whom it is that Christianity addresses its message—in what position are they to whom the Gospel of Jesus Christ is sent. Fact, observation, experience, Scripture, all concur to prove that they are the unwilling. The Gospel pleads the cause of the Lord of Heaven against a world in arms against his authority. Men are not naturally, voluntarily, or without Divine intervention, the subjects—the willing subjects—of his moral government. They stand apart from Christianity. She paints in colours too painfully dark the depravity of human nature; she rebukes, with far too faithful inflexibility, the follies of life; she discloses too distinctly the glory of Him who sits upon the throne, to be listened to by the men of the world, even the reasonable and the polite, with anything like patience, or at all events complacency. When she employs her most winning tones, under the most favourable circumstances in which she can bring to bear her mild and persuasive authority—even then, in the great majority of instances, we know she fails. It is an awful fact, but it is one which cannot be hidden from us, that human nature is averse to subjection to the great moral Governor of the universe; and that, though Christianity comes simply to call back man to his allegiance to God, man resents the message, as though it were one sent only to torment him before his time. Under these circumstances, is it likely that the object which Christianity has in view will be in the slightest degree promoted by the compulsory principle? Is it likely that when men are naturally prejudiced against the claims of our Lord Jesus Christ, and are disposed, under any circumstances, to thrust aside from themselves the responsibilities which he would impose upon them—is it likely that their prejudices should be overcome, or that the hardness of their hearts should be softened by applying to them the rigour of human law? Is it the best way to change the opinions, and not simply the opinions, but the will of the depraved men, first of all to quarter ourselves upon their resources, in order that our opinions may be promoted and maintained? Was not that a very strong argument which the apostle brought forward, evidently with peculiar triumph in his soul, “I have coveted no man’s silver, nor gold, nor apparel,” in proof of his own sincerity and singleness of purpose? And is it not apparent that, if we would win men—win them to the Gospel of Jesus Christ, all-reluctant as they are, it will not do to attempt this by trampling upon the prejudices of their nature, and by first of all irritating their minds by the mode which we adopt, in order to secure the maintenance of Christian institutions? I was just observing, it is necessary for us to regard, not simply the

persons to whom Christianity addresses itself, but the object it seeks to attain. I will not, however, dwell upon this point; I believe that, in this respect, there is perfect agreement between us,—that it is a change, an entire change, of the will in reference to the government of Almighty God; and I would only just suggest, that it appears to me utterly opposed to the object we have in view, first of all to set aside the will in erecting our machinery, and then endeavour to direct the operation of that machinery to bring the will into entire and cordial assent. I would rather, far rather, go on to point out the general tone of Christianity, in its address to the human family; and here I am sure it will at once be felt, that it would be impossible to describe in too emphatic or glowing terms, the kindness, the tenderness, the benignity, the condescension of spirit, exhibited in the whole arrangement of the Gospel economy, in the whole of those addresses which it makes to the human heart. In the language of the apostle to the Gentiles, “To the weak it becomes weak, in order that it may gain the weak; it is all things to all men, that by all means it might save some.” What chord in the human bosom is not touched by it in the course of its addresses? Gentle as dew, it aims, in all its invitations, to insinuate itself, kindly and benignantly, into the human heart—never unnecessarily stirring up the prejudices or evil passions of society; but gently it approaches human nature, does homage to the independence of the human mind, addresses itself with the utmost distinctness and clearness to the human understanding, argues, persuades, invites, threatens, beseeches, and woos, in order that men might become reconciled to God. Now, is not the whole tenor of Christianity greatly interfered with when we rely upon the compulsory system, or when we invoke it in the smallest degree, in order to aid the designs of simple Christianity? That system does not make its appeal to the sympathies of man, but to the arm of the magistracy—it rests not upon the intrinsic force of Divine truth, but upon Parliamentary law, and upon those appointed by the Legislature for carrying out the acts of that law. It is entirely based upon physical force—this is the ultimate rock upon which it rests; it brings into the warfare with moral and spiritual evils carnal weapons; it opposes itself directly to the best sympathies of human nature, and stirs up that spirit of resistance that men always feel when they are sensible of being exposed to injustice. I know that it is impossible for this argument to be fully sustained, or, at all events, fully felt, unless we were to put a converse case to those now connected with the Church of England. I believe there are many individuals connected with that Church who would see the argument, the financial law for the maintenance of Christian institutions, in a very different light if that law were employed by men in power for the establishment of opinions or faith of which they themselves utterly disapprove. If, for example, Roman Catholicism were established, or Independency, or Baptism, or any other system of religion which they regard to be opposed to the mind and will of the Redeemer, I think they would feel then, if the demand of the State were that they should contribute to its support, they would feel directly the strong injustice of the thing, and would perceive, very clearly and distinctly, from their new position, how utterly opposed is the spirit of law—mere temporal law—to the spirit of the Gospel of Jesus Christ.

It is not merely in these respects that I think the two systems, namely, the compulsory system and Christianity, are opposed; but I believe that the compulsory system involves in itself truths, principles, and tendencies, which all men must of necessity, if they base their reasonings upon the facts and doctrines of Scripture, repudiate and reject. For, when it is said it is the highest duty of the State to provide religious instruction for the people—when it is thus said, the question occurs, What is meant by religious instruction? There is a variety of opinions prevalent in society, respecting the doctrines of the Gospel of God; there is a variety of opinions respecting what constitutes revelation itself. Supposing it to be the duty of a people, the duty of a state,

to support, by compulsory arrangements, the ordinances and institutions of the Church of the Redeemer; supposing this to be the case, then I would ask, To whom is to be referred the ultimate selection? If the financial law for the maintenance of Christ's kingdom, as we have seen it indicated, if not expressly laid down (I think it laid down by express precept), be infringed upon, and the State is to come forward by compulsory arrangement to support the worship and institutions of the Gospel, then I may be permitted to ask, with whom is it to rest to decide what shall be taught, and what shall not be taught? Is it the duty of the civil magistrate? If it be the duty of "the powers that be" to select for us a creed—to select, at all events, the religious instruction which shall be supported by the general pay of the people—if this be the case, then I ask, is it the duty of a subject in all cases to submit? If not, we come to this very curious contradiction,—that it is the duty of the civil magistrates, in cases, to command what it is not the duty of their subjects to obey. If it be the duty of subjects to obey the commands, the lawful commands, of the magistracy, and the magistracy have the power of selecting the truth which shall be taught to the people, then it will be the duty of a man in Spain to submit to Roman Catholicism—the duty of a man in Turkey to be a Mahomedan—the duty of a man north of the Tweed to agree with the Presbyterian Church—the duty of a man south of the Tweed to agree with the Church of England, the Episcopalian Church. Now, what an interesting round of duties we may assume an adventurous traveller to run, obliged to suit his conscience to the religious creed prescribed by the rulers in every country on the face of the earth. But it will be said, perhaps, the creed to be selected must be in accordance with the mind of God; it is only the truth governors are to support by their compulsory arrangements. Then again we ask, what is truth, and who is to decide? I have not the smallest difficulty, in my own mind, in coming to the conclusion as to what is the revealed mind and word of God. I believe in certain systems of doctrines—systems, by the bye, which are in general comprehended and embodied in the articles of the Church of England. I believe them thoroughly, distinctly, and with all my heart. I should say at once, they are the truth. But what is the magistrate to say? how is he to decide—to select from amongst the various creeds of different parties? If he can only have a revelation from heaven, guiding, infallibly guiding, his decision—if the power is vouchsafed to him by the Universal Governor of preserving himself invariably and necessarily from error, then, indeed, it were safe to leave to him the selection of the religious instruction to be maintained for the people. But surely it is not safe without. I believe there are many persons will at once admit, even members of the Church of England,—I believe there are multitudes of individuals will admit, that with the system now connected with the civil power in this land there may be some errors. We are not met to discuss these. But the fact is this:—The magistrate has chosen a form, and has set aside provision for the maintenance of that form of truth. If there be a mixture of error in it, the magistrate has given it perpetuity. The error has a vitality infused into it which does not belong to itself. It is, as it were, petrified for future generations—petrified by an arrangement which brings the Church and State into connexion. The truth will always live; nothing can extinguish that. The error would have been overcome before this, if it had been left to its own course; but when, like a fly in amber, it is reserved to be seen by remote posterity, and seen as first presented, without change, then, I say, an infinite mischief has been done to the church of the Redeemer. I believe it is impossible so carry out this system without direct injustice. I am sure, in my own mind (I speak only the dictates of my own judgment and heart) it does dishonour to Him who sits upon the throne, and to whom is communicated all power and authority for the government of his church upon earth. It is, at all events, casting something like an imputation upon his wisdom and power,

by moral means to maintain and extend the universal triumph of the Gospel he has introduced into the world. Many individuals talk about the impossibility of maintaining the ordinances of religion but by resorting to a compulsory system. I believe such individuals are doing their own church a great injury. I do not, in all respects, coincide with the doctrines that church embodies or the discipline it maintains; but I do believe, if it were left entirely independent of State connexion, cast upon its own resources, the piety, energy, zeal, love of its own members, it would flourish more successfully, vigorously, triumphantly, than it has ever done since its connexion with the State. So far from thinking that the Church of England would be injured by severance of the connexion between Church and State, or being cast entirely upon the voluntary efforts of its own friends, I believe it would acquire an energy and power never before displayed,—that there is sufficient piety in it to go into all the deep and dark corners of depravity, in order that it might present the truth, as it is in Jesus, a remedy for the moral woes of the human family. And as I believe this, so I think it is doing great dishonour to Christ, that his church should be bound up in a system which seems to cast contempt upon his own ordinances, and charges that he is unable, by the spiritual laws he has established, and the providential regulations over which he presides, to preserve his truth—the truth intended to bless and save the world—except by the aid of the magistrate of the realm. And I am sure it tends to produce the greatest sense of injustice upon the minds of those who differ. There is no individual, I believe—I cannot believe any pure-minded, earnest, faithful, devoted man of God, preaching the Gospel of Jesus Christ with sincerity and earnestness within the walls of the Establishment—I cannot believe that any such minister can preside over a church-rate contest, without feeling that all the principles of Christianity are violated in the proceeding, I do not think they can be conscious, when they employ the powers of the State in enforcing the sustentation and support of this or any other creed,—I do not believe they can be conscious of doing to others as they would others should do to them. I am sure the common sense of the world rejects the system; I am sure the feeling Christianity implants in the mind ordinarily repudiates it; and unless our Churchmanship in some measure overcome the natural bias of Christian feeling and love, there are few men, indeed, who would be disposed to enforce the laws of the realm in support of the Gospel of Jesus Christ.

Under these circumstances (for I will not enter upon another branch of argument now) I think it has been made clear that we may voluntarily support the Gospel of the Redeemer, extend our Redeemer's kingdom by missionary enterprise, without in any way violating the principles of Christianity. I think it also established that we ought to do this—that Christian feeling naturally leads us to discharge our deep debt of gratitude to Christ. I think the few passages of Scripture I have touched, at all events, indicate the bias of Scriptural Christianity in that direction; and I think the whole genius and scope of the Christian scheme—the unwilling character of those to whom the message of reconciliation is addressed—the entire conversion it is intended to effect—the gentle and benignant tone in which it approaches those of the human family to whom it addresses itself—the injustice involved in the compulsory system, and the indignity it does to Him who has the supreme control over all events affecting the welfare of the human family—all these things converge to indicate that it is far more in accordance with the mind and will of Jesus Christ, that his Gospel shall be supported now as it was supported during the first three ages of Christianity, by the effort, the willing effort, of His own disciples—by the gratitude, faith, love, hope, exertion, supplication, and joy of those whose hearts he has touched by the communication of Divine truth. This, I think, has been, at all events, indicated. It has made a deep impression upon my own mind—made an impression upon the minds of a very large body of men. I rejoice in the opportunity now given us of coming into

fair discussion one with another. I hope these opportunities will be repeated; repeated, not simply in Liverpool, but throughout the kingdom, and that all British men and British Christians will come to that manly state of mind in which they can stand up and courteously contend one with another, in order that they may arrive at truth. We have far too long kept aloof from each other—called each other names—cast contempt upon each other's motives, and supposed it would be impossible for us to reason one another into a better conviction of mind. For my own part, I do not believe it. I believe a large portion of society is sufficiently candid, unbiassed, and unprejudiced in this matter, to listen to truths urged upon both sides—to weigh, examine, and come to that conclusion which they think will be sustained in the judgment of the Last Day.

USE OF THE WORD SYNAGOGUE IN PSALM LXXIV. 8.

DEAR SIR,—I have been much interested in the report which appeared last week in the *Nonconformist*, of a discussion at Liverpool on the subject of religious establishments. Some part of the discussion was really amusing. We have long heard the religious establishment system pleaded for on the ground of the Mosaic economy; but Mr. Baylee goes far beyond this. It seems that church establishments existed, and were divinely appointed, long before the Exodus from Egypt. It seems that they are to be traced up from Moses to Melchisedek, from Melchisedek to Job, from Job to Noah and Adam. What the compulsory system was that was established by these latter worthies, we should be happy to be informed. I, at least, feel anxious to know how Eve paid tithes to Adam; and Shem, Ham, and Japhet to Noah.

But the most important part of the business is, that the true foundation of religious establishments is not to be sought in the Mosaic economy,—that is not quite up to the mark, since all offerings to the temple worship were voluntary;—but it is to be found in the synagogue. The type and model of the true church-rate parochial system is the Jewish synagogue, with its rules, laws, canons, &c. Now, it turns out that the synagogue, considered as a system of law and ecclesiastical polity, was a *human invention*. There is no evidence of its having existed till the time of the Maccabees, after the canon of Scripture was finished, and the last of the prophets had expired. There is only one place where the term “synagogue” is used in the Old Testament—Psalm lxxiv. 8—a passage triumphantly cited by Mr. Baylee, evidently to the no small satisfaction of his friends. It was manifestly considered as having fully demonstrated the falsehood of one part of Mr. Miall's statement: namely, that the synagogue was not to be found in the Old Testament.

But let us see how the matter stands. If the synagogue was a Divine institution, it is something singular that it should never be referred to in any part of the Scripture except this. As to the meaning of the word translated synagogue, in our common version, the learned are by no means agreed. Many Hebrew scholars consider it as referring to the *Proseuchæ*, or small oratories, which were attached to the houses of the Jews. DATHE translates it, *Loca Deo sacra*, ‘places sacred to God,’ and in a note says, “By these there is not the slightest necessity to understand synagogues, the use of which, in the opinion of the most learned, did not obtain until after the Captivity. But there were, without doubt, besides the temple at Jerusalem, very many places in Palestine which had a general repute for sanctity on account of the manifestations of the Divine presence there, commemorated, perhaps, by an altar which might bring to the remembrance of travellers those ancient blessings.” PROFESSOR WALFORD has it: “They burn *all the edifices* of God in the

land;" and in a note: "It is supposed that what are properly termed synagogues were not in use until after the return from Babylon; yet there might be other sacred places and buildings, for purposes of instruction and devotion, as the schools of the prophets, &c., to which reference in this verse is made." Others, again, have considered it as denoting the buildings of the temple on Mount Moriah; the plural being used instead of the singular, because the temple, or what was commonly so called, consisted of a number of buildings (Mark xiii. 1, 2), "See what manner of stones and what buildings are here." Such is the interpretation of Hengstenberg, in his very learned and elaborate commentary on the book of Psalms lately published. The language of the 8th verse is the threat of the enemy,—of the Chaldean; "They said in their hearts, let us destroy them together; let us burn up all the synagogues of God in the land:" that is, let us consume all the buildings of the temple at Jerusalem, belonging to the land of Israel. The rendering of the Septuagint excludes the idea of buildings altogether: "Let us put an end to all the sacred *festivals*, τὰς ἑορτὰς κυρίου, in the land." On so slight a foundation as the interpretation of a single word of dubious meaning, is the modern parochial church-rate system built.

It will be argued that our Lord and his Apostles sanctioned the synagogue polity, canons, &c. We reply, our Lord sanctioned what was right in the synagogue, but nothing more. He sanctioned the reading of the Scriptures, prayers, doxologies, and divine worship; but, so far from sanctioning others, he condemned them. The men whom he charged with making void the law of God by their traditions, and encumbering it with numerous appendages and human inventions, were the very men who were at the head of the Jewish synagogue; and were the authors (they and their fathers) of the rules, orders, laws, and forms belonging to it;—laws and rules not found in the books of Moses or the writings of the prophets. Now if this is the model, type, and basis of the compulsory parochial system, it is, confessedly, not only of human origin, but has been specially and pointedly condemned by the highest authority. However, let us rejoice that these debates have begun. They will do immense good to the cause. One thing struck me on reading the debate, as curious, namely, the dilemma in which church advocates are placed. While the Puseyite clergy—a sect fearfully increasing on all hands—point to the first three centuries of the Church as the source of all truth and purity, and as furnishing the rule and standard by which Scripture itself must be determined, Mr. Baylee finds in those churches all possible errors, for a very obvious reason, namely, because they do not furnish him with an argument for church establishments. The notorious fact, that the church of Christ existed in the world three hundred years before any establishment of Christianity was heard of, and that it was not recommended or foretold by the *fathers of the Church*, the real successors of the Apostles, must be got rid of; or, if that is impossible, must be *neutralized*. This latter purpose Mr. Baylee endeavours to effect by reminding us of the *errors* of that period. We cannot help recollecting the language of our Lord: "A house divided against itself cannot stand," and "a kingdom divided against itself cannot stand."

Olney, March 8th, 1847.

J. S.

OCEAN PENNY POSTAGE.

Of all nations upon earth, England alone is able to establish an OCEAN PENNY POSTAGE.

If merely a brilliant abstraction, or splendid conception of genius, were necessary to effect an enterprise of vast consequence to mankind, then it would

be of slight importance to ascertain the physical strength, the pecuniary means, the rank in society, or even the locality, of the man from whose mind the great idea was to originate. But when the necessities of the age require a stupendous work to be done, which must involve, in its execution, not only the concentrated energies and affluence of a well-developed mind, but also the most vigorous exercise of the powers of a well-developed body—a work which not only requires the combination of these two classes of executive faculties in one man, but in a man occupying a particular rank in society, a particular location of residence, and a particular range of influence and pecuniary means—then all these qualities of condition and ability become indispensable. The very rareness of their combination in one person, involves the person who possesses them in a responsibility from which he cannot escape.

The social tendencies and commercial necessities of mankind are converging into the want of an Ocean Penny Postage. To meet this world's want must be the work of *one* nation, in order to give an energetic integrity to the enterprise: and that nation must be distinguished from all others by its relative position, its physical constitution, the character and condition of its population, the genius of its language, its industrial and commercial economy, the constitution of its government, its material wealth and pecuniary resources, its present and prospective relations with the rest of the world. All these distinctive qualities are indispensable in the nation upon which this vast enterprise must devolve. If America or China possessed them all but one; without that one, neither of them could do this work for the world. If the steam and other mercantile navy of America were ten times its present tonnage, it could not send ocean postmen to England, to take England's letters to Alexandria, Bombay, Calcutta, or to any seaport of India or China. If China had a steam navy of more tonnage than all the navies of the rest of the world put together, she could not carry the letters of England and France to America. Both those nations, and all others similarly situated, must for ever lack the faculties of local position, which England alone possesses, to establish an Ocean Penny Postage.

The nation that shall work out this desideratum of the age must be singularly qualified for the undertaking, by the conformity of the genius of its population to the physical constitution of its territory; both of which must distinguish it from any other race and country. It is not enough that it be planted in the sea, upon a small island, and apparently compelled to provide for its wants by a commerce with distant and continental countries: nor is it enough that its population should increase by a ratio unparalleled in the propagation of the human species. Both of these conditions might exist, and, instead of creating commerce, or commercial relations, end only in an annual exportation of the annual increase of population; or by cutting down the number of consumers to the crops of the island. A commercial necessity does not create a commercial genius. A sea-girt country does not, in itself, make a sea-faring people. It is very probable, that, if the island of Great Britain were occupied by the Spanish, German, Russian, or even French nation, neither of them would possess a larger mercantile navy than it does in its present location. It is not the insular position of Great Britain, nor any quality of its island territory, that has made the English race the most commercial people on earth. If her island had been expanded to the compass of a territory as large as the American continent, and the whole world had been dependent upon her for agricultural productions, she would probably have been as much distinguished for her commercial character and navy as she is now. Look at the United States, peopled more entirely by the English race than Great Britain itself. With an agricultural region capable of feeding the whole population of the globe, the tonnage of their mercantile navy nearly equals that of all the nations of Europe, with the exception of England. The constitutional genius of the English race, and the physical constitution and condition of the island of

Great Britain, blend into that gigantic ability, which England alone possesses, to establish an Ocean Penny Postage.

The nation that shall open a new cycle of human improvement, by a work of such vast consequence to mankind, must have more means and motives of communication with every part of the globe, than any other people; and infinitely more of both than appertain to the interests of commerce. It must be under a more than commercial necessity of sending and receiving across the ocean more letters than any other people. And England, as I shall hereafter attempt to demonstrate, is under a necessity, stronger than the interests of commerce, of sending and receiving across the ocean, not only more letters than any other nation, but more than all other nations of the earth put together. If this position may be sustained by unimpeachable facts, then it would be assumed as the basis of the argument by which I shall try to prove that England alone is able, and owes it to herself and the world, to establish an Ocean Penny Postage.

ELIHU BURRITT.

THE CHARACTER OF JESUS AS A SUFFERER.

OUR Lord, as a sufferer, displayed, in an eminent degree, a spirit of *meekness and forbearance*. Meekness and gentleness were at all times marked features of the Saviour's character. It was foretold of him, that he should "not cry, nor lift up, neither should his voice be heard in the street; that he should not break the bruised reed, nor quench the smoking flax;" and no delineation of character was ever more correct. He could say of himself, "I am meek, and lowly in heart." Those who were with him always, and had an insight into his character, saw that he was "full of grace and truth;" while the people generally, who heard him only in public, "wondered at the gracious words which proceeded out of his lips." His meekness and forbearance, instead of being overcome by the injustice and cruelty of his last sufferings, appeared only the more conspicuous. His conduct during the less trying scenes of his history was thus described by the spirit of prophecy: "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth;"—so gentle was he, so patient and forbearing. In reading the history of his sufferings, we cannot but be struck with this. As his humiliations were unparalleled, so was he placed, by his meek and gentle spirit, on an eminence of moral glory which all may admire, and should humbly imitate, but to which none can hope fully to attain.

The meekness and forbearance of our Lord presented a character of dignity indicative of a consciousness of his innocence, and of his absolute power; it showed that his humiliations were voluntary, and, at the same time, that he was fully sensible of the wrongs to which he was subjected. He patiently endured the treachery of Judas; and his dignified reproof was tempered with ineffable meekness: "Friend, whence comest thou? Betrayest thou the Son of Man with a kiss?" He submitted to be apprehended, and bound, and led away by the

soldiers, and the servants of the chief priests and rulers, though the majesty of his bearing struck them, as if they were lifeless, to the ground. He bore with the perverseness of Peter, and when he denied him in his very presence with oaths and curses, he looked on his erring disciple; and that look was not one of indignation and scorn, but of reminiscence and of affectionate remonstrance. When the High Priest, aware that there was no evidence on which they could proceed against him, wished our Lord to accuse himself, by asking him concerning his doctrine and his disciples, he answered with equal majesty and meekness, "Why askest thou me? Ask them which heard me what I have said unto them; behold, they know what I said." When, after he had made this reply, one of the officers struck him, the same meekness and majesty are again displayed: "Jesus answered him, If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?" When Pilate said to him, "Speakest thou not to me? knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus replied again with a gentleness and dignity peculiar to himself, "Thou couldest have no power at all against me except it were given thee from above; therefore, he that delivered me unto thee, hath the greater sin." "When he was reviled, he reviled not again; when he suffered, he threatened not." Thus did our Lord display, in his last sufferings, a spirit of unequalled meekness and forbearance joined with dignity and majesty truly divine, and we must not forget that in this he was our example. While he suffered *for us* as a substitute, he also suffered *before us*, if I may so speak, as a pattern. He is our model, and after him must our spirit and character be formed.

Our Lord, during his last sufferings, displayed in an extraordinary degree a spirit of *forgiveness* as well as of forbearance. This is seen especially in his prayer on the cross; "Father, forgive them; for they know not what they do." If there was one moment in the history of our Lord's humiliations and sufferings which exceeded all others in pain and ignominy, it was that in which this prayer was uttered. His hands and his feet having been rudely nailed to the cross, it was raised up, and fixed in the place which had been prepared for its reception. *Now* he felt the agony and the shame of crucifixion. He was exposed, in a state of nakedness, to the gaze and insults of the multitude; his whole weight was suspended by his wounded hands and feet; every joint, every nerve, every sinew, felt it,—a shock of unutterable agony passed through his whole frame. At this moment, above all others, we might have expected to find him conscious of the cruelty of his situation; or ready, at least, to pronounce against his enemies their awful doom. Following the maxims of the world, and listening to the dictates of our own depravity, we should have expected some expression of indignation; and indeed he could not but be sensible of his cruel position, while he was fully aware of the consequences of their iniquity to his enemies. But in what channel did his feelings now flow? How did he give utterance to emotions which it was impossible to confine within his own bosom? In the language of prayer; of prayer, not for himself, but for his enemies. He prays not that he may be strengthened to bear his cruel sufferings, but that their sins may be forgiven them. He not only prays for them, he even pleads on their behalf. He uses

the only plea which could possibly be urged in mitigation of their offence; a plea which might extenuate, but could by no means justify their conduct; a plea which was, I fear, in not a few cases, inapplicable. But he knew it was applicable in some instances, and his benevolence induced the wish that it might be found applicable in all. Thus he prays, and thus he pleads: "Father, forgive them; for they know not what they do."

Let us dwell for a little while on the forgiving spirit of Jesus as thus displayed in his prayer on the cross.

Think of the PERSONS for whom he prayed; "Father, forgive *them*." But who are *they*? Prayers are frequently presented for benefactors. When kindness has been shown us, it is but natural that our feelings of gratitude should express themselves in the language of prayer,—that we should send up earnest desires, on behalf of those who have befriended us, to the Fountain of all good, who delights in mercy, and will recompense it. But the prayer of Jesus is not for his benefactors, but for his enemies—his relentless persecutors—his cruel murderers. His prayer was offered, not simply for the soldiers, who were merely the instruments employed in his crucifixion, but for all who were implicated in his murder, many of whom were far more guilty than the soldiers;—for Pilate, who condemned him, even when he pronounced him innocent; for the Chief Priests and Rulers, who had long hated him, and thirsted for his blood; for the people, who had cried out, "Away with him, away with him; crucify him, crucify him." Long had he laboured for the good of that people; often had he been astonished at their unbelief, and grieved at the hardness of their hearts. He knew the wickedness that was in them, and yet he prays for them. A few days before he had wept over them; and now, while in the act of suffering the cruellest death at their hands, he prays for them: "Father, forgive them."

Think of the TIME when this prayer was presented: "*Then* said Jesus, Father, forgive them,"—but *when* was that? It was not after his resurrection, when he had surmounted every difficulty, vanquished every foe, and had accomplished the great purposes of his incarnation; and when, therefore, he could afford to pity those enemies who had contributed to the furtherance of his objects by the very means they had employed to frustrate them. It was not even when the agonies of dissolution were almost over, when he was ready to say, "It is finished," and could therefore feel that their bitterest hostility would soon be as nothing to him. But it was, as I have already said, at the moment when, of all others, the agony and the shame of the cross were most cruelly felt. We must not forget that our Lord had all the feelings of our common humanity; he was no less susceptible of pain and shame than ourselves. We have known some who, though they have been enabled in patience to possess their souls through a course of severe and lengthened suffering, yet have been subdued in their saddest moments; their paroxysms have overcome them; they have then been able to think only of themselves and of their sufferings; and we have known others who, though they have cherished habitually a forgiving spirit, and have prayed for their enemies, have yet been surprised and overcome by the onset of treachery or injustice; they

have then been able to think only of their wrongs. But Jesus, at the moment of his bitterest suffering and cruellest shame, lets no murmur escape his lips. His very sighs and groans are converted into prayers. At the moment when reproach covers him, and when his whole nature is convulsed, and he must necessarily give vent to his feelings, he gives vent to them in the language of prayer: "*Then said Jesus, Father, forgive them.*" What a spirit of forgiveness is this! Here we find unbounded mercy expressing itself in moments of the bitterest agony; and it expresses itself in the language of prayer for its oppressors.

Think of the BLESSING which he desires for them; "*Then said Jesus, Father, forgive them.*" It had been much if, under the circumstances, he had simply held his peace, for many would have pronounced the most awful maledictions. It had been more if he had expressed his forgiveness. But Jesus not only refrains from cursing his enemies, he not only forgives them himself, but he also prays that God would forgive them; he uses his great interest, if I may speak so, with his Father in Heaven, on their behalf. He prays that they may have grace to repent in order to the remission of their sins, and it is worthy of remark, how strikingly this prayer was answered. After our Lord's ascension to Heaven, repentance and the remission of sins were preached in his name, *first in Jerusalem*; and many felt the power of the truth; many were pricked in their hearts; many gave themselves to God, and were accepted of him through Jesus Christ.

Think, finally, of the PLEA which he urges; "*Then said Jesus, Father, forgive them, for they know not what they do.*" This was true, in a great measure, of the soldiers who actually crucified him, and of many of the people who followed him to the gates of the grave with their cruel execrations. It may be true also, in some measure, of many of the Priests and Rulers. Peter ascribes the murder of Jesus to the ignorance of the rulers as much as of the people: "Now, brethren, I know that through ignorance ye did it, as did also your rulers." But their ignorance, so far from justifying their persecutions of the Redeemer, was itself criminal. They *might* have known him, they *ought* to have known him, and of some of them it was true only in a restricted sense that they did not know him; it had been well for them if they had known less of him. Yet how lenient he is, how merciful! He does not justify them, he does not excuse them, but he prays, he pleads for them. His prayer is, "Father, forgive them;" his plea is, "they know not what they do."

How affecting, and, at the same time, how instructive is this part of our Lord's conduct! What encouragement it affords the humble penitent! What comfort it yields the afflicted Christian! How powerfully it should influence all the disciples of Jesus Christ!

Our Lord displayed in his last sufferings a spirit of *ardent piety*. This is obviously included in our first remark—his devotion to the will of God. But I have now in view another aspect, if I may speak so, of the same great characteristic. The Christian's highest joys arise from the realization of the Divine presence, and his deepest sorrows from the withdrawal of the Divine favour; and thus Jesus considered nearness to God the perfection of happiness, and absence from him the greatest of all evils.

From the sixth hour of the day of his crucifixion, it is said, there was darkness over all the land unto the ninth hour. This darkness was evidently preternatural. It was probably not total, and did not extend beyond the land of Judea. Like all the prodigies which attended the crucifixion of our Lord, it was designed to do him honour, while it indicated that a cloud of Divine displeasure rested on the Jewish nation; it foretold the storm of vengeance which was gathering over them, and the destruction which would speedily overwhelm them. During the three hours that this darkness prevailed, our Lord does not appear to have spoken; and it would seem, that as darkness prevailed over the land, so it was a season of sore distress in the Saviour's mind; the darkness around him accorded with the gloom within him. From the time of his apprehension to the third hour of his crucifixion, he had suffered much from the malevolence of men. But then *men* had done their utmost; there was nothing more that they could do. When the preternatural darkness came over the land, apprehension and terror began to win their minds. Some of them began to fear that they had gone too far, and that the hour of retribution was hastening on. They ceased their reproaches, and insults, and cruel mockings; the fashion of their countenance was changed; they sank down into gloomy silence; and speedily expressions of scorn and defiance were changed for those of remorse and bitter anguish. It would appear that during this period, while the tumult of the people was hushed, and the malignity of man was rendered powerless, the Redeemer encountered the most determined assaults of his spiritual adversaries; then they made the most desperate and malignant efforts to disturb his peace, and to induce him to distrust his God. During that period, the Redeemer appears to have been insensible to all that was passing around him; he retired within his own mind; all his energies were collected and fixed; all his powers were concentrated, and his attention wholly engrossed with the spiritual conflict which was going on in his own soul. He was then sustaining the last and fiercest assaults of spiritual wickednesses, as well as the hiding of his Father's face. He was then, if I may speak so, in the inmost "sanctuary of sorrow;" in communion with infinite woe; pouring out his soul as an offering for sin; consumed as a sacrifice by the fire of Divine justice.

At the close of these hours of intense though silent suffering (these were the groans of his soul, and they were the very soul of his sorrows), he exclaimed, "My God, my God, why hast thou forsaken me?" This solemn language cannot be considered unmeaning. Our Lord had suffered no diminution of his mental power; he retained all his faculties in their full vigour; he knew what he said; and such emphatic language, uttered under circumstances of peculiar solemnity, must be considered full of sentiment and of feeling. In some sense, which we cannot, perhaps, fully understand, our Lord was suffering the withdrawal of the Divine presence. That which he valued above all things, that which had always hitherto been his great support and joy—the sense of the Divine presence and approbation—was now withheld from him. He was now treading the winepress alone. He was deserted by all worlds; forsaken by all beings. One of his disciples had betrayed him; another had denied him; all had left him; while

his enemies reviled him, and wicked spirits assaulted him with all their subtlety and malice. "Many bulls compassed, yea, strong bulls of Bashan beset him round; they opened their mouths against him as a ravening and devouring lion. Dogs compassed him, and the assembly of the wicked enclosed him. Trouble was near, and there was none to help him." While earth and hell were thus combined against him, Heaven seemed to desert him. God, who was his strength and his deliverer, appeared to forsake him. No angel came from heaven to strengthen him; no voice came from the excellent glory to cheer and comfort him. All sensible support was withdrawn from him. Though he retained the consciousness of his integrity, the consolation of God, the sense of the Divine love was withheld from him. But the smile of God constitutes the light and joy of the heavenly world; it is the happiness of all holy beings. When this, therefore, was withdrawn from the Saviour, he looked up, through his tears, to his Father's throne, and, with a loud voice, but in tones of melting tenderness, exclaimed, "My God, my God, why hast thou forsaken me?"

The same spirit of piety which esteemed the presence of God as the perfection of happiness, appears also in other words which Jesus uttered on the cross: "Father, into thy hands I commend my spirit." Through his whole life he had taught us how to live; now he teaches us literally how to die. We have here a spirit of exalted piety together with deep humility. Jesus, though a son, yet learnt obedience, and having done the Father's will on earth, having finished the work which he had given him to do, he now commends his spirit to his Father's hands, whose smile is the "heaven and sabbath of his soul." Thus he "committed himself to him who judgeth righteously." He felt that his soul was happy, and that his cause was safe in the Father's hands.

Our Lord while on the cross displayed that union, which is peculiar to himself, of absolute authority and power, with the most exquisite condescension and grace. The Redeemer of the world was crucified between two malefactors. One of these united with the priests, the rulers, and the people, in reviling the meek and holy sufferer; but an extraordinary influence rested on the mind of the other. He reproved the impiety of his companion; he testified to the innocence of Jesus, and commended himself to his mercy. And Jesus heard him. No man pitied him, or cared for him; no man listened to him, or watched the expression of his countenance, to ascertain whether there were any indications of repentance as to the past, or of solicitude as to the future. The spirit which prevailed amongst the people seemed to render it impossible that any serious thought could be cherished, or that prayer could be offered; but this poor man cried, and Jesus heard him; the dying malefactor prayed, and the dying Redeemer listened to his prayer. When his enemies reviled him, Jesus spoke not a word; but when this poor penitent prayed, he immediately answered him. And this is in keeping with the whole of his conduct; it is what might have been expected from him who wept over Jerusalem, and who prayed for his murderers. And he is still the same: "Whosoever shall call on the name of the Lord shall be saved."

While he so condescendingly regards, and so graciously answers the prayer of this poor man, he speaks to him as one *having authority*,—as the universal Ruler, who has the keys of death, and of the invisible

world, who "openeth, and no man shutteth ; who shutteth, and no man openeth." Oh, how affecting and how instructive too ! He confers crowns of glory while suspended on the cross ; he dispenses pardons while suffering as a criminal ; he bestows the blessings of eternal life while he himself endures the agonies of a cruel death ; while expiring as a condemned one on the accursed tree, he promises the kingdom of heaven to the poor penitent who suffered by his side : " Verily, I say unto thee, to-day shalt thou be with me in paradise." Such contrasts met in the Redeemer.

He is now exalted to be a prince and a saviour, to give repentance and the remission of sins. He is able to save to the uttermost them that come to God by him. The kingdom of heaven is his to give ; and he gives it to all who believe in his name. Thrice happy they who have committed the keeping of their souls to him !

Booth, near Liverpool.

THE LAND OF REST.

- O Land of Rest, we look to thee,
 When darkness round our pathway lies,—
 When tempests blow,
 And waters flow,
 Sweeping the lovely from our eyes ;
 No storm thou knowest, or treacherous sea,
 And therefore do we look to thee.
- O Land of Rest, we look to thee
 When by the bed of death we stand,
 Watching until
 The Master's will
 Shall to his bar the soul command ;
 Thy sons fade not at death's decree,
 And therefore do we look to thee.
- O Land of Rest, we look to thee
 Whene'er iniquities prevail,
 When all within
 Is dark as sin,
 And Satan's wiles our peace assail ;
 Where thou art nought impure shall be,
 And therefore do we look to thee.
- O Land of Rest, we look to thee
 As exiles homeward bound may turn,
 Where to their eyes
 The cliffs arise
 Of the dear land for which they yearn ;
 Our home thou art, and exiles we,
 And therefore do we look to thee.
- O Land of Rest, we look to thee
 For brighter scenes than light us here,
 For purer balm,
 And truer calm,
 And holy love unblent with fear ;

Thy clime hath all our eye would see
And therefore do we look to thee.

Yet, O thou Land of heavenly Rest,
End of our hopes, we prize thee more,
That we shall sit
At Jesu's feet
Soon as we reach thy happy shore;
And walk with him—the glad, the free,—
And therefore do we look to thee.

THE PRE-ADAMITE EARTH.*

DR. HARRIS has already won to himself a very high reputation by his varied and valuable contributions to the religious literature of the day; but in the noble work before us, he has at once surpassed himself, and surprised the world, by an addition to the stores of scientific theology, such as modern times have not often been called upon to welcome, and which cannot fail to attract the attention of the highest order of thinkers. The whole style of thought and conception is elevated and out of the common range. Should he be spared to complete his avowed purpose, and to carry his demonstration into the other departments of Divine manifestation, as indicated in the preface, Dr. Harris's name will assuredly stand in the first class of religious philosophers.

In order to comprehend the title of the work, which it must be confessed is not the most felicitous, we must first give a sketch of the author's intention, and a general outline of his scheme. "The present volume," he says, "is intended to be the first of a short series of Treatises—each complete in itself—in which the principles and laws hereafter deduced, and applied to the successive stages of the pre-Adamite earth, will be seen in their historical development, as applied to individual man; to the family; to the nation; to the Son of God, as the second Adam, the Lord from heaven; to the church which he has founded; to the revelation which he has completed; and to the future prospects of humanity."

The work divides itself into three principal sections, consisting, first, of certain conceptions of the Divine Being, derived from reason and Scripture, which are designated "highest truths;" second, of the laws of Divine manifestation deduced from those truths; and, third, of the application of these laws to the actual facts of geological science—the phenomena of the pre-Adamite earth. Let it be granted that God is, and is of such a nature, and the work engages to show that the system of stratification, and the successive deposition of organic remains, are just such as the Creator might be expected to produce in a course of self-manifestation. This is confessedly no slight undertaking;

* THE PRE-ADAMITE EARTH: Contributions to Theological Science. By JOHN HARRIS, D.D. 368 pp. 8vo. London: Ward and Co.

and if the learned Doctor has not carried our convictions with him in every case, we are only the more anxious to see the application of his hypothesis to the more tangible facts, and the familiar phenomena of man's intellectual, moral, and social condition.

The five cardinal principles, or, as Dr. Harris names them, "highest truths," are stated as follows:—

1. *The great reason*—namely, God is, and must be, his own end from everlasting to everlasting; or, to give the author's wording, "For the great reason of his eternal self-sufficiency, God will ever be, what he always has been, his own end."

2. *The ultimate purpose*.—The manifestation of the Divine all-sufficiency is the last end of creation.

3. *The fundamental relation*.—The manifestation of the Divine all-sufficiency is mediatorial.

4. *The primary obligation*.—It is the duty of the Mediator to do everything necessary to the attainment of the end for which the mediatorial relation exists; that is, everything required by the ultimate purpose.

5. *The supreme right*.—In the discharge of his obligation, the Mediator has a right to the use of unlimited means, and to whatever happiness may be connected with the attainment of the great end.

The statement and illustration of these "highest truths" constitutes the first part of the work.

The next step is, to deduce from these five primary truths those laws, in accordance with which the Divine manifestation will be made. "From the preceding Scriptural views of that which is predicable of Deity, considered as prior to the manifestation of the Divine all-sufficiency, and in order to it, the following general deductions seem logically to result. Certain other intermediate principles, indeed, might with equal clearness be inferred; but, for the present, it is proposed to deal only with general truths."—p. 50.

These laws of Divine manifestation are twenty in number, and the whole of the second part of the work is occupied with the detail and exposition of them. The first and second parts of the work, it will thus be observed, are introductory, not merely to the remaining portion of the present volume, but to the whole series contemplated by the learned Doctor. Whilst the rest of the volume should be regarded as the first application of the cardinal truths, and the general laws deduced from them, to the data of geological science; in other words, the third, fourth, and fifth parts of the volume, contain the exemplification and verification of the fore-mentioned laws, in the inorganic, the vegetable, and the animal kingdoms, of the pre-Adamite earth. In this portion of the work, ample scope is afforded for the full powers of the author's eloquence.

"1. *Order of the Manifestation*.—The great end of creation, then, is supposed to be the gradual manifestation of Divine all-sufficiency. Now, travelling back, in thought, to the eve of creation, 'Here,' we might say, 'here is an infinite expanse of unoccupied space in which the great end is to be realized; what will be the first step? or with what will the manifestation commence? In what order, and at what rate, will it proceed? What extent of space will it occupy? What possibilities will it involve? Of how many parts or stages will it consist? Will it, or will it not, have any special scene or scenes of operation?'

"That these are subjects which occupied the Divine mind—not, indeed, as questions which admitted of hesitation—but as parts of His one great purpose, is evident; for they are actually suggested by the fact of what He has done; and he does nothing which he has not purposed to do. Now, imagining ourselves in the situation supposed, and taking along with us the laws which we have derived from the scriptural view of the nature and purpose of God, we might have justly reasoned that if the Divine purpose requires that the creation be progressive, it might be expected to determine also the order of the progression, or what perfection of the Deity shall be first displayed, as well as the act or means by which the display shall be made. In the nature of the case, there is nothing, *ad extra*, to determine either with what the manifestation shall begin, or how it shall proceed. Even if there were, inasmuch as the great object of creation is the manifestation of the Divine perfections, the order of the process must be regulated by the order prescribed by the object of the Divine purpose—the means must be made subservient to the end. But there is nothing *ad extra*, so that there is a necessity as well as a reason, why the order of the manifestation should take the order best adapted for the attainment of the Divine purpose, and prescribed by it.

"Whether there is any order, then, in the Divine purpose, and, if so, what that order is, are among the very things to be manifested. Now, according to the constitution of the human mind, we are led to the conclusion that there is; and that the earliest display of the Divine nature will be that of a perfection fundamental to all the rest, namely, *power*. It may here be proper to observe, though it is only in effect, the repetition of a remark in our first part, that by the Divine perfections we do not understand 'a congeries of separate and separable attributes, like the members of an organized body,' one of which may be exercised at one time and another at another; but the same one unitive perfection, exhibiting itself in a variety of phases and aspects with a view to entire manifestation. And according to the constitution of our minds, there is a certain order in which those different aspects may be viewed; by which we gain sight of an additional characteristic or perfection at each view; and are prepared by each foregoing perfection for the contemplation of each succeeding one.

"Now the first and the only simple attribute of whose manifestation we can conceive is that of Power. The display of every other attribute supposes the co-existence and *manifest* co-operation of this in order to its display. But the exercise of this does not necessarily suppose the manifest co-operation of any other. For although, in the case of an infinitely perfect Being, we can never conceive of power exercised apart from intelligence, we can conceive (and the case before us is one in which we are conscious of the conception) of an act of combined intelligence and power, of which, while the power should be so self-evident and awful as suddenly to fill us with amazement, the intelligence which it involved, owing to its very depth, should be completely hidden from our view, and require the lapse of ages for its development. In this case we should contemplate power in its simplest form—that of causation; a mighty moral cause producing a mighty effect.

"2. *Antiquity of the Earth.*—If, according to our first law, every divinely originated event is a result of which the supreme and ultimate reason is in the Divine Nature, it might have been expected that the order of the Divine perfections, or else the nature of the Divine purpose, would determine the order of the creative process, and that the opening act would be a display of power. But if, by one law, we arrive at the conclusion that the first act of manifestation will be a display of power, the law of progression suggests that that display will be made by an act to which we can conceive no act antecedent; one which is not merely introductory to every other, but preparatory to the whole—first in the order of nature as well as of time.

"Now revelation and science harmonize with reason, and are decisive on the subject that as far as the *visible universe* is concerned, the formation of its material preceded the formation of everything else. Turning first to the inspired record to ascertain the origin of things as they now are, we learn, of our earth, that it assumed its *present* state a few thousands of years ago in consequence of a creative process, or of a series of creative acts concluding with the creation of

man, which extended through a period of six ordinary or natural days. Possessed of this fact respecting the date of man's introduction on the earth, we proceed to examine the globe itself. And here we find that the mere shell of the earth takes us back through an unknown series of ages, in which creation appears to have followed creation at the distance of mighty intervals between.

"But though in the progress of our inquiries we soon find that we have cleared the bounds of *historic* time, and are moving far back among the periods of an unmeasured and immeasurable antiquity, the geologist can demonstrate that the crust of the earth has a *natural* history. That he cannot determine the *chronology* of its successive strata, is quite immaterial. We only ask him to prove the *order* of their position from the newest deposit to the lowest step of the series; and this he can do. For nature itself—by a force calculable only by the God of nature—lifting up in places the whole of the mighty series in a slanting, ladder-like, direction to the surface, has revealed to him the order in which they were originally laid, and invites him to descend step by step to its awful foundations."—pp. 68—72.

Let us descend with him, and traverse an ideal section of a portion of the earth's crust.

"We find ourselves on a road where the lapse of duration is marked—not by the succession of seasons and of years,—but by the slow excavation, by water, of deep valleys in rock-marble; by the return of a continent to the bosom of an ocean, in which ages before it had been slowly formed; or by the departure of one world and the formation of another. And accordingly if our first step took us below the line which is consecrated by human dust, we have to take but a few steps more, before we begin to find that the fossil remains of all those forms of life with which we are most familiar, are diminishing; and that their places are gradually supplied by stranger and yet stranger forms; till in the last fossiliferous formation of this division, traces of existing species become extremely rare, and extinct species everywhere predominate."

We deeply regret our inability to find room for the striking delineations of geological phenomena contained in the narrative of this imaginary journey through the various strata until we reach the limits of stratification itself, and find ourselves in the presence of the granitic masses below, of a depth which man can never explore.

"Now, is it possible for us to look from our ideal position backwards and upwards to the ten miles height—supposing the strata to be piled regularly—from which we have descended, without feeling that we have reached a point of immeasurable remoteness in terrestrial antiquity? Can we think of the thin soil of man's five thousand years, in contrast with the succession of worlds we have passed through; of the slow formation of each of these worlds on worlds, by the disintegration of more ancient materials, and their subsidence in water; of the leaf-like thinness of a great proportion of the strata; of the consequent flow of time necessary to form only a few perpendicular inches of all these miles; or of the long periods of alternate elevation and depression, action and repose, which mark their formation, without acknowledging that the days and years of geology are ages and cycles of ages! Let us conceive, if we can, that the atoms of one of these strata have formed the sands of an hour-glass, and that each grain counted a moment, and we may then make some approximation to the past periods of geology; periods in the computation of which the longest human dynasty, from the date of pyramids, would form only an insignificant fraction. Or, remembering that only one species of animals has, so far as we know, died out during the sixty or seventy centuries of man's historic existence upon earth, can we think of the thousands, not of generations, but of species, of races, which we have passed in our downward track, and which have all run through their ages of existence and ceased; of the recurrence of this change again and again, even in the same strata; and of the many times over these strata must be repeated in order to equal the vast sum of the entire series, without feeling that we are standing, in idea, on ground so immeasurably far

back in the night of time, as to fill the mind with awe? 'How dreadful is this place!' Here, at as incalculable a secular distance, probably, from the first creation of organic life, as that is from the last creation—here, silence once reigned: the only sound which occasionally broke the intense stillness being the voice of subterranean thunder; the only motion (not felt, for there was none to feel it), an earthquake; the only phenomenon, a molten sea, shot up from the fiery gulf below, to form the mighty frame-work of some future continent. And still that ancient silence seems to impose its quelling influence, and to allow in its presence the activity of nothing but thought. And that thought—what direction more natural for it to take than to plunge still further back into the dark abyss of departed time, till it has reached a First or Efficient Cause?"—pp. 76—78.

"3. *Yet the Earth is not eternal.*—But, although we seem to be thus conducted almost into the frontiers of eternity, the moment we glance our eye in that direction, all the cycles of geology dwindle to a point. In the presence of Him, with whom a thousand years are as one day, we recover ourselves to perceive that these cycles are immense only in relation to ourselves. Accordingly, every step of our downward path has been suggestive of a beginning; for everything speaks of derivation. Each rock, for example, points downwards to its source. We can trace the lineal extraction of each successive stratum. And even now, having reached the crypt of nature, and standing at the bases of her gneissic column, should the question be asked,—'Whence their derivation?' Geology points to the older granitic masses, of whose water-worn crystalline particles they are evidently composed. 'But whence that granite?' Mineralogy shows that it is composed of three very distinct mineral substances. Crystallography demonstrates, next, by cleavage or mechanical division, that each of these three substances is compounded of atoms or molecules inexpressibly minute, and each of these again of others still more minute, and so on to an indefinite extent; yet that each of these possesses a determinate geometrical figure, and combines in fixed and definite proportions. Chemical analysis now takes up the process of reduction, and shows—taking the carbonate of lime, for example,—that each of these integrant molecules is divisible into two compound substances. And, still further, it shows that even each of these is a compound body. But here the process of decomposition ends. The elementary molecules thus obtained—of calcium, carbon, and oxygen—are three of the fifty-four or five substances which to us are indivisible and ultimate; and which, as it has been beautifully expressed by Daubeny, deserve to be regarded as the alphabet, composing the great volume which records the wisdom and goodness of the Creator.

"The ancient atheistic theory of a *fortuitous* concourse of atoms is thus exploded; since it is demonstrable, as we have seen, that all crystalline mineral substances exist only under fixed geometrical forms, and unite only in unchangeably definite proportions. Fortuity has no existence here. We are in the region of law; and law implies a lawgiver.

"Here, too, the sceptical theory which would substitute an eternal nature for an eternal God of nature stands exposed and condemned. To say nothing of the logical absurdity which the theory involves, in professing to account for the existence of a vast magazine of exquisite contrivances without a contriver; we have only to recall the fact, that in our subterranean descent we passed the actual beginning of species after species, down to a state of the globe in which life was impossible. Thus Nature herself, disclaiming the honour thrust upon her at the expense of her Maker, emphatically declares, 'It is not in me.' The compounded state of the inorganic masses, down to the crystalline granite, joins also in affirming the same truth; and it is with the argument from inorganic matter that we have, at present, to do. Now, it cannot be affirmed that matter has always existed in a compounded state; for unless it could be proved that its compound is its necessary state, it would follow that, at some period or other in past duration, it must have been in a simple state. But chemical analysis demonstrates that a compounded state is not a necessary condition of its existence; for it can be analysed and exhibited in its elements. From which it follows, either that there was a period when matter existed in its uncompounded simple elements—and then the questions arise, whence the existence of these mysterious substances? and whence the multiplied laws by which they began to

combine in so varied, definite, and complex a manner, that to bring one of them to light, immortalizes the discoverer for his sagacity and wisdom? or else, that matter has never existed otherwise than in a compounded state, and has thus always confessed itself a made, originated thing."—p. 80.

Whether our author has completely verified his laws may be doubted; questions will certainly be raised upon several points, both of the theory and application of it to the phenomena of the pre-Adamite earth; but none can deny either that it is a sublime scheme, or that the author has brought to its illustration the highest intellectual ability, a most comprehensive knowledge, admirable sagacity in the selection of his materials, and a most fascinating style. We earnestly long to see the further exemplification of the laws of Divine manifestation, as applied to other and yet more interesting departments of the creation of God.

GOVERNMENT EDUCATION.

THE speech of the Marquis of Lansdowne, in the House of Lords, on presenting the Report of the Committee of Privy Council for Education, and still more the Minutes themselves of that Committee for December 26th last, have awakened a most determined resistance to the proposed Government plan of Education, throughout the country.

The opposition proceeds on two distinct grounds: one class taking objection simply to the details of the present measure; the other rejecting not only this but all other modes of Government aid, interference, or control in the matter of popular education, however upright in intention, or impartial in administration.

It is a subject not merely of great interest at the present time, but of inconceivable importance in itself; a subject on which it behoves every true friend of his country to form a well-considered and enlightened opinion.

1. The first question which requires settlement is the extent of present deficiency. And here we must deeply regret that, perhaps on no other public question of equal importance is statistical information so incomplete, or so inexact. The most opposite allegations on the question of sufficient or insufficient supply, are made and maintained by men of unquestionable integrity, and of the most distinguished ability. Rough estimates, however, in a matter of this kind, cannot lead to accurate or safe conclusions. One party points with horror to the number of crosses in the marriage registry as establishing beyond all dispute that England is almost the worst educated country in Europe. Forth comes his opponent, more considerate of the real facts of the case, and points out how naturally the coyness of the blushing bride deposes to another the duty of signing her name, as soon as she ascertains it is not indispensable to exhibit the unsteadiness of her own trembling hand; and how readily the officer perceives he shall save some minute or two of precious time by signing the name and taking "the cross." From scenes that have come under our

own observation, we are well convinced that the proportion of "marks" is no criterion of a wide-spread inability to write.

Moreover, in discussing the question of deficiency of educational means, it has been too frequently overlooked that in places where education is abundantly provided, at once both good and cheap, numbers will grow up comparatively uneducated, just because either parents are too indifferent about the matter to send their children regularly to school; or much more frequently because they are too glad to use the labour of their children to eke out their scanty means of subsistence and meet present and pressing necessities. This is especially the case in agricultural districts, where, through many months of the year, the schools are half empty, from this cause alone. And thus may we readily account for much of the existing ignorance around us. But should Government increase its yearly grant for school purposes from £100,000 to twenty times that amount, it would not enable parents to dispense with the earnings of their children; and in spite of all such aid, ignorance would lamentably abound.

Taking all these things into account, and looking at the immense increase of educational provision within the last twenty-five years, we are led to regard the alleged enormous insufficiency of educational means as rather a fashionable complaint in high quarters, than a fact verified by actual computation. And we are borne out in our view by the carefully collected statistics of West Kent, procured by a committee of intelligent promoters of popular education during the past year. Now West Kent certainly should never have been selected as the most favourable specimen in our land, of a well-instructed population; yet what are the facts presented by these exact and very full returns:—

"The population of West Kent, by the census of 1841, is 336,179; and the number of persons between the ages of 5 and 15 is 77,616, amounting to 23·08 per cent., which is less than one-fourth, though more than one-fifth of the whole.

"It is obvious that the sum of those between the ages of five and fifteen, who are capable of receiving instruction, is different from the sum of those who, at any given time, are actually receiving it. The age during which children are in course of education does, indeed, vary from five to fifteen; but very few children continue ten years at school. It has been affirmed, that four-fifths of the families of West Kent are without a domestic servant; and it is certain that a very small proportion of them are in such circumstances as render it probable that the education of their children will be continued for ten years. The answer given to inquiries throughout the district of West Kent, during the collection of these statistics, assigns four years as the probable period that children remain in the public schools. If four-fifths of the children in West Kent receive a four years' education, and the one-fifth in more opulent circumstances are ten years under instruction, then the mean duration of the period of instruction will be five years and a-fifth; and the proportion of population at any given time under instruction will be exactly twelve per cent., or one in eight."

In Prussia, where the education is compulsory, the proportion of the entire population receiving instruction is said to be one in six.

"Making some allowance for the difference of compulsory education, it is concluded, from the above facts, that about fourteen per cent., or one in seven, is the proportion of the entire population, which, in an adequate state of education, should be found in course of instruction at any given time."

Now, in West Kent, it is found, by actual and careful inquiry, that the number *under instruction* is one in nine and a half; and that the deficiency is only one in forty-one, i. e., 8,743 children. This deficiency, however, it must be distinctly borne in mind is not in the *means* of education, but in the number in attendance at school; the existing schools being capable of receiving one-sixth more than they at present contain. The addition of this one-sixth reduces the deficiency to accommodation for 4,461 children. Whilst, still further to lessen the existing want, five or six schools are now in course of erection.

Although much remains to be done before the masses of our population can be considered well-instructed, yet education is vastly more general, and of much better quality, than it was twenty or twenty-five years ago; much more extended than Government are aware; and there is no ground whatever for the supposition, that the deficiency is so enormous as to require the immense dotations spoken of by the promoters of this scheme.

2. But it is asserted, that the quality is even more deplorable than the quantity is deficient. We hear it said, on the warrant of authority, that the teaching in the National Schools is of a very inferior order—so that half of the children leave those schools without being able to read the Word of God. How this may be, we know not. But we do know that in many schools conducted by masters trained at the Normal Institution of the British and Foreign School Society, there is a style of teaching, and an amount of information communicated, for a mere trifle per week, which would completely surprise the old schoolmasters, and possibly put to the blush some who complain so bitterly of the inferior quality of the instruction given to the poor.

3. What, then, is the best method to supply this deficiency to whatever extent it may exist, and to improve the character of the education afforded where it is meagre and inadequate? Three views are held of the best mode of meeting the emergency. First, that Government should take the whole educational apparatus under its own supervision and control; the second is, that it should be left to the natural influence of demand and supply,—to the promptings of Christian benevolence,—and to the agencies already existing and at work to overtake the want perceived. The third is a mixture of the two foregoing; Government assisting local effort in certain cases, by erecting school-buildings, and rendering aid in certain definite salutary proportions.

I. To the first plant here is, first, the objection of its partiality. Why, if education for the poor is placed under Government supervision and control, should education for the middle and higher classes be left without that supervision and control?

Second: That on this plan of support from Government the religious question is immediately raised; and either the master must be re-

stricted from training his pupils religiously; or there will be favouritism and partiality to some one religious denomination over the rest; or all will be endowed and encouraged equally,—against each of which much would be said, and more felt; or, lastly, the Government must be prepared to support schools for each of the various sects into which a parish may be divided.

Third objection against Government support: That it is injurious to the moral culture of a people, for the Government to undertake that which it is their own proper office and obligation to do for themselves. A principle of self-reliance and self-respect is one of the first and healthiest features of a nation, without which it can neither be truly enlightened, or free, or prosperous. The direct tendency of this interference on a large scale is inimical to such self-reliance; and there can scarcely be a doubt, that in a few years, the noble independency of our national character would be superseded by a lethargic succumbency to authority, the loss of some of the most wholesome guarantees of public liberty, through this habitual leaning on Government provision and Government pay.

Fourth objection: That though for the time the Government might be able, in a few cases, to send forth better qualified teachers, yet, inevitably—if the voice of history and experience is to be heard—the Government schools and the authorized instructors would ultimately stand lower in point of efficiency, than those produced by free competition, and the spontaneous efforts of the people to meet the growing requirements of the times and the demands of the popular mind.

II. But, can Voluntaryism do the work required of it? And dare you trust it to do in future, what confessedly it has not done in the past? The answer is, that Voluntaryism has scarcely yet had fair play; because, all along, it has been oppressed with the weight of an unjust and burdensome ecclesiastical impost. Yet Voluntaryism has done—directly or indirectly—by itself or by provoking others, enough for education to warrant the fullest confidence for the future. As instances of its vigorous working, we need only allude to the efforts put forth by the Wesleyans, the Congregationalists, and the Free Church.

We cannot, however, close our eyes to the fact, that in many parts of the country, schools are languishing for want of sufficient support, and committees are at their wits' end to find the means of sustaining their schools. Under the influence of popular excitement, or when duly invigorated by religious principle, or when combined in their united strength, from dread of impending danger to their most cherished interests and principles, the strenuous adherents of voluntaryism are competent to every just obligation, and can put forth a force adequate to every emergency. But the question of its adequacy to the practical performance of that which is required for the education of the people, cannot be decided without visiting the nooks and corners of the land, and coming into contact with the difficulties which oppress the treasurers of existing schools; taking also into account that the greatest necessity of enlarged educational means is chiefly in those places where the privileges and duties of Voluntaryism are least understood.

III. There remains, then, the mixed method, which, however much it

may be disparagingly spoken of by the more zealous opponents of State encroachment and interference, has the suffrages of many of the best practical friends of Education—those, namely, who have contributed largely, no less than spoken freely; besides these, a large number of the treasurers of school-funds throughout the agricultural, if not also in the manufacturing districts. Till within a limited period, this method was advocated by all the most enlightened leaders of the Dissenting bodies, and is most assuredly not yet repudiated by those upon whom, in fact, the real weight of school sustentation must ultimately rest.

It is quite conceivable, that Government should erect, or aid in erecting, school-buildings in necessitous districts; should even, in certain cases, assist in supporting teachers—without either checking local exertion, or intruding on the rights of conscience. Such aid should be in no case given where a useful school already exists of sufficient size and within convenient reach of the children. Wherever rendered, it should be with the condition that a certain number of children should be received on payment of not more than one penny per week each: should never be afforded to any school which shall be conducted on sectarian or exclusive principles, or where any distinctive religious tenets are inculcated by creed or catechism; and should always call forth local interest, by placing the management in the hands of a school committee of seven or —, chosen by the rate-payers, two of the committee retiring every year, and the vacancies supplied by public election, so as to secure the utmost possible impartiality and efficiency of management. The sentiment, however, is widely prevalent that the projectors of Government schemes desire not so much increased education, as education carried on by themselves. This, together with dread of ecclesiastical encroachment and priestly despotism, has wrought a marvellous change of opinion within the last few years, as to the desirableness or even necessity of State assistance. And if, as seems to be the general opinion, we can have no State-aid for School-buildings or anything else, without having also a mass of High Church influence, and a reckless trampling upon the consciences of the poor, there is no alternative but to prepare for sacrifices, and do the needed service ourselves.

Against the present measure many objections may be raised:—

1. The Committee of Council assume in their scheme powers which are at variance with the spirit of the constitution, and may hereafter endanger public liberty. It takes for granted the right of the *Privy Council* to interfere with the education, the religious education, of large masses of the community, as though it were a matter of mere prerogative; and contemplates the laying a foundation for grave organic changes in the great subject of popular education without act of parliament, or even parliamentary discussion.

A just objection may be made to the excessive and needless expensiveness of the plan sketched out in the Minutes of Council. An immense outlay will be required; and when once the scheme has been brought into operation, that outlay must be perpetuated on the plea that the public faith has been pledged to the school committees, schoolmasters, pupil-teachers, stipendiary monitors, &c., &c.

A just objection may be raised against the immense amount of patronage which it will put into the hands of Government.

Though constructed with an apparent regard to impartiality, it would, in its practical working, tend mightily to increase the influence of the most intolerant of sects; this would be especially felt in the numberless towns and villages throughout the land where there is but one public school for the poor. There, consequently, the pressure upon conscience of the religious teaching expressly enjoined by the scheme in the church schools, would be most obnoxious.

An objection may be taken against that part of the scheme which pays with the public money the monitors and pupil-teachers, thereby presenting a bribe at the public expense which will go far to ruin the whole class of humble schoolmasters, at present most beneficially occupied in conducting private schools. They can scarcely retain scholars enough at present, in the face of National and British schools, to make out a poor subsistence, but when their children are seduced away by the hope of becoming Government stipendiaries a large class of useful teachers must resign their office. The same objection may be urged on behalf of small tradesmen, against the Government work-shops and apprentices, and other parts of the scheme.

It is a sound objection to the scheme that it will provide—out of the public taxes—state assistance for the diffusion of religious principles to which the great proportion of tax-payers are most conscientiously opposed; the principles of Popery, for instance. There is nothing to prevent the building of some hundreds of Romanist schools, and the part payment from the public purse of a great number of Jesuit schoolmasters and pupil-teachers. Nay, it may go the length of granting aid for supporting the most obnoxious and demoralizing principles, those of the Socialists for example; and the managers of a school suited to the notions current in “the New Moral World” may express themselves satisfied with the attendance of the children to their religious duties.

If such are only a few of the objections which may be made to a scheme considered by the promoters of it unexampled in its fairness to all parties implicated, the inference is, that no Government plan of general education is likely to be produced under the existing circumstances of the country which would not inflict grievous injury on the interests of spiritual religion, public liberty, and even education itself; and that, therefore, to urge forward a scheme, so introduced, — of these dimensions,—so closely affecting our religious interests,—against the solemn convictions of the most energetic educators in the land, is tyranny and infatuation, and, as such, to be resisted to the utmost.

THE SPECIFIC PROVINCE OF CIVIL GOVERNMENT.

A CAPTAIN or a schoolmaster may perform various offices, the discharge of which is not incumbent on them, because of the official position they occupy. That position may afford facilities for the attainment of objects that do not specifically belong to it; and it may be all very well to take advantage of it

in order to their accomplishment. It is important, however, on various accounts, to maintain definite ideas regarding the specific province of all officials. Much harm may otherwise, ultimately, arise, from allowing that which was originally adventitious, or permitted as a matter of favour or convenience, to be regarded as an essential prerogative. These remarks have an important bearing upon the question of civil governments. Civil governments may frequently, owing to the facilities connected with their position, take the management of matters which have no essential connexion with that position. There is much danger, however, of excess in this direction; and, in order to prevention, and especially in order to the application of a safe remedy when evil has arisen, it is of the utmost moment to have definite ideas regarding the specific province of civil government. Let the question be started—whence arises the necessity for civil governments? We have, as individuals, natural rights—rights to which we are all born. Of these we may specify the right to life,—liberty, mental and bodily—the right to hold properly-acquired property—to use our power as we best can for the promotion of our own welfare, so long as we do no violence to the claims of others. Natural rights may be divided into two classes—those more immediately relating to the mind, and those relating more particularly to our physical nature. Of the former we notice the right to think, to believe, to love, to hate, according to the dictates of our own consciences. The beneficent Creator, who has endowed us with these rights, has also endowed us, as individuals, with ample powers to defend them. No external power can compel us to think, to believe, otherwise than to us seems good. Civil governments, or a tyrannical mob, may torture the body in order to compel us to think, reason, believe as they please, but all their efforts are futile. Torture applied to the body—the utmost resource of *force*—can only supply *inducement* to think and believe in a certain way; but the *individual spirit* can bid defiance to all such inducements. The truth of this has been a thousand times exemplified in “the faithfulness, even unto death,” of the martyr. An attempt, on the part of civil government, to dictate and compel in matters of faith, is a matchless absurdity. But although our natural right to life, liberty, &c., be as unquestionable as our right to believe, hope, &c., we have not the same power, individually, to defend the former that we have to defend the latter. In regard to physical rights one may, by force, defraud another—the strong may compel the weak. The individual arm is not competent to defend the individual right. Hence the necessity for the creation of the “*strong arm of the law*.” The power of individual arms is thrown into a common stock, constituting the strong arm of the law—an arm to be subsequently employed for the common good—an arm strong enough to defend the natural rights of any individual in the community, when stretched forth on his behalf. The strength of this conventional arm may be under the direction of a single individual or a numerous executive; but, in either case, the genius of the arm is the same. *Its duty is done when it has protected the natural rights of the individuals constituting the community, and the conventional rights that may have been attained by the legitimate exercise of natural rights.* Civil government is, therefore, specifically an ordinance of God “for the punishment of evil doers, and for the praise of them that do well.” Should it avail for no other purpose, if it avails for this, it has answered the grand end of its establishment. This end is perhaps much more comprehensive than some might, at first glance, suppose. It embraces, for example, security for the fulfilment of all fair contracts between individuals. Should either of the parties to such contract attempt repudiation, protection to the other might imply punishment at the hand of civil government upon the defaulter. The machinery of civil government being in existence in a country, it may be a question how far such machinery may be made available, in order to the accomplishment of ends not essential to it—such, for instance, as the improvement of waste land for the

benefit of the poor, education, &c.; but it should invariably be kept in mind, that the care of such matters is extrinsic to the definite province of civil government. Such government may do the work of a Christian church, or of a benevolent or trading association; but still the specific weapon of the State is neither the plough, the press, nor the pulpit, but the sword. When it has accomplished all that the sword is needed to accomplish, its own proper work is done. From this it may be argued, that to feed the starving Irish is no part of the primary duty of government; and the view we advocate may be objected to on this account. It may be said, and truly, that many of them have been but poorly fed by all the efforts of civil government and voluntary benevolence put together, and this, notwithstanding that the contributions of voluntary benevolence have been munificent. But we must not reason from what voluntary benevolence has done, *in existing circumstances*, to what it would have done had no dependence been placed on government interference. Government interference in this matter has added nothing to the wealth of the inhabitants of Britain. It has not increased their power to purchase provisions. It has only made application, in part, of existing wealth; and it may still be an open question whether more would not have been done for the Irish, and done earlier, if *no* dependence had been placed upon the government, either as to timely discovery or supply of the destitution. Who can tell how far government interference in such matters, in time past, may have prevented the cultivation of benevolent feelings in the empire? Similar remarks will apply to all questions relative to the promotion of the interests of education and religion. May not our benevolence and piety be feeble and stinted because they have from time immemorial been habituated to lean upon crutches? We, at any rate, cannot too much limit the exercise of the authority of the sword, if it is done by promoting the authority of knowledge and love. A. M.

“ SHINE YE AS LIGHTS IN THE WORLD.”

THESE are eventful times in which we live. Everything seems advancing. Truth is beginning to break on the minds of the people at large. Men are now seeing that old prejudices must be uprooted; that they must think for themselves, and diligently inquire whether what they have been accustomed to believe is right or wrong. The desire of gaining knowledge and information is spreading; and schemes for the improvement of the People are being extensively devised. We hail all this as a token for good. We rejoice at every progression, and believe that the world will be “better yet.”

But a reflective mind cannot but be struck with the neglect and indifference manifested towards religion. It is a prevalent opinion that religion is not needed—that a moral reformation in their characters can be effected without its aid—and that it only tends to create moroseness and gloominess. That this is, to a great extent, the lamentable truth, cannot, I think, be denied; and the religion now-a-days, even amongst the professed followers of Christ, is so mixed up with the world, and so closely allied to it, as to be scarcely distinguishable from it. Men seem ashamed of their piety—seem afraid of being thought religious—as if they regarded this truth as a secret, or adapted only for the closet and the bed of affliction. And if amid the busy scenes of life they say anything from which it might be judged they were Christians, they look as if they had committed some great evil—some heinous offence. Now, is this as it ought to be? Surely such a state of things must indicate a very low standard of piety. Seldom was the admonition of the Incarnate

Redeemer more appropriate than it is at the present time: "Let your light so shine before men, that they, seeing your good works, may glorify your Father which is in heaven." It is a comparatively easy thing to talk about religion in the private circle—to use a series of set and pious phrases; but the difficulty is to *live* religion—to show by our walk and conversation that we are indeed, and of a truth, Christ's servants. What is that piety worth, the influences of which extend only to the individual by whom it is possessed? If we have the truth, we should proclaim it right manfully; and, careless of consequences, be not ashamed of it, but go on in the path of duty, and "let our light shine before men." And we should remember that this is a command of our Lord Jesus Christ, and by keeping his commandments we evidence the genuineness and sincerity of our piety.

Ashamed of the truth!—of the principles we hold! What possible reason can we give for such a course of conduct? Is it not God's truth that we believe? Is not the humble and sincere servant of Jesus, the happiest man under the sun? Oh, then, rather let us strive by all means, by all ways, to propagate the heavenly truth; for the more it is known and experienced, the more of true happiness will prevail! This is the only remedy for the evils of the fall; the only instrument to be made use of in restoring this ruined world to more than its pristine purity and glory, and in changing the barren wilderness into the "garden of the Lord."

T. L. S.

DEATH OF DR. BOMPAS.

FEBRUARY 26, aged 58, died of *angina pectoris*, George G. Bompas, Esq., M.D., of Fishponds, near Bristol. Dr. Bompas was possessed of considerable scientific attainments; especially in his own branch of the profession—the relief of mental disease. He was of mild and amiable deportment, a model of a Christian gentleman, often thought by those who knew him well, like the apostle John. Unaffected piety, suavity of manner, and great benevolence distinguished him; and all his actions were influenced by a feeling of deep responsibility. These characteristics were especially manifested in the performance of his professional duties; and although not an implicit follower of what is called the "iron restraint system," from a conviction of its being, in the main, erroneous, his judicious and gentle management of the patients entrusted to his care, effected the successful restoration of the mental powers in a very remarkable degree. He had formerly under his care, the great Robert Hall, and the eminent musical composer, Dr. Calcut. His death has excited a great sensation. A patient, through God's mercy and his instrumentality restored to health, was heard to exclaim, "The world has lost a friend and benefactor." He was a very active and useful member of the Baptist denomination, in the West of England, and will long be missed. May his mantle descend on his talented son, who succeeds him.

PASSING LITERARY NOTES.

DISCOURSES by the late Rev. JAMES PEDDIE, D.D., Minister of the United Associate Congregation of Bristo-street, Edinburgh; with a MEMOIR of his LIFE by his Son, the Rev. WILLIAM PEDDIE, D.D. London: Hamilton and Co. Edinburgh: Oliphant and Son.

WE have seldom taken up a volume of sermons more filled with sound and useful thinking, or that united so much that is evangelically excellent, with so little that is ordinary and commonplace. The Memoir by Dr. William Peddie, with which the work opens, will be read with general interest, and particularly

in Scotland, where some of the allusions will be more fully understood. And the twenty Discourses which follow, give to Southerners a lofty idea of the piety, practical wisdom, vigorous intelligence by which the Scottish churches are fed. A beautiful and speaking portrait of the venerable Author pleasingly greets the reader on opening the volume. We commend the work most cordially to our readers' attention.

LITERARY CHARACTERISTICS OF THE HOLY SCRIPTURES. By J. M. M'CULLOCH, D.D. 18mo, pp. 166. Edinburgh: Oliver and Boyd. London: Simpkin and Marshall.

THIS volume is the substance of the Lectures delivered in the Mechanics' Institution, Greenock, in 1845. After an Introduction, the author treats of the Distinctive Features of Subject-matter, under the topics, Originality, Depth, Sublimity, Spirituality, Reserve, Arrangement, and Harmony. The next takes up the Distinctive Features of Style, such as Translateableness, Simplicity, Animation, Parallelism, Figurative Language. His third point is the Influence of the Scriptures. Then there follows an Appendix of Supplementary Notes on ten important subjects. Without being particularly distinguished by novelty, the book is both interesting and profitable, and will be welcome to reading youth.

THE BIOGRAPHY AND GEOGRAPHY OF THE GOSPELS, and other Biblical Information; with Lessons thereon. By the Rev. S. DUNN. London: Snow.

A VERY useful work for Bible classes and young persons generally; containing well-selected information not easily to be obtained in a small compass elsewhere.

JOSEPHUS. New Translation. By DR. TRAILL. Illustrated with Plates; published in monthly parts. Part I. Price 5s.

THIS part contains a very able dissertation on the personal character and credibility of Josephus, by Dr. Traill. Then follows a new translation of Josephus's own account of himself; which gives the reader a correct idea of that natural and vivid narrative. Besides which, the part contains eight beautifully-executed plates. We earnestly desire that success may attend the enterprise; and shall be glad to notice more at length the future parts as they arrive.

THE ESSENTIAL CONNEXION BETWEEN EDUCATION AND RELIGION. A Lecture delivered at Norwich, by ANDREW REED, B.A. Price 2d.

AN eloquent lecture, containing truths most needful to be borne in mind at the present time.

THE CHRISTIAN PHILOSOPHER; or, Connexion of Science and Philosophy with Religion. Illustrated with Engravings. By THOMAS DICK, LL.D. Vol. I, pp. 314. Glasgow and London: Collins.

WE are delighted to see this beautiful edition of a popular and inestimable work at a price within the reach of every reader.

INTELLIGENCE.

RELIGIOUS LIBERTY IN FRANCE.

IF we now extend our vision to the affairs of the Protestant Church in France, we shall there find more than one subject of complaint and uneasiness. Neither the priests of Rome, nor even the civil magistrates, seem able to accustom themselves to the simplest consequences of religious liberty. We are always hearing of prosecutions, instances of petty tyranny, and modes of action which peril our most sacred rights. No sooner is the contest ended on one point, than it re-commences, next day, on another. In vain do we invoke the Constitutional Charter, which says in its fifth article, "Every one professes his religion with equal freedom, and obtains for his worship the same protection." The *procureurs du roi*, who have received orders to do their utmost to win the good graces of the Popish clergy, are ever inventing some fresh subtlety against the provisions, thus clear and explicit, of this article. The freedom promised by the Charter is mutilated at the will of the Government, and the protection guaranteed to various communions is transformed into judicial processes, whenever men in power are

prompted, from political considerations, to institute them. How long will this state of things continue? Alas! the various parties which divide public opinion in France, take very little interest in religious liberty, and we have yet to maintain a long series of contests ere we shall obtain full possession of all our rights.

I have now to relate to you *three prosecutions*, in which religious liberty has been more or less attacked. Each of these cases presents a different aspect, either in the nature of the accusation, or in the arguments of the *procureurs du roi*; but the same spirit and aim appear in all—to confine the Reformed communions within the narrowest limits possible.

First, there is the *Laon* process. Here, the parties who experienced the rigour with which the law is administered, were Baptists. The principal defendant bears the name of Lepoix; the second is called Ireneus Foulon. These two men, and those who were cited with them before the Court, astonished the judges and the audience by their grave deportment, their plain and serious language, and their noble intrepidity. The crowd who had assembled in court expected to meet two ignorant fanatics, without intelligence or ability; they were speedily undeceived. M. Lepoix is really a remarkable man; he pleaded his own cause with as much propriety as courage. The president of the tribunal having asked whether he had obtained authority from government to celebrate worship, M. Lepoix replied, that he had not even sought to obtain it, because he knew beforehand that it would be refused, but that he claimed the liberty promised in Article 5 of the Charter. The president reproached him with not having studied in a theological institution, with possessing no legal diploma, with indulging in a dangerous spirit of proselytism, with carrying discord into families, &c., &c. What do all these accusations signify? Are they not so many disgraceful evasions, which only prove that our magistrates are ignorant of the most elementary principles of religious liberty? Suppose that M. Lepoix had not studied divinity in an official seminary, and that he possessed no legal diploma, what mattered it to the civil power? Does the charter say it is necessary to conform to certain rules before being allowed to proclaim the Gospel? Besides, whither will these extravagant requirements lead us? As there is no Baptist seminary legally recognized in France, it would follow that the Baptist communion could have no preachers; in other words, that it would be virtually annihilated. And then, what is this prosecution, prompted by the dangers of proselytism and divisions in families? Unquestionably the proconsuls of ancient Rome might have alleged the same charges against the Apostles, and in the sixteenth century the judges might have brought the same accusations against our Reformers; for the Apostles and Reformers also made proselytes; they also occasioned divisions in the domestic circle. All this is positively worthless, then, in point of law. It should have been proved that M. Lepoix and his friends had committed some illegal or immoral acts; then there would have been some ground for the process. But not a single fact of that kind has been alleged. It is religious liberty, then, that has been attacked in the persons of these Baptists. The judges, evidently perplexed, deferred their decision; but it is probable that M. Lepoix will be condemned. He will submit to this unjust persecution with patient firmness; and I doubt not that his example will give courage to others.

The second process is that of *Mansle*. The question is no longer one which affects the Baptist communion. The defendants are M. Pastor Roussel, whose name is well known to your readers; M. Trivier, formerly a Roman Catholic priest, who has been converted to the doctrines of the Reformation; and a respectable citizen—a notary—who aided them in their work of evangelization. It was not possible to allege against M. Roussel or M. Trivier, that they had not studied in National seminaries: both are guiltless in this respect: but the enemies of religious liberty act the part of Proteus, and change their appearance and arguments according to circumstances. At Mansle, MM. Roussel and Trivier were accused of having established an *association*. Such was their great offence. An association! Associations cannot exist except authority be first obtained from Government, and the defendants were not duly authorized. But a meeting for prayer and other religious exercises, justly answered MM. Trivier and Roussel, cannot be identified with an association. There was no previous mutual understanding amongst the persons who took part in the service; there

were no rules by which they were united to one another. The doors of the church are thrown open; any one who pleases may enter; and service being ended, the congregation disperse. What is there here resembling, in the legal sense of the term, an association? No matter, exclaimed the *procureur de roi*; you received letters requesting you to go to Mansle and preach, and to these letters are affixed several signatures; you have collected subscriptions in order to defray the expenses of your worship: here is a clearly defined *association*, and you must suffer the penalty for it!

Doubtless there is no necessity for my refuting such palpable sophisms. They exhibit a want both of candour and honesty. The agents of government are determined to hinder, as much as they possibly can, the extension of the reformed faith: this is the secret of the whole affair. The priests are afraid of losing a portion of their flocks, and the magistracy are the obedient servants of the priests. As they maintained at Mansle that the simple performance of religious service constitutes an association, so they decided at Laon that proselytism is a crime. What they wished to suppress was the same in both cases. It was liberty.

The third affair took place at *Cannes*, on the frontiers of France and Italy. An odious act of intolerance was committed in this town last summer, by the expulsion of a pious schoolmaster, who had resided there some years. This schoolmaster, who was a native of Switzerland, presided over some religious meetings; this annoyed the bishop of the diocese; he complained to the Minister of Worship; and the latter, without any other legal proceedings, ordered the poor schoolmaster to quit the kingdom within a certain number of days. Several of the respectable inhabitants addressed a memorial to the Minister against this brutal decision, stating that the schoolmaster had not violated any law or occasioned any disorder: they were not listened to. Of what importance are obscure Protestants in comparison with a bishop who can render the Government a service in political elections?

The Protestants of Cannes then applied to the General Consistory of Marseilles, within whose circumscription the town is situated. The Consistory seeing the propriety of the request, regularly appointed one of its members to celebrate divine service there. Everything in this case, observe, was legal and national. Not only have we done with Baptists, but we are not even speaking of a Free or Dissenting congregation at all. The flock belongs to the Consistory of Marseilles; the officiating minister has been specially deputed by that Consistory: not a single formality has been neglected. And yet, strange to tell, even this delegate, this member of the General Consistory of Marseilles, is hindered from fulfilling his duty. A commissary of police and a number of gendarmes posted at the entrance to the church, enjoined him, in the name of the mayor, immediately to withdraw. He was obliged to submit; but this member of Consistory is about to bring his case before a court of justice. We shall see whether intolerance will be carried so far as to obstruct the performance of worship in the National Establishment!

THE GOVERNMENT SCHEME OF EDUCATION.—Meetings in every direction have been, and are still held against the Government Scheme of Education, as developed in the Minutes of Council. The most remarkable of these is that of the Borough of Leeds, the requisition to call it having been signed by 600 names, and the meeting itself, which took place in the Coloured Cloth-hall, numbering, it is said, 16,000 persons.

The friends of the Government plan were naturally anxious to prevent a division in an open borough-meeting adverse to their opinions, and consequently it soon became evident that they would oppose the object of the requisition in every possible way. Among other means adopted was the issuing of a plentiful stock of placards, intended to produce opposition on the part of the working classes on the day of public assemblage.

One placard called upon all manufacturers to set all their workmen at liberty to attend; another urged the workpeople to hold up their hands in favour of the scheme which appealed in so intelligible a manner to their interests. A third placard of enormous dimensions contained Dr. Kay Shuttleworth's letter to Mr. Eckett. A fourth placard contained an anonymous appeal to the Roman Catho-

lics to attend the meeting and oppose those "sectaries" who, according to the writer, had lately spoken disparagingly of them; the day of meeting happened to be St. Patrick's-day, and this placard gave intimation of what probably might ensue. This placard was replied to by another, reminding the Catholics who it was that obtained Emancipation for them from civil disabilities, and contrasting the arrogant and intolerant conduct of the bulk of the favourers of the Government measure towards themselves, with the hearty good-will displayed in their favour by Dissenters. Further, the Committee of requisitors invited the working-classes to attend and judge for themselves, after hearing the explanations of both friends and opponents of the Government scheme. And, finally, Mr. Edward Baines, jun., issued an appeal to this class of the community, showing his earnestness in support of education, and exhibiting in a popular manner the folly of those Chartists who favoured the Government scheme in the hope thereby of obtaining the elective franchise at an earlier date.

Notwithstanding the immense numbers present, the previous excitement, the earnestness of debate, it is not too much to say there never was a more orderly, intelligent, patient, or attentive assembly in Leeds or elsewhere. All the arguments brought forward were heard and weighed, and the result was the most signal triumph of the principle of free and unshackled education.

BAPTIST IRISH SOCIETY.—*Anniversary Services.*—The Annual Sermon will be preached at the Weigh-House Chapel (Rev. T. Binney's), by Rev. W. Brock, of Norwich, on Friday evening, April 23rd. Service to commence at half-past six.

A Special General Meeting of the members of the Society will be held at the Mission House, on Monday morning, April 26th, at ten o'clock, when a draft of a new constitution will be submitted for consideration, and other business relating to the Society transacted.

The Annual Meeting will be held in Finsbury Chapel, on Tuesday evening, April 27th. The chair to be taken by Wm. Vickers, Esq., of Nottingham.

Dr. Price, and Rev. T. James, of London; Revs. T. Wheeler, Norwich; T. Fox Newman, Shortwood; T. Berry, Abbeyliex, Ireland; and Rev. H. Dowson, of Bradford; with other gentlemen, are expected to be present and address the meeting.

HARLINGTON, MIDDLESEX.—The Rev. Jonathan George has resigned the pastoral charge of the Baptist church in this place.

THAXTED, ESSEX.—The Rev. J. Clarke has resigned his pastoral office of the united church in this place.

BARTON MILLS, SUFFOLK.—The Rev. Jesse Hobson has resigned the pastorate of the Baptist church here.

LIVERPOOL, Myrtle-street.—The Rev. J. Lister, who has for forty-three years sustained the pastoral relationship to the Baptist congregation worshipping in this chapel, resigned his ministerial duties on Friday last.

PADDINGTON, Shouldham-street Chapel.—The Rev. W. Blake was publicly recognized as pastor of the Baptist church assembling in the above place of worship. The Revs. W. Chalmers, A.M., of the Free Church, W. B. Bowes, G. Hall, of Carlton, Dr. Hoby, and Dr. Burns, took parts in the service.

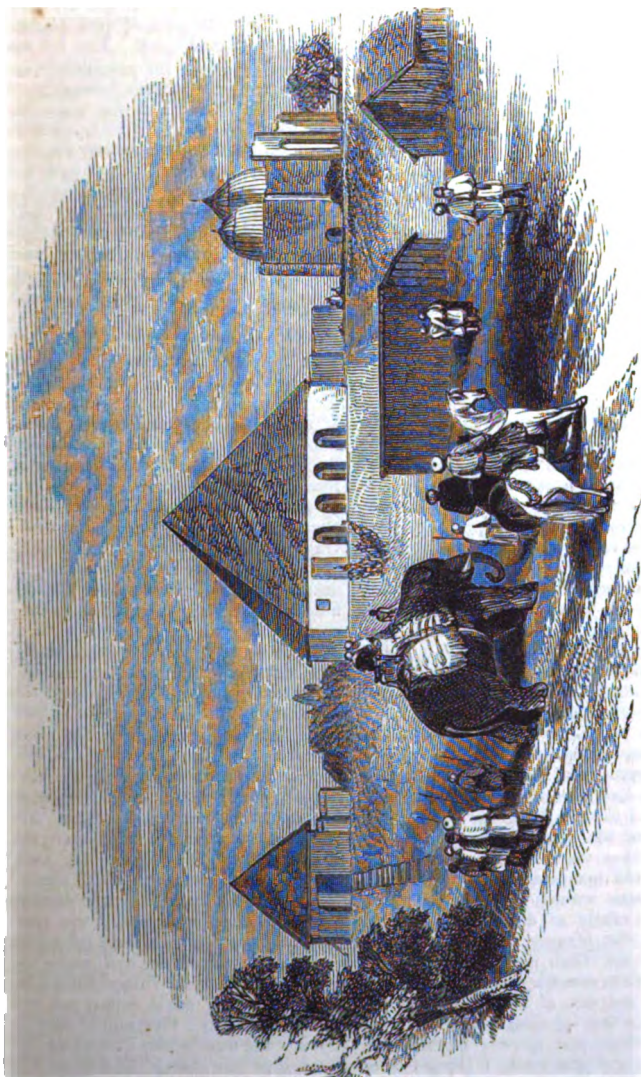
MILL-HILL GRAMMAR SCHOOL.—The Rev. S. S. England, of Royston, has accepted the office of Chaplain to this Institution.

BATH, York-street Chapel.—The Rev. J. M. Stephens has resigned the pastorate of the Baptist church meeting in this place, and closes his labours there with the present month.

FAIRFORD, GLOUCESTERSHIRE.—The Rev. John Frise, of Usk, Monmouthshire, having accepted the unanimous invitation of the Baptist church, Fairford, to become its pastor, will commence his stated labours there on April 11.

NOTTINGHAM.—A considerable number of members having seceded from the Baptist church, George-street, and being desirous of forming a new interest in this town, meet at present for worship in Clinton-street, where the Lord's supper was administered by the Rev. J. Brown, of Northampton, to the newly-formed church of seventy members, on February 28th. They have taken a lease of the Friends' meeting-house in Spaniel-row, and intend to worship there in a few weeks.

THE MISSIONARY HERALD.



MISSION-HOUSE, CHAPEL, AND ADJACENT MOSQUE, MUTTRA, HINDOSTHAN.

ASIA.

CALCUTTA.

Our most recent letters from the metropolis of British India were written on the twenty-first of January. Mr. Wenger had just recovered from a severe illness, and had been called to endure family afflictions. Mr. Pearce had recently returned from a long trip up the Hooghly and Jellinghee rivers, and then down the main stream of the Ganges, whence he struck off for Barisal. The chief object was the benefit of his health and that of Mrs. Pearce; but he and two native preachers embraced very numerous opportunities for preaching and distributing books, and spent three days among the Barisal converts. Messrs. Leslie and Page had attended the Saugor mela: in conjunction with some missionaries of other societies they preached from ten till five, on two successive days, to very attentive crowds—several hundreds of people at a time. The Calcutta Missionary Herald is discontinued as a separate publication, being superseded by the Oriental Baptist, which will include such intelligence as the Herald was accustomed to contain, with other articles such as are usually found in magazines. A periodical in the Bengali language was commenced also on the first of January, each number to consist of twenty-four pages, designed principally for the benefit of native Christians.

The following pleasant narrative is furnished by Mr. Pearce:—

I am happy to say that a case of some interest has come to my knowledge recently, of our tracts being made, under the divine blessing, the means of the conversion of an individual, who is now a member of one of the baptist churches in the south. Having heard the particulars of this happy event from the man's own lips, I requested him to put the account to paper, which he has done, and from the original now before me I give you the details. He says, "When I was young I learned to read in the village school, and afterwards was fond of reading the Hindu shastras. When I was about seventeen years of age, my uncle one day having received from some one a copy of the tract called Satya-Aaray (the True Refuge), brought and gave it to me. I was much pleased with the printed character, and tried to read it. As I read on, the dialogue form excited my interest further, and I thought I will see what this is all about, and who has the best of the arguments, the old or the young man. As I proceeded, the old man seemed to me to leave the young man without any answer, as he showed the vanity of debates, holy places, washing in the Ganges, &c. He further proved that our God Krishna had caused King Judhistir to assert a falsehood. It then occurred to me, that if Krishna were truly God, he would not encourage lying. I concluded, therefore, that he was neither God nor a saviour, and afterwards I learned from the tract that Jesus Christ had given his life for me, and is the only true Saviour."

"A little while after this some eight or ten of our neighbours came to our house, at a time when I was reading the Mahabharat. Seeing me reading, some one requested me to read a little to them. I asked them what they would like to hear. They replied, 'Read about the battle in which Droun was killed.' On finishing the story, I observed to them that Krishna was the occasion of Droun's death, by inducing King Judhistir to assert a falsehood; and, remembering what I had read in the True Refuge, I added, if Krishna were God, how could he encourage lying? and some other remarks against Krishna. On this they remarked, 'This man talks like a Christian, how did he learn all this?' My uncle then confessed that he had given me a Christian book some little while before. They then said, 'Take care, and do not allow him to read it any more, otherwise he will be ensnared, and become a Christian.' Alarmed, therefore, at what the neighbours said, my uncle shortly after, without my knowledge, took the tract from the place where I was accustomed to keep it, and destroyed it. Finding the tract was gone, I was much concerned to know how I should get another. A few days after, however, two native Christian preachers came to our village, when I inquired of them if they could supply me with the tract Satya-Aaray; they replied they had no copies of the tract which I asked for, but they could give me Satya Dharma Prakash, Mukti Mimangsa, and the Bhram Naskut. I took those three books with joy, and hid

them carefully, that no one might see them. These books I read in the middle of the day, and at night when nobody observed me, and was soon fully convinced by them that the Hindu shastras were false; for I saw that the deities were fallen beings, and sought only the gratification of their evil passions. Besides, they represented Bramha, Vishnu, and Shiba to be each a god, and yet one and the same. But these were ever at variance, as the stories in the shastras show, how then can they be one and the only true God? Neither did they ever do any thing for the salvation of men. I further recollected that God is omniscient; but each of these three deities performed actions which the others were not cognizant of. This is another proof that they are not God. I also learned from these tracts, that the Hindu shastras contained many contradictory statements, from which I inferred that they could not come from God, but were the work of men. Feeling this, I began to say to my relatives, 'The Christian religion is true, let us embrace it.' At this some of them chided me, saying it was false. My father, however, replied, 'This religion is true, it is not false!' My father was well disposed toward the Christian religion. Having heard of the Holy Scriptures, I thought that I should like to procure a copy of them, and read it. One of the Christian preachers before mentioned, soon supplied me with the New Testament. I read it secretly. Here I saw that Jesus Christ was set forth as the only Saviour, and that he gave his life for our redemption. My mind now became convinced that the bible was true and genuine. By means of another book, I learned the ten commandments, and from the same book I also learned that all mankind are descended from the same original parents, named Adam and Eve, and that consequently our various Hindu castes are of human origin. From this time I began to visit frequently the native Christian preachers mentioned before, and also to go on the Lord's day and sit by the door of the chapel, and listen to the preaching, &c. As I heard, I felt that this is the true way to worship God, and I thought that I should like to

worship him thus also. With these impressions I took the opportunity one day to say to my father, and my uncle, who was my father's elder brother, 'Come, do let us embrace the Christian religion.' My father replied, 'Yes, in time we must all come into this way,' but my uncle made answer, 'If you do become a Christian, I will take all that you have, and drive you from this place.' Alarmed at his threat (for he being at the head of the family had the power to execute it), I remained quiet for a little while. Some days after, I ventured again to visit my Christian friends, and there received from one of them a little book called the Child's First Reading Book; this I read at home, and on coming to the fourteenth lesson I found these words, 'The child who fears God, and strives to keep all his commandments, will certainly be blessed of him should even his parents forsake him, or for any reason turn against him. God indeed will never forsake him.' By these words I was greatly comforted. Soon after this my uncle was taken ill and died, and when his funeral obsequies (shraddha) were performed, I felt that all hindrance to my professing Christianity was removed, and I determined therefore to cast in my lot with Christians, which I did by giving up my caste on 28th Srabon, 1249, i. e., about two years since."

Here follow some rather long details of his interviews with the Christians for this purpose, which it is unnecessary to give; suffice it to say, that he was baptized at Luckysanipore during the rains of last year, and united himself with the baptist church there, much to the satisfaction and joy of the Christian people at that place. He is still living, and by his uprightness, simplicity of manners, affection to Christian people, desire of knowledge, and zeal for the gospel, is manifestly a most pleasing monument of the sovereign grace of God in the gospel of his dear Son.

It is lamentable to add that the young man's father, of whom he makes favourable mention, was induced by his neighbours, about the time of the uncle's death, to undertake a pilgrimage to Gaya, and has never since been heard of.

BARISAL.

Extracts from Mr. Bareiro's letters appear in the Oriental Baptist, which give an encouraging view of the state of mind of many around him.

I returned from Dhan-doba the day before yesterday (Nov. 25th) after an absence of twelve days, which were spent in instructing the new and old converts, who, I am happy to say, have manifestly undergone a good change, as their conduct shows. There is a feeling of love

and a spirit of prayer among them. Our labour in this respect has not been in vain; evidences of divine faith show themselves, and prove that they are treading the right way to heaven. In addition to this delightful work, we were engaged likewise in preaching to the

inquirers, of whom fifty-eight put on the Lord by baptism on the last Lord's day, the 22nd instant. The smallness of the number, compared with the number admitted in last October, gave us time to visit the houses of those brethren and sisters who live within an hour's journey, by water, and considerably less when it is dry, from Dhan-doba, and quietly to pursue our work. The brethren and some sisters who live at a distance came on Saturday, as they were previously informed by the brethren (who were sent by me to the villages), so that their number, with those who lived near, was about a hundred.

Striking Cases.

Among the occurrences while I was out, I might mention three which struck us with wonder and praise, as showing that God was verily with us. A man showed the greatest animosity to his wife, and threatened to kill her if she embraced the Christian faith, and every one who encouraged and abetted her. In this strait she came to us, not knowing that her husband was closely following her. When he came up he protested against her conduct, which, he said, proceeded not from a sense of good, but from evil, as he was certain that some of the converts had poisoned her mind with a design to ruin him. His ferociousness drew all the brethren and sisters around him while I was seated in the midst advising him to desist from his conduct. He said, why did she not inform him of her intentions, and then after a lapse of time they would both join us? We observed, that we had nothing to do with him, but with his wife, as she appeared to have a sense of eternal danger. The woman fell at his feet, entreating him, with us, to forgive any conduct in her that might have appeared amiss to him. He would not. I then prayed for him, and desired him to take his wife with him, which he did after a great deal of further bickering and noise. I did this that the man might not raise any evil story against the place or the brethren. The next morning he came to me bathed in tears of repentance, confessing his sins, and expressing the most earnest desire to join us. As there was no doubt of the sincerity of his sorrow, for he said that he had not had a wink of sleep on account of his sins, or of his faith in the Saviour, we admitted him, his wife, and his mother-in-law, who, with her daughter, had satisfied us before as to their faith.

An old hearer, whose affections were alienated from us by worldly prudence, came one night and began accusing some of the brethren as the cause of the distress he was then in with his wife, as they had branded him to every one with the epithet of being a Christian, and in this style he continued, grew warmer and warmer every hour, almost the whole night. Next morning I called him before all, and remonstrated with him. This

had a very good effect, he settled down in calmness of temper, saw his danger, and, together with his wife, embraced Christ as his only Saviour.

The advice of a dying father, an old hearer of ours, to embrace Christ as the only Saviour, given to a lad of about fourteen years of age, had such an effect on him and his mother, that he came with some of the candidates and offered himself to join us, which he did, as we could not keep him out when we saw the grace in him. His mother, who is a believer, could not come, as there was no one, where she was, to guard her house.

You will be glad to hear that the example of contributing after communion, which we as a whole church set to them on the first Sunday of this month, has had a very good effect. It was nearly three rupees this time, and has been of great assistance to the poor of the flock. They are all now acquainted with the object, and admire it, and are willing to contribute their small mites toward it.

Discussions among Brahmins.

Dec. 1st, 1846. I forgot in my last to inform you that when I was last out, a high caste brahman came to me to request from me a tract which pointedly alluded to the "levites" and their incapacity to save, as for want of such information he was not able to carry on a discussion in favour of Christianity which was carried on at a meeting of brahmins held to consider the truth of the Christian religion in consequence of my recent baptisms. This man told me that he maintained that Ram could not save others, or he could easily have prevented Ravan from eloping with his wife, Sita, which he did not. I handed him the tract called the "Settlement of the Question of Salvation."

Ridiculous Reports.

The brahmins and landholders are fabricating ridiculous reports in reference to the late conversions, such as that the Company Bahadur was trying to convert these people only to send them to colonize settlements belonging to them, or to fight their battles. Another report gives out that I baptized the 115 persons by putting them in water up to their waists, pouring the blood of fowls over the head, and giving each a piece of beef to eat! Others give out that the converts will be shipped to the Sunderbunds to manufacture salt, and that they have been all branded with red hot iron in certain parts of the body. Immediately after the baptism there was a report raised that the landholders had waylaid me, sunk my boat, and placed me in jail! I need not say that these reports are made up merely to deter people from embracing Christianity, now that the landholders, with the brahmins, have failed in their threats and ill usage.

CHITTAGONG.

Mr. Fink is at present at Serampore, having proceeded thither under medical advice, in consequence of the severity of a disease with which he has been attacked periodically during the last ten years, arising apparently from the unhealthy nature of the district in which he resides. At the meeting of the Association of Baptist Churches, held at Serampore in December last, he read a report, of which he has transmitted a copy, giving an account of missionary operations at Chittagong during the preceding year.

We have had the happiness of adding seven souls by baptism, and we have a hope of a few more, who, we sincerely trust, will give themselves up soon to the Lord. We have not excluded any. We have to record the removal of two persons by death, who died in the faith of the gospel. We had in our last report thirty-nine members. We dismissed two to Serampore church. We have now forty-two members, showing an increase of only three during the year. We have two schools. The one at Chandgao contains about fifty boys. The attendance during the rains is very irregular, and this is owing to the inundation of the surrounding lands. The town school contains about thirty boys, who are taught English. The blessed scriptures are introduced in both the schools. We have preaching daily to the heathens, who flock to hear us. There are two meeting-houses in the town for Bengali preaching; one of them has lately fallen into ruins by a storm. There Hindoos and Mohammedans attend in numbers to hear the blessed gospel preached to them every day. The word of life is also preached on the roads, the ghauts, and all the markets of Chittagong, near and distant. The people around pay much attention to the gospel, and light and knowledge are spreading in every direction. At Chandgao our native brethren have meetings every day, and all our members, both men and women, are improving in divine things. The people, who seemed so much embittered against us, appear friendly, and they show less of that persecuting spirit, and gladly attend to listen to the word.

Sarads, the widow mentioned in our report

some years ago, has at length left all her relations and friends, and at once decided for Christianity, much to our joy and encouragement. She has three children with her, who all attend to instructions daily. She has also three other sons advanced in years, who have left her, but we entertain hopes of them, as they love their mother.

We feel confident that the good attempted among the villagers will spring up at a future period to the glory of redeeming grace.

We have also regular services in the chapel on week-days, namely, twice on every sabbath in English and twice in Bengali, among the members of the church and others who attend. Also we have service on Thursday evenings in English. On Tuesdays and Saturdays we have again Bengali services for our native Christians.

We have extensively carried the gospel all over the Chittagong district; visited the melas at Sittakund, Kattalyah Khal, and Soorjokhola, and whenever we have known people to assemble, we have made it our constant and happy duty to carry the gospel thither. Scriptures and tracts have also been distributed extensively, yet demand for them increases. We have applications for large books, and many have evinced much scriptural knowledge when interrogated; and these prove that they have not made an improper use of our gifts. There are few Roman catholics who love to hear of a crucified Saviour residing at Chandgao, but they are afraid to show themselves to us regularly. Such is their dread of the priest whose influence is paramount.

AGRA.

From this city Mr. Dannenberg, who labours in connexion with Mr. Williams and Mr. Makepeace, writes as follows:—

The heat is so overpowering here, as that it is dangerous either for man or beast to be out after nine o'clock in the morning. I have never felt the heat so much in my former station, as I have felt it this year in Agra. The thermometer, in the shade, is from 130 to 140, and more, Fahrenheit.

Thanks be to God, my poor labours have not been in vain in this station. A Hindu, by name a Rajput or Brahmin, has been arrested in his sinful career, and I trust brought to a saving knowledge of the Saviour. He had some seven or eight years ago heard the gospel preached by brother Thompson in Delhi,

being at the same time in the service of Sikandar Sahib. Shortly after this he left his employer, and became a faqir, wandering from one place to another, seeking rest for his soul; he spent some time in the jungles, after which he came to Mathura, the famous holy place of the Hindoos, but not being satisfied, he left, and passing through Agra, heard me preach in the Thrpalliya, where he entered into discussion, and opposed me, but being defeated, he quietly left us. He was, however, deeply impressed by what he had heard, and came the next day to our native preachers to inquire more concerning the truth. On another occasion, when I was engaged in addressing a crowd in the market-place, he passed by, and hearing a man opposing me, he came forward, took my part, and confuted the opponent. The following day he came to me, saying, "that he had been deeply impressed, and was convinced of the truth of Christianity; that our books were true, and that his were false, and the invention of man; that he had been practising austerities for many years, and had also visited several famous places of pilgrimage, but his mind was not at ease; he now believed Christ Jesus to be such a Saviour as he needed, and had sought for. I explained to him the way of salvation by Christ more fully, and he was so much struck by what he heard, that he at once, without hesitation, gave up his shasters, or sacred books, to me, and accepted in return a New Testament. He soon after renounced caste, and has ever since continued with our native brethren, and appears to be a genuine convert. He is of a very willing disposition, reads his Testament very diligently, and I trust that "the love of Christ constraineth" him, and that he is daily "growing in grace and in knowledge of the Redeemer." For two months past he has accompanied the native preachers and myself on our preaching excursions, and will be baptized (p.v.) on the first sabbath of next month. Pray for him, dear brother, that he may be kept through faith unto salvation, and become a "shining light" to his benighted countrymen. The Lord has also blessed our humble labours in the villages. A Hindu in the village of Sainya has also been added to the church, and I have good reason to think him sincere. He has been tried much on account of the religion of Christ, but he has come out of the fire as gold well purified. Since the 5th of October last my labours have been chiefly directed to the district which we have particularly under our cultivation. This district, which has been allotted to brother Makepeace and myself, has not been cultivated so much as that which is under brother Williams's care. In some of the villages we have been very kindly received, and have much encouragement; but I am sorry to say that we have also many opponents. But we have the promise that the gospel shall conquer, and be

victorious over all its enemies, and therefore are encouraged to go forward in the name of the Lord, "who wills that all men should be saved." There is a very interesting Hindu in Sainya, who has for some months been thinking seriously about his soul, and inquiring after the way to eternal life. We trust that he will soon confess Christ openly. He is very regular in his attendance at the prayer-meetings.

In the month of November I made a tour in connexion with brother Makepeace, to Bhuteshwar, distant about fifty-five miles from Agra. It is a famous bathing-place of the Hindus, and we visited it at the period of its great annual mela. It is kept in commemoration of the marriage of Mahadewo, or "the great god," one of the most obscene of the heathen deities. When we arrived but few people were collected, but as the great day drew nigh crowds were pouring in for the purpose of bathing and making offerings to the idol. What a painful thing it is to see man, created at first in the likeness of his Maker, bowing before a lifeless stone! Alas, how much is his understanding darkened! Yes, it is a heart-rending sight to see them rush for a drop of Ganges water for the purification of their hearts. In that place is a temple in which there are figures of Mahadewo, his wife Parwatti, and their son Mahes, cut out of stone. I have seen the poor Hindus gazing on them with the deepest adoration and astonishment, bowing down and making their offerings before them; and more sad to think, that they bring their little children with them, who are taught to do the same, and when leaving the temple they, with their children, cry out, "Bam Mahadewo! bam Mahadewo!" Seeing all this, a missionary in India may lose all his courage, and well might he say, "Who is sufficient" for such a work as to put down the kingdom of Satan, who is leading these poor people captive at his will? But "the Lord is with us," who has said, "I will do it." Had the missionary not the word of God on his side, had he not his promises, which give him vigour to prosecute his work, and had he no grace, which does support him, he would soon throw down his arms and abandon the field. At the end of the fair a very interesting man, of high caste, came to me expressing his belief in what he had heard, and seemed much affected. He visited our tent for three nights, and the day he was leaving the fair he came, assuring us of his sincerity, promising that he would not forget what had been declared to him, of the truth of which he was quite convinced. We had more hearers than we were able to address. We preached as long as our voices could be heard; we also distributed many books, which were gladly received, and returned home quite fatigued and exhausted. May the Spirit of God, accompany the word which has been preached in much

weakness, with demonstration and power, and many, many thousands come forward to declare themselves on the Lord's side!

We have just returned from another excursion to Gwalior. I had cherished a desire for some months past to visit that place, as we had been meeting with many of the inhabitants of that city, who seemed very favorably disposed, and desirous of reading our books. We left home on the 28th of December, 1846, and returned on the 14th of January, 1847. It took us five days to reach Gwalior. We preached in all the villages through which we passed, and many heard the gospel with great attention. On the 3rd we began to preach in the city of Gwalior. Many hundreds heard from our lips the gospel of Jesus Christ, and sometimes my congregation consisted of more than four hundred persons, who listened with the utmost attention. We had but very few objectors. Many seemed struck with the truth, and were obliged to say that their gods were not the true God, and their religion not divine. We preached for three days in the city, and also distributed many hundreds of gospels and tracts!

On the 6th we went to the Lashkar,

where the raja lives, and his troops are situated. This place is larger than that portion of Gwalior denominated the city. On the morning of the day on which we commenced our preaching I went a little before my native preacher, who was bringing scriptures; I took as many as I could put in my pockets, and soon reached a large open place, where I began to read a part of the 5th chapter of Matthew, for the purpose of collecting a crowd, and in less than five minutes I was surrounded with not less than from three hundred to four hundred people, who heard very attentively. All were serious, and many seemed to feel the power of the truth. After having preached as long as I was able, I distributed the books I had with me, and returned to look for my native preacher. I soon found him, and took our stand in the principal street. We had splendid congregations, and preached till we were quite exhausted, and then distributed a large number of books. We continued for three days our preaching in the Lashkar, and were kindly received, and had as many hearers as could conveniently stand in the street. May God bless our poor and humble labours, and may they not be in vain.

BENARES.

In the Benares Recorder of the 24th of November, 1846, we observe the following statement:—

An examination of the English and Vernacular Schools, connected with the Baptist Mission at Benares, took place on Saturday morning last, at the house of Rev. G. Small, one of the missionaries. We were present on the occasion, and were much interested by the very satisfactory exhibition made. The number of scholars being greater than could be all accommodated at once in the hall, the different bazar schools were first examined one by one, giving place to each other in succession; and then the several classes of the principal school (in Bengahitolah) stepped forward and gave pleasing proofs of their attainments in general, but especially religious knowledge, through the medium of the English, Urdu, Hindi, and Bengali tongues, all of which are taught at that institution.

We have been favoured with a statement of the number of boys attending the several schools, along with a list of the studies completed during the year by the highest class of the English department in the last-named school, which may serve as a specimen of the system there pursued:—

Bengahitolah Central School.

English department	30
Bengali ditto	51
Urdu ditto	18
Hindi ditto	29

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Bazar Schools.

1. Sadder bazar, Secrole, English, and Urdu departments	31
Urdu and Persian ditto	36
2. Hindi ditto, about	35
Total	82
3. Chowhatta, Rajghat, Hindi, and Urdu, about	45
Grand total of scholars in attendance	290

Studies completed by the first class of Bengahitolah School.

1. Holy Bible, all Genesis in Bengali, and about half in English, by most of the boys. Matthew, the whole: translating from English into Bengali and Urdu, and half of Sermon on the Mount by heart.
2. Catechism (Keach's), first fifty questions.
3. English Instructor, No. 3, to page 116.
4. Ditto, ditto, No. 4, to page 36.
5. Geography (Clift's), all Asia.
6. Grammar (Lennie's), to 16th rule of syntax.
7. Arithmetic, to simple rule of three.
8. Composition and dictation, spelling, &c.
9. Poetry, several pieces committed to memory.

From this outline of studies, as well as from the general intelligence and proficiency exhibited by the scholars (especially of the higher classes), we think there is much ground for congratulating the missionaries on the success of their labours, and for encouragement to the public to continue and extend their liberality in aid of such educational schemes.

ANNIVERSARY SERVICES.

A Meeting for SPECIAL PRAYER will be held in the Library of the Mission House on the morning of Thursday, April 22nd, at eleven o'clock.

ANNUAL SERMONS, APRIL 22nd & 28th.

The Committee have pleasure in announcing that a sermon on behalf of the Society will be preached (p.v.) by the Rev. T. WINTER, of Bristol, at Surrey Chapel on the evening of Thursday, April 22nd. Service to commence at half-past six.

A sermon will also be delivered (p.v.) at the Poultry Chapel on Wednesday morning, April 28th, service to commence at eleven. The Rev. JOSIAS WILSON of the Presbyterian Church, River Terrace, had kindly engaged to preach, but serious illness having disabled him, the name of the preacher cannot be announced at present.

SERMONS, LORD'S DAY, APRIL 25th.

The following are the arrangements (so far as completed) for April 25th. The afternoon services marked thus * are intended for the young.

PLACES.	MORNING.	AFTERNOON.	EVENING.
Alfred Place, Kent Road	Rev. W. Young.....	... ..	Rev. W. Young
Alie Street, Little	Rev. P. Dickerson...	Rev. P. Dickerson...	... ..
Austin Street, Shoreditch	Rev. F. Tucker	W. H. Watson, Esq.*	Rev. B. Godwin, D.D.
Battersea	Rev. Dr. Godwin ...	... ..	Rev. S. Higgs
Blandford Street	Rev. W. B. Bowes	... ..	Rev. T. Winter
Bow	Rev. Jas. Edwards...	... ..	Rev. B. Evans
Brentford, New	Rev. T. Smith .....	... ..	Rev. W. B. Bowes
Brixton Hill (Salem Chapel)...	Rev. W. Fraser.....	... ..	Rev. T. Wheeler
Brompton .....	... ..	... ..	... ..
Camberwell	Rev. J. P. Hewlett	Rev. J. Branch* ...	Rev. R. Roff
Chelsea, Paradise Chapel	Rev. E. Carey .....	... ..	Rev. T. Swan
Church Street, Blackfriars.....	Rev. G. Cole .....	... ..	Rev. I. Lord
Clapham	Rev. C. E. Birt, M.A.	... ..	Rev. Jas. Edwards
Cumberland St., Curtain Road	(In May.)	... ..	... ..
Deptford, Lower Road	Rev. J. Kingsford...	... ..	Rev. J. Kingsford
Devonshire Square	Rev. J. H. Hinton, M.A.	Rev. J. Curwen* ...	... ..
Eagle Street	Rev. T. Swan.....	Rev. J. Russell* ...	Rev. T. F. Newman
Gravesend	Rev. F. Trestrail ...	... ..	Rev. F. Trestrail
Greenwich, London Street.....	... ..	... ..	... ..
Greenwich, Lewisham Road ...	Rev. Josh. Russell...	... ..	Rev. E. Edwards
Hackney	Rev. D. Katterns ...	... ..	Rev. D. Katterns

PLACES.	MORNING.	AFTERNOON.	EVENING.
Hammersmith	Rev. J. Sprigg, M.A.	Rev. S. Higge *.....	Rev. J. Stock
Hampstead, First Church	(April 18.).....	... ..	... ..
Hatcham .....	... ..	... ..	... ..
Henrietta Street	Rev. Dr. Hoby .....	... ..	Rev. C. E. Birt, M.A.
Highgate .....	... ..	... ..	... ..
Homerton	Rev. D. Curtis .....	... ..	Rev. D. Curtis
Hoxton, Battlesand Street.....	Rev. J. Cox .....	... ..	... ..
Islington Green	Rev. E. S. Pryce, B.A.	... ..	Rev. J. Bennett, D.D.
John Street, Bedford Row.....	Rev. J. H. Evans ...	... ..	... ..
Kennington, Charles Street ...	(In May.) .....	... ..	... ..
Kensington .....	... ..	... ..	... ..
Keppel Street	Rev. T. F. Newman	... ..	Rev. J. Sprigg, M.A.
Lambeth, Regent Street.....	Rev. T. Winter	Rev. J. Bird*.....	Rev. W. Fraser
Mason's Court, Shoreditch.....	Rev. W. H. Elliott	... ..	Rev. J. Peacock
Maze Pond	Rev. J. Acworth, LL.D.	Rev. W. Fraser* ...	Rev. E. Carey
Mill Yard, Goodman's Fields...	Rev. W. H. Black..	... ..	... ..
New Park Street.....	Rev. C. Elven .....	... ..	Rev. C. Elven
Poplar	Rev. T. Wheeler.....	... ..	Rev. J. P. Hewlett
Potter's Bar.....	Rev. R. Ware .....	... ..	Rev. R. Ware
Prescot Street, Little	Rev. C. Stovel .....	... ..	Rev. C. Stovel]
Romney Street, Westminster...	... ..	... ..	... ..
Salter's Hall	Rev. R. Roff .....	... ..	Rev. J. M. Daniell
Shacklewell	Rev. B. Godwin, D.D.	... ..	Rev. J. Cox
Shakespeare's Walk	Rev. T. Moore .....	... ..	Rev. G. W. Fishbourne
Shouldham Street, Paddington	Rev. J. Stock.....	Rev. I. Soule*	Rev. F. Tucker
Spencer Place, Goswell Road...	... ..	... ..	... ..
Tottenham	Rev. W. H. Murch, DD	... ..	Rev. R. allace
Trinity Chapel, Borough .....	... ..	... ..	... ..
Vernon Chapel, Bagnigge } Wells Road	Rev. O. Clarke .....	... ..	Rev. J. Acworth, LL.D.
Walworth, Horsley Street	Rev. W. Miall .....	... ..	Rev. W. Miall
Lion Street, Walworth	Rev. J. M. Daniell	... ..	Rev. G. Clayton
Waterloo Road.....	... ..	... ..	Rev. J. Branch
Wild Street, Little .....	... ..	... ..	... ..
Woolwich, Queen Street	Rev. John Cox .....	... ..	Rev. John Cox

Collections will be made after the above services.

JUVENILE MEETING, APRIL 26th.

The annual meeting of the young friends of the Society will be held on Monday, April 26th, at Finsbury Chapel. The chair will be taken at two o'clock in the afternoon.

ANNUAL MEETING OF MEMBERS OF THE SOCIETY, APRIL 27th.

Preparatory to the public meeting at Exeter Hall, a General Meeting of the members of the Society will be held at the Mission House, Moorgate Street, on the morning of Tuesday, the 27th of April, for the election of the Committee for the ensuing year, and the transaction of other business. The chair will be taken at ten o'clock.

This meeting is for members only. All subscribers of 10s. 6d. or upwards, donors of £10 or upwards, pastors of churches which make an annual contribution, or ministers who collect annually for the Society, and one of the executors on the payment of a legacy of £50 or upwards, are entitled to attend.

ANNUAL PUBLIC MEETING, APRIL 29th.

The annual public meeting of the Society will be held in EXETER HALL, STRAND, on Thursday, the 29th of April: the chair will be taken by JOSEPH TRITTON, Esq., of London, at ten o'clock. Tickets for the meeting may be obtained at the Mission House in Moorgate Street, or at the vestries of the various chapels.

ACCOMMODATIONS.

Ministers and others who intend coming to town to the meetings, and are desirous of being received into the house of some friend, are requested to send an intimation of their wish to the Secretary of the Baptist Missionary Society, not later than the TENTH OF APRIL. He will have much pleasure in making the necessary arrangements.

WEST INDIES.

HAITI.

Mr. and Mrs. Webley have arrived safely at Jacmel. An account of their voyage and first impressions is given in a letter, dated February 22nd, 1847.

You will be pleased to know that Mrs. Webley and myself have now completed our voyage, and are arrived at our destination. This it was our happiness to do on the 12th instant. Our voyage was characterized by much mercy, and not unfrequently by imminent peril. Indeed, upon three occasions we expected to find a grave beneath the waters of the Atlantic. Upon one of these we were seated in the cabin reading, with all our sails spread to a steady breeze, when a terrific storm came on almost instantaneously. Here, for nearly an hour, we quite despaired of ever reaching Jacmel, for our captain and his crew told us they had never witnessed anything at all resembling it. You will readily conceive of our position, with all our sails out, the result of which was, that the entire of the forepart of the vessel was buried in the wave by the storm. Our heavenly Father, however, whom

we trust has a great work for us to accomplish here, heard the prayers of our beloved friends in England, and brought us out of danger. Our voyage to Barbadoes was completed in five weeks precisely, as we left the Downs on the 25th of December and arrived there on the 29th of January. This was occasioned by adverse winds and calms, otherwise we should have performed it in much less time. During this part of our voyage I held a service on board four sabbaths out of the six. On the other two sabbaths I was prevented from doing so by storms and a very rough sea.

I am happy to state that the sailors and passengers upon these occasions were very attentive, and I cannot but hope that some good effects will follow these services.

Upon our arrival at Barbadoes we proceeded, immediately upon our landing, to the house of the Rev. Mr. Raniel, the Wesleyan missionary at Bridge Town. Here we found Mrs. Raniel and the Rev. Mr. Brown, another Wesleyan missionary, from whom we experienced excessive kindness; and, after a pressing invitation, remained with them till we again set sail for Haiti. Here too we heard of Mr. Angus and Mr. Birrell, who were also kindly entertained by these friends during their stay at Barbadoes.

Here also I preached at both the Wesleyan chapels on the sabbath, and again on the Wednesday and Thursday following. I had also engaged to preach for them again on the next sabbath, in the morning, and for the Moravian missionary in the evening; but our stay was not prolonged so as to admit of this, as we again embarked for Haiti on the Saturday previous.

Upon my landing here I found the people anxiously expecting my coming, who appeared gratified to find in me the successor of their beloved Mr. Francis. "The righteous shall be had in everlasting remembrance;" and certainly he will be remembered here as long as there shall be a people to do so, for you have only to mention his name and you at once awaken their tenderest sympathies. Nor is this surprising when we consider the varied circumstances which tended to endear him to all who knew him here. His fervent piety, his restless anxiety for the promotion of their welfare, and the entire consecration of his person to their best interests—all these aided in securing for him the fond affection of the people. But that which undoubtedly greatly contributed to this end was the happy choice of the time for his coming amongst them. At that time "wars, and rumours of wars," were spreading on every hand, and nothing was presented to the expectations of the people but certain destruction. Mr. Francis thought

that these reports would retard the progress of the gospel, but in the sequel it has been shown that they rather tended to prepare their minds for its reception. For, at such a time, with no prospect of comfort or happiness in this life, they received with avidity a religion which promised them these here, and opened up the hope of these in a far higher measure hereafter.

The four inquirers, of whom Mrs. Francis spoke in her last letter, still remain steadfast. I have had the great pleasure, too, of adding three more to their number. To some of these I hope soon to administer the solemn rite of believer's baptism. We have, too, several others who are seriously disposed, and of whom we hope that they are not far from the kingdom of God. Our congregations also, which have been declining of late, I am told are somewhat better since my arrival, as many of those who had promised to return when a missionary came, have fulfilled those promises. Our sabbath school now varies from twelve to thirty children. Our day school has been considerably on the increase of late, as we have now forty-eight children on the books. The English class has very materially decreased since the decease of dear Mr. Francis, but these, I hope, will again revive as soon as I can make arrangements for attending to it myself. At present, however, my time is so wholly absorbed with French, that I have had little opportunity for forming plans of operation. You will confess with me, that I have no small task to perform every week in preparing three French discourses and six French prayers. Yet this I am compelled to do, as so few of the people understand English. If I were to act otherwise, perhaps I should soon have the more painful task of preaching to empty seats.

Eliacine is indeed a lovely specimen of a true Christian, and will be of great service to your mission. Frequently she is found conversing with and endeavouring to instruct, and sometimes praying with, those around her. On the sabbath, after the morning service, seven or eight adult persons stay back for these purposes, and for instruction from other sources.

We are all, I am happy to say, tolerably well. Miss Clark has been ill for some weeks, but her health is now again almost restored. Miss Harris and Mrs. Francis have occasionally been unwell, though not seriously ill, and are now convalescent. At present we all reside at the mission-house, and are all happy in our delightful employment. Respecting Miss Harris and Miss Clark, Mr. Birrell will lay before you some statistical accounts.

NEW PROVIDENCE, BAHAMAS.

Mr. Capern, writing from Nassau, Feb. 12th, speaks of the attendance on public worship as increasing. He says,

Our sabbath-schools are well attended, and some of the teachers feel a pleasure in their work, and are, I believe, truly concerned for the spiritual and eternal welfare of their classes. In both schools there are every Sunday contributions for Africa. Once a month they both unite, on the Sunday afternoon, and addresses are delivered by the teachers. At some of those meetings seven or eight shillings sterling are given by the children for Africa. On Christmas day we had a juvenile missionary meeting, and collected £1 5s. sterling.

As a specimen of the interest felt by some of the children in the welfare of Africa take the following: a little girl had three cents to

put into the mission-box. With a view to create an interest in the mind of another little girl who had nothing to give, she gave her a part of her own, that she might have her name set down as a contributor when the box was brought round.

It is encouraging, too, to think that our financial statement is somewhat better than it was in the preceding year. I am afraid however now, that our income for general purposes will be less this year, in consequence of the money which is being raised for building a new chapel on the site of the old one. The people have set their minds on this object, and during the year they hope to accomplish it.

TURKS' ISLAND, BAHAMAS.

Mr. Littlewood having been disabled by long-continued affliction, Mr. Rycroft has been appointed to this island. He writes as follows, from Grand Cay, Jan. 16th:—

You will have learned before this that I left Nassau for this station on the 26th of December. Our voyage was a long and dangerous one. We could but feel thankful to God for journeying mercies when we passed the wrecks that lay on these reef-bound islands. One vessel only left Nassau a few days before us. Stress of weather obliged us, when we could, to make harbour. This at Bird Rock gave me an opportunity of seeing our friends on Crooked Island. It was cheering to my mind to find our brethren progressing toward perfection—endeavouring to edify each other, and to lead their neighbours to Jesus' feet.

On the eighth ultimo we came in sight of

this island. Our usual signal, a white flag, filled the hearts of our people here with gladness. We looked upon them anxiously and prayerfully, and with the hope that our residence amongst them, through the divine blessing, shall be for their advancement in the things of God, and for the salvation of many who, alas, blindly stray from God, purity, and happiness. Here I find abundance of work in connexion with our great and God-glorifying object. May it ever be ours, as missionaries of the cross, to enter into the feelings of Him who in the days of his humiliation, and now on the throne of his glory, could have compassion on the ignorant, and on them that are out of the way.

JAMAICA.

The intelligence brought by the last mail, which arrived on the 22nd of March, leads to a confident hope that our friends, Messrs. Angus and Birrell, are on their homeward voyage. They were both well on the 20th of February, and intended to embark for England on the 8th of March. They may therefore be expected in London about the 6th of April.

FOREIGN LETTERS RECEIVED.

AFRICACLARENCEClarke, J.May 21.
 AMERICABOSTONPeck, S.February 6.
 MONTREAL.....Cramp, J. M.Jan. 23, Feb. 24.

ASIA	AGRA	Dannenberg, J. C. A.	January 21.
		Williams, R.	January 21.
	BENARES	Small, G.	January 5.
	CALCUTTA	Thomas, J.	January 7.
		Wenger, J.	January 21.
	COLOMBO	Davies, J.	January 16 and 21.
		Lewis, C. B.	January 15.
	DELHI	Thompson, J. J.	January 19.
	HOWRAH	Morgan, T.	January 5.
	INTALLY	Pearce, G.	January 21.
	KANDY	Allen, J.	January 12 (2 letters).
	MATURA	Dawson, C. C.	January 15.
	MUTTRA	Phillips, T.	January 20.
	PATNA	Beddy, H.	January 15.
	SAMARANG	Brückner, G.	September 8.
	SERAMPORE	Fink, J. C.	January 4.
BAHAMAS	NASSAU	Capern, H.	February 12.
	TURK'S ISLAND	Bycroft, W. K.	January 16 and 27.
BRITTANY	MORLAIX	Jenkins, J.	February 18.
HONDURAS	BELIZE	Henderson, A.	January 13.
		Kingdon, J.	January 19.
TRINIDAD	PORT OF SPAIN	Cowen, G.	January 29.
		Law, J.	February 6.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

R. V., New Park Street, for a parcel of magazines;
 Mrs. S. Hobson, Lambeth, for a parcel, for *Africa*;
 Friend unknown, for a parcel of magazines;
 F. Westley, Esq., for a parcel of Magazines and numbers of the "Patriot;"
 Miss Kilvington, Ilford, for a parcel of magazines, for *Dr. Prince, Western Africa*;
 Ladies of Mission School, Walthamstow, for a parcel of magazines;
 E. C., New Park Street, for a parcel of magazines;
 Friend unknown, for a parcel of magazines;
 Mrs. Clements and Miss Sargeant, Leytonstone, for a box of clothing for *Betise*, and a box of clothing for *Nassau*;
 Mr. T. Allan, Hackney, for a parcel of magazines;
 Miss Springett, Earl's Colne, for a parcel of magazines;
 Mrs. A. Cropper, Dingle Bank, for a box of clothing and school materials, for *Trinidad*;
 British and Foreign School Society, for two cases of school materials, for *Rev. J. Hume, Jamaica*;
 Friends at Paradise Chapel, Chelsea, by Mrs. Archer, for a parcel of clothing, for *Rev. J. Clarke, Western Africa*;
 Master J. J. Hartley, for a copy book, for *Western Africa*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of February, 1847.

Annual Subscriptions.											
£	s.	d.		£	s.	d.		£	s.	d.	
Clarke, Rev. O.....	1	1	0	France, Mr. C. C., Gray's	1	1	0	Beddome, R. B., Esq.,	20	0	0
Dallas, Mrs. C. H., Tun-				Ian Square.....				Nicholas Lane			
bridge Wells	1	1	0	Sherwin and Cope,	1	1	0	Millar, W. H., Esq.,	5	5	0
Francis, Mr., Wellington				Messrs.				Cowley Road			
Street	1	1	0					Morrell, C., Esq., Sloane	2	0	0
Jacobson, Miss, for Co-				Donations.				Street			
lonies	1	0	0	Arnold, Mrs., box by ...	0	5	18	Tatnell's, Mrs., Child-	9	6	
								ren, for Dore			

£ s. d.		£ s. d.		£ s. d.	
Thomas, Master Fred. by Mrs. Thomas Gurney		Wokingham— Contributions		CUMBERLAND. Whitehaven—	
0 15 6		Do., Juvenile Society 1 5 8		Contributions, by Mr. J. Nelson, for Dove	
Legacy.		BUCKINGHAMSHIRE.		DEVONSHIRE.	
Yeo, Mr., late of Hatherleigh, Devon, by Rev. W. Aitchison		Amsrham— Collection		NORTH DEVON AUXILIARY, by Rev. W. Aitchison	
6 0 0		Contributions		Chudleigh—	
LONDON AND MIDDLESEX AUXILIARIES.		Do., by Master J. G. Morten, for Dove		Contributions, by Miss A. Bray, for Dove	
Brentford, New—		50 2 9		Devonport—	
Watkins, Mr. C.		Acknowledged before, and expenses		Morice Square—	
Chelsea—		47 7 0		Collections	
Contributions, by Miss Gillam, for Dove ..		2 15 9		Contributions	
0 10 0		Buckingham—		Do., by Miss Jane Westcott, Saltash	
Harlington—		Contributions, by Misses Bennett, for Dove		Pembroke Street—	
Overberg House Missionary Society (monthly)		2 4 0		Collection	
3 15 0		Chesham—		Collected by the late Rev. T. Willcocks ..	
Lalington Green—		Contributions, by Miss Fox and Master W. H. Payne, for Dove ..		5 5 0	
Contributions, for Dove		1 0 0		Newton Abbott—	
7 2 3		Long Crandon—		Contributions, by Mr. W. Duke, for Dove ..	
Maze Pond, on account ..		Contributions, by Master F. Dodwell, for Dove		0 12 8	
25 0 0		Contributions, by Westcott—		Paington—	
Contributions, for Dove		Contributions, by Mr. T. Homan		Contributions, by Mr. C. Troward, for Dove ..	
12 0 0		0 10 0		1 5 0	
Prasecot Street—		Contributions, by Mr. T. Homan		Tavistock—	
Contributions, for Dove		0 4 0		Contributions, by Miss Angus	
0 3 0		CAMBRIDGESHIRE.		2 0 0	
Regent Street, Lambeth—		Cambridge—		DURHAM.	
Juvenile Society, on account		Contributions		Houghton le Spring—	
35 0 0		Do., Juvenile Society ..		Contributions, by Master Earle and Miss Bee	
Salterns Hall—		Do., Sunday School ..		0 16 8	
Sunday School, for Dove		Oakington, for Dove		Walsingham—	
4 9 7		0 6 9		Contributions, for Dove	
Walworth, South Street, Sunday School—		Soham—		1 0 0	
Contributions, for Hayti Schools		Contributions, by Samuel Brown, for Dove		REAR.	
1 0 0		1 1 9		Ashdon—	
Do., for Brown's Town Schools		CORNWALL.		Contributions, for Dove	
1 5 1		Chasewater—		0 15 0	
Walworth, Horsaey Street—		Contributions		Ilford, Turret Place—	
Contributions, for Dove		2 0 0		Contributions, for Dove	
0 10 0		Falmouth—		0 12 0	
BEDFORDSHIRE.		Collections		Loughton—	
Bedford—		13 13 7		Contributions (half year)	
Young friends, by Rev. T. King, for Dove ..		18 7 2		5 5 1	
0 16 6		Do., Sunday School ..		Do., for Dove	
Biggleswade—		0 15 0		2 13 6	
Contributions, by Miss Ellen Foster, for Dove		Do., Juvenile, for Patna Orphan Refuge		Waltham Abbey—	
0 16 0		4 0 0		Proceeds of Lecture ..	
Luton—		Do., for Jamaica Schools		3 1 0	
Contributions, by Misses Tranter, for Dove		1 13 0		GLOUCESTERSHIRE.	
1 4 0		Flushing—		Lechlade—	
Roxton—		Contributions		Contributions, by B. Broome, for Dove ..	
Contributions, by Master Barringer, for Dove		0 13 3		0 16 0	
0 17 0		Marazion—		Stow on the Wold—	
Toddington—		Collection		Contributions, for Dove	
Collections		0 10 0		1 1 4	
3 1 2		Contributions		HAMPSHIRE.	
Contributions		5 9 6		Alton—	
BERKSHIRE.		Redruth—		Contributions	
Newbury—		Collections		1 0 0	
Collections		7 2 9		Portsea and Gosport Auxiliary, on account ..	
Contributions		11 17 10		60 0 0	
Do., Sunday Schools ..		24 18 0		Portsea, White Row—	
4 11 4		Truro—		Sunday School, for Dove	
Windsor—		Collections		1 0 0	
Collection		10 0 0		Romsey—	
Contributions		14 1 11		Contributions, for Dove	
Do., Sunday School, for Dove		Do., Sunday School ..		0 15 4	
1 2 0		Do., for Schools		Southampton, Portland Chapel—	
14 19 6		Do., for Translations ..		Collection	
Acknowledged before ..		1 0 0		4 10 0	
9 0 0		129 8 8		Contributions, for Dove	
5 19 6		Acknowledged before, and expenses		0 10 6	
		71 12 0			
		57 16 6			

	£	s.	d.
HERTFORDSHIRE.			
Ross—			
Contributions, by Miss Smith, for Dove.....	0	4	8

HERTFORDSHIRE.			
Hatfield—			
Contributions, for Dove.....	1	3	6
Markyate Street—			
Contributions, for Dove.....	0	11	1

St. Albans—			
Collections.....	14	1	0
Contributions.....	12	7	6
Do., Juvenile Society.....	9	7	4
Do., for Dove.....	2	6	4

Acknowledged before and expenses.....	38	2	2
	23	0	2
	16	2	0

HUNTINGDONSHIRE.			
HUNTINGDONSHIRE, by Mr. T. Coote, on account.....	30	0	0

KENT.			
Ashford—			
Contributions.....	6	16	6
Do., for Dove.....	0	17	6
Chatham, Zion Chapel	23	13	7
Tenterden—			
Contributions, for Dove.....	1	10	0

LANCASHIRE.			
Inskip—			
Contributions.....	1	1	0
Do., for Dove.....	1	6	0
Little Moor End, Oswaldtwistle—			
Sunday School, for Dove.....	1	1	0
Liverpool, Pembroke Chapel—			
Sunday School, half yearly subscription, for Patna Orphan Refuge.....	4	0	0
Manchester—			
Union Chapel—			
Sunday School, for <i>Intally</i>	10	0	0
Do., for Dove.....	2	0	0
York Street—			
Sunday School, for Dove.....	1	17	7
Rochdale—			
Kelsall, H., Esq., for Jamaica Theological Institution.....	10	0	0

LEICESTERSHIRE.			
Forston—			
Contributions, for Dove.....	0	13	6

LINCOLNSHIRE.			
Limber—			
Contributions.....	2	3	0
Lincoln—			
Collections.....	12	10	3
Contributions.....	17	14	7
Do., Sunday School	2	12	6
Do., do., Waddington.....	0	15	6

NORFOLK.			
NORFOLK, by T. Geldart, Esq., balance	70	11	0
Downham Market—			
Sunday School, for Dove.....	0	15	4
Salhouse—			
Contributions, for Dove.....	0	12	6

NORTHAMPTONSHIRE.			
Lower Heyford—			
Contributions, by Miss M. Hore.....	0	13	6
Middleton Cheney—			
Contributions, for Dove.....	1	0	1

NORTHUMBERLAND.			
Hexham, by Mr. H. Temperley.....	2	10	0

NOTTINGHAMSHIRE.			
Collingham—			
Collections, &c.....	8	10	7
Contributions.....	25	12	1
Do., Sunday School	0	6	7
Do., for <i>Intally</i>	5	0	0

OXFORDSHIRE.			
Bicester—			
Contributions.....	2	11	6

SHERBORN.			
Bridgworth—			
Collections.....	13	6	9
Contributions.....	7	0	2
Do., Juvenile Society	8	17	6
Shiffnal—			
Collection.....	1	12	0
Contributions.....	2	0	0
Do., Sunday School, for Dove.....	2	3	0

SOMERSETSHIRE.			
Keynham—			
Sunday School, for Dove.....	1	5	0
Do., Patna Orphan Refuge.....	0	10	0
Do., for Ceylon School	0	15	0

SUFFOLK.			
Ipswich, Turret Green—			
Collection.....	6	16	0
Sprigg, Rev. J. A. S.	1	1	0

WARWICKSHIRE.			
Birmingham Auxiliary—			
Collection, Public Meeting.....	18	5	6
Cannon Street—			
Collections.....	23	13	0
Contributions.....	59	16	4
Do., Sun. School	1	14	1
Do., for Dove.....	1	9	4
Do., for Africa.....	19	16	4

WARWICKSHIRE.			
Bond Street—			
Collections.....	18	0	0
Contributions.....	33	10	6
Do., for Africa.....	2	1	0
Do., Sun. School	16	0	0
Do., do., Potter Street.....	1	0	9
Mount Zion—			
Sunday Schools.....	0	18	0
New Hall Street—			
Collections.....	4	6	6
Juvenile Society, for Dove.....	0	13	0

HENEGGE STREET—			
Collections.....	16	16	2
Contributions.....	1	15	0
Do., Sun. School			
Girls.....	7	8	6
Do., do., for Dove	1	0	0
Do., Bible Class, for Dove.....	6	10	8
Livery Street—			
Collections.....	10	0	0
Darkhouse—			
Collections.....	6	18	0
Contributions.....	7	17	11
Stourbridge—			
Contributions.....	1	0	0
West Bromwich—			
Collections.....	10	5	7
	270	16	2
Acknowledged before, and expenses.....	234	4	0
	36	12	2

HEALEY IN ARDEN—			
Contributions, for Dove.....	0	18	0
Leamington—			
Juvenile Contributions, for Dove.....	1	1	6
Woodhouse, Mr. E.....	0	10	0

WESTMORELAND.			
Crooby Garrett—			
Contributions, for Dove.....	2	17	0

WILTSHIRE.			
Damerham and Rockbourne—			
Contributions.....	5	0	0
Do., for Dove.....	1	0	0
Devizes—			
Contributions, by Miss J. K. Anstie, for Dove.....	3	0	0

WORCESTERSHIRE.			
Shipston on Stour—			
Contributions.....	1	0	11
Do., for Dove.....	1	15	7

YORKSHIRE.			
Beverley—			
Sunday School, for Dove.....	1	0	0
Bradford, 1st Church—			
Contributions.....	13	4	0
Hull—			
Contributions, for Dove.....	0	6	0
Lockwood—			
Contributions.....	10	1	0
Malton—			
Sunday School, for Dove.....	1	0	0
Ripon—			
Earl, Francis, Esq., M.D.....	6	6	6

NORTH WALES.			
ANGLESEA.			
Holyhead—			
Collection, &c.....	9	6	9
Contributions.....	1	10	4
Do., Sunday School	0	4	2

CARNARVONSHIRE.			
Carnarvon—			
Collections.....	8	16	2
Contributions.....	1	5	0

DENBOSHIRE.			PENNROKESHIRE.			FOREIGN.		
Llangollen, &c., by Rev.			Middle Mill, by Rev. W.			Graham's Town—		
E. S. Jones			Reynolds			Contributions		
13 1 0			34 0 0			53 15 6		
MERIONETHSHIRE.			RADNORSHIRE.			The Contributions from Cotten-		
Pandy's Chapel—			Presteigne—			ham, Cambridgeshire, in the Oc-		
Collection			Jones, Mr. T.			tober Herald, should have been		
Contributions			0 10 0			entered thus:—		
Do., for Dove			SCOTLAND.			Cottenham—		
1 2 10			Aberchirder—			Collection		
SOUTH WALES.			Contributions, for			Sunday School, First		
SOUTH WALES, on ac-			Dove			Church		
count, by Rev. B. Price			0 8 6			19 14 6		
20 0 0			Anstruther—			The Contributions from Glas-		
CARMARTHENSHIRE.			Contributions, for do.			gow acknowledged in the Herald		
Glandavary			0 10 0			for March, should have been		
2 0 0			Burray—			specified as follows:—		
MONMOUTHSHIRE.			Contributions, for do.			For general purposes ...		
Abergavenny—			2 1 9			124 13 6		
Contributions, for			Irvine—			Translations		
Dove			Contributions, for do.			20 0 0		
1 8 0			Kirkaldy—			Jamaica Schools ...		
			Contributions, for do.			0 5 0		
			0 10 0			150 0 6		

CONTRIBUTIONS,

*Received on account of the DEBT of the Baptist Missionary Society, up to
March 18, 1847,—Continued from last Herald.*

CORNWALL.			LINCOLNSHIRE.			SOUTH WALES.		
Falmouth			Lincoln			CARMARTHENSHIRE.		
8 13 0			1 10 6			Pynnon Henry		
ESSEX.			NORTHAMPTONSHIRE.			2 12 9		
Colchester			Clipstone, balance			GLAMORGANSHIRE		
5 3 6			0 11 0			Neath, Tabernacle		
Ilford, by Miss Rose ...			SUSSEX.			0 12 0		
0 14 0			Lewes, by Mr. J. Ham-			MONMOUTHSHIRE.		
GLOUCESTERSHIRE.			mond			Abergavenny, by Misses		
Thornbury			2 2 0			E. and S. Evans		
0 8 0			WARWICKSHIRE.			1 6 6		
HUNTINGDONSHIRE.			Birmingham, Cannon			Darrensfelen		
Spaldwick—			Street			4 15 0		
Barnard, Mr. J.			25 5 0			FOREIGN.		
0 10 0			Henley in Arden			Graham's Town		
0 8 0			YORKSHIRE.			3 9 0		
LANCASHIRE.			Sheffield, Townhead St.					
Inskip, by Rev. B. Evans			6 6 0					
0 12 0								
Liverpool, Soho Street...								
3 6 0								

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE ANNUAL MEETING of the Society will be held at FINSBURY CHAPEL on Monday evening the 26th of April. The chair will be taken precisely at half past six, by JEREMIAH COLMAN, Esq., Mayor of Norwich.

The government scheme of Education recently laid before Parliament is one of the most dangerous measures which protestant dissenters have ever been called to oppose. Carried into operation (as it assuredly will be unless opposed with the utmost earnestness and in every way constitutionally permissible) in the course of a few years it will destroy not only the day and Sunday-schools connected with home missionary stations, but many of the stations themselves. The Committee feel, therefore, that it is incomparably more important this quarter to supply the means of intelligent and earnest opposition to the government measure than to report the labours of the agents. They apprehend that they cannot better carry out their convictions than by republishing the paper of the "Central Committee" of opposition,—a document singularly clear, comprehensive, and forcible. It will thus get into the hands of many thousands who will not otherwise have an opportunity of becoming sufficiently informed on the subject.

I. DESCRIPTION OF THE MEASURE.

1. The ostensible object is the *multiplication and remuneration of Schoolmasters and Mistresses.*

2 Their number is to be increased by means of a system of "Pupil Teachers" and "Stipendiary Monitors" (of both sexes), of "Queen's Scholarships," and other "Exhibitions."

3. Their remuneration is to be secured by various payments out of the Consolidated Fund, in the form of *salaries, proportions of salary, fees, gratuities, and retiring pensions.*

PUPIL TEACHERS AND STIPENDIARY MONITORS.

4. The "Pupil Teachers" are to be *apprenticed to Schoolmasters for five years*; but the term may be shortened in cases of merit.

5. They are to be selected from schools under inspection, on the nomination of the Trustees or Managers, and in the proportion of one to every twenty-five scholars.

6. The candidates for the privilege of being "Pupil Teachers" must be thirteen years of age, and be approved by the Inspector: *in schools connected with the Church of England, (i. e., in the great majority of schools,) they must have a certificate from the Clergyman and Managers (who, if not satisfied with the moral character of their families, may require them to board in some approved household), repeat the Catechism, and show*

that they understand its meaning;—*the parochial Clergyman assisting in their examination: in other schools, "the state of the religious knowledge," say the Minutes, "will be certified by the Managers."*

7. *Accepted candidates* are to undergo *annual examinations*, increasing in rigour and extent to the close of their term. These examinations, so far as they relate to secular knowledge, will be conducted by the Inspector alone; so far as they relate to religious knowledge, *in Church of England Schools*, by the Inspector and the *parochial Clergyman* conjointly. The secular examinations will embrace—composition, arithmetic, elementary mathematics, English grammar, geography connected with history, and aptness to teach: the religious—the Holy Scriptures, *the Liturgy and the Catechism*, more and more fully year by year. *In other schools, "the Managers," say the Minutes, "will annually certify that they are satisfied with the state of the religious knowledge of the Pupil Teachers," and also, that they "have been attentive to their religious duties."*

8. The Pupil Teachers must present *annual certificates* of good conduct, proficiency, &c., from the Managers, the Master or Mistress, and, *in Church of England schools*, from the *parochial Clergyman*, who, in addition to his joint reports with the Inspector as to the state of their religious knowledge, must distinctly certify that "they have been attentive

to their religious duties," i. e., *have regularly attended church.*

9. Every Pupil Teacher, having passed these examinations and presented the required yearly testimonials, will receive a certificate declaring that he has successfully completed his apprenticeship.

10. The regulations concerning "Stipendiary Monitors" are nearly the same as those concerning Pupil Teachers; the difference being, that the former are not to be formally apprenticed, are to be retained for four years instead of five, and are to be paid at a somewhat lower rate. In all other respects, the same conditions apply to both classes.

11. Pupil Teachers and Stipendiary Monitors are to be paid by the Government, after the following rates, irrespectively of any sum received from the school or any other source:—

At the end of the	Apprentices.	Monitors.
1st year	£10 0 0	£5 0 0
2nd	12 10 0	7 10 0
3rd	15 0 0	10 0 0
4th	17 10 0	12 10 0
5th	20 0 0	—

These stipends will be liable to be withdrawn on the unfavourable report of the Inspector, or in default of the required clerical and other certificates.

ENCOURAGEMENT OF NORMAL SCHOOLS, QUEEN'S SCHOLARSHIPS, AND PUBLIC EMPLOYMENT.

12. *Successful Pupil Teachers are to be candidates for Queen's Scholarships and for public employment.*

13. The Inspectors, in conjunction with the Principals of Normal Schools under inspection, are to submit to the Lord President those who, upon competition in a public examination, annually held in each district, may be found most proficient; and the Committee of Council may award, *for as many as they may think fit*, an EXHIBITION of 20*l.* or 25*l.* to one of the Normal Schools under inspection; such to be denominated "QUEEN'S SCHOLARS," and the Exhibition liable to be withdrawn, if the Principal be dissatisfied with the conduct, &c., of the Exhibitioners.

14. Besides these Exhibitions, the Committee of Council will award to every Normal School under inspection, a grant, for every student of whose conduct and proficiency the Principal shall report favourably enough at the close of each of the three years of training, of 20*l.* the first year, 25*l.* second, and 30*l.* third.

15. As "further incentives" to such as "may not display the highest qualifications for the office of Schoolmaster, but whose conduct and attainments may be satisfactory," opportunities are to be afforded of "obtaining employment in the public service," explained by the Lord President of the Council to mean appointments in the revenue departments.

SCHOOLMASTERS AND MISTRESSES—THEIR REMUNERATION BY GRANTS IN AID, FREE, GRATUITIES, AND RETIRING PENSIONS.

16. *Numerous provisions are made for the encouragement and remuneration of Schoolmasters and Mistresses.*

17. For training Pupil Teachers and Monitors, Masters and Mistresses are to be paid yearly at the following rates:

For 1 Apprentice	£5	For 1 Monitor	£2 10s.
— 2	— 9	— 2	— 4 0
— 3	— 12	— 3	— 6 0
For each additional Apprentice beyond three			
three			
Monitor—			
1 10			

18. *Annual grants in aid of salary are to be made to certificated Schoolmasters, who are appointed to schools under inspection, and have had*

1 year's training in a Normal School under inspection, from . . .	£15 0 0 to £20 0 0
2 years'	20 0 0 — 25 0 0
3 years'	25 0 0 — 30 0 0

Schoolmistresses in like circumstances are to have two-thirds of these sums. These grants are on condition that the Master or Mistress has a house rent free, a salary at least twice the amount of the grant, presents an annual certificate of good conduct and efficiency, and that the Inspector reports the school efficient.

19. *Retiring pensions, regulated in amount by the Inspectors' reports, but in no case exceeding two-thirds of the previous average annual emoluments, will be granted to any Schoolmaster or Mistress incapacitated by age or infirmity, or who shall for fifteen years have conducted a Normal or an Elementary School under seven years' inspection.*

20. Masters and Mistresses will derive other pecuniary benefits in connection with the proposed Day-schools of Industry; that is to say, *an annual gratuity to the Masters of School Field-gardens; a gratuity to the Masters of workshops for trades, for every boy become a workman or assistant in any trade or craft whereby he is earning his livelihood; an annual gratuity to the Mistresses of School-kitchens and Wash-houses reported of favourably by the Inspectors; with an additional gratuity to Schoolmasters and Mistresses, for every male Pupil Teacher trained, besides general instruction, in the culture of a garden or in some mechanical art, and for every female Pupil Teacher instructed in cutting out, and in cooking, baking, or washing; the Inspector to certify in both cases, and the reward to be proportioned to the skill and care displayed.*

DAY-SCHOOLS OF INDUSTRY.

21. This class of schools are to be promoted, when arranged in all respects to the

satisfaction of the Committee of Council, and placed under inspection; *Field Gardens*, by payment of half the rent and by a grant for the first purchase of tools; *Workshops for Trades*, by grants for building and first purchase of tools; and *School-kitchens and Wash-houses*, by grants for building; besides the gratuities to Masters and Mistresses above mentioned.

II. OBJECTIONS TO THE MEASURE.

UNCONSTITUTIONALLY INTRODUCED.

1. It is introduced on the mere authority of a Committee of Council appointed in 1839 to administer a small annual grant in aid of school-buildings, instead of being submitted to Parliament in a Bill.

2. Even in 1839, on its original appointment, the unconstitutional character of the Committee of Council was pointed out by Lord Stanley in the House of Commons, and by the Archbishop of Canterbury in the House of Lords.

3. The noble Lord moved an Address, praying that Her Majesty would be graciously pleased to revoke the Order in Council of the 10th of April, 1839, appointing a Committee of Council to superintend the application of any sums voted by Parliament for the purpose of promoting Public Education. The Motion was supported, on a division, by 275; opposed by 280: *majority for Ministers, only* 5. The Archbishop of Canterbury moved an Address to the Throne with the same object, which was *carried against Ministers* by a majority of 229 to 118. Thus, the Committee of Council has been denounced by a large majority of one House, and nearly so by a majority of the other, as an unconstitutional, irresponsible, and dangerous Board, the appointment of which ought to be revoked.

4. If, viewed in connexion with the limited purpose of its first appointment, this Committee excited so much jealousy, how much more when it has actually assumed that stretch of prerogative which was then apprehended as barely possible.

NEEDLESSNESS OF THE MEASURE.

5. *The needlessness of the proposed measure is proved by the amazing increase of voluntary efforts.*

6. Elementary Schools have vastly increased, and are still increasing in number; Training Schools are becoming numerous; the quality of the instruction has greatly improved, and is still improving; the number of children under tuition has trebled within the last twenty-eight years; vast sums of money have been expended in school-buildings; and many religious denominations and public bodies are engaged in making unprecedented efforts to promote education.

7. It is but a fair inference that, since so

much has been accomplished in a short time, all that is needful will in due time be effected by the same means.

8. It may be urged, that Government and Parliament are misled by the reports of the Inspectors, which, relating to those schools only that are under inspection, afford but an imperfect estimate of the quantity and quality of education in the country.

9. It is, moreover, preposterous to make further demands upon the public funds, while a vast amount of property bequeathed for educational purposes remains without any just or useful appropriation.

EXPENSIVE CHARACTER OF THE MEASURE.

10. It involves a vast annual outlay of public money,—a fatal objection at a period when, to save Ireland from utter famine, the Government has been obliged to raise a loan of eight millions sterling, and may not improbably be driven to further expense to rescue the other portions of the United Kingdom from a similar calamity.

11. The scheme will be found to embrace at least fourteen several heads of expense, which, it has been calculated, will eventually involve a yearly outlay of little less than £2,000,000.

GOVERNMENT PATRONAGE SPRINGING OUT OF THE MEASURE.

12. At least 88,000 individuals, to say nothing of their connections, will be dependent upon the Government, and consequently subservient to it.

13. Pupil Teachers and Stipendiary Monitors; Queen's Scholars and other Exhibitioners in Normal Schools; Schoolmasters and Mistresses; Masters of School-gardens; Master-workmen in School-workshops; Mistresses in School-kitchens and Wash-houses;—all these, with their respective families and friends, and all those who aspire to such appointments, with their families and friends; and also Pupil Teachers admitted into the revenue departments, with their families and friends,—will thus be rendered the obedient servants of the Executive.

14. A similar influence will obviously extend itself over the Trustees and Managers of schools in receipt of or seeking the aid of the State.

15. The continued servility of so large a section of the community will be secured by the power reserved to withdraw or withhold pecuniary rewards on the adverse reports of the Inspectors and in the absence of clerical certificates.

THE MEASURE SUBSIDIARY TO THE ESTABLISHED CHURCH.

16. *Both the principle and the details of the measure, and the circumstances attending its production, show it to be INTENDED TO FAVOUR THE ESTABLISHED CHURCH.*

17. It is proved, by the recorded and printed Minutes of the Committee of Council, to have been brought forward at the sole instance of clerical and other bodies connected with the Established Church.

18. The Inspectors, most of whom are Clergymen, are not appointed without the concurrence of the Archbishops, which can be withdrawn at pleasure, when the appointment ceases; and they receive their instructions "with regard to religious teaching" from the most reverend Prelates.

19. The parochial Clergy have an authority co-ordinate with that of the Inspectors, the yearly certificates of the one class being as necessary as the favourable reports of the other, to Pupil Teachers, Stipendiary Monitors, &c., &c. No favour whatever can descend but through the intervention of the Clergy.

20. *In the Church of England schools, which are under the authority of the parochial Clergyman, the religious teaching is to be at once definite and compulsory; and, since no scholar can become a Pupil Teacher or a Stipendiary Monitor without being, in the first place, well versed in the Church Catechism, nor remain one unless the Clergyman distinctly certify that he "has been attentive to his religious duties,"—it follows, independently of the existing practice in such schools, that the Church Catechism and attendance at Church and at the Church Sunday-school, will be compulsory on those who wish to reap the proposed benefits.*

21. When we consider the character of the proposed religious teaching, the order of persons appointed as Inspectors, their extensive powers, and their complete subjection to the Heads of the Church; the high authority conferred upon the parochial Clergy, the immense amount of money and influence placed at their disposal, with a power at almost any moment to diminish or withdraw their patronage, (for the Clergyman may at any time withhold his testimonial, and thereby blast the fortunes of a youth for ever, without any one having the power to ask him for a reason,) and add to all this, that the Church is permitted in every material point to prescribe her own terms,—the measure cannot be viewed in any other light than as a Subsidiary Church Establishment. To these considerations might be added many more; such as,—

- (1.) The scheme has been justly characterized as "*a system of spiritual despotism, unclogged by a single condition in favour of religious freedom, and totally exempt from legal responsibility.*"
- (2.) It absurdly proposes to give Government clerkships and gaugerships for the learning of the Liturgy and the Church Catechism.
- (3.) It may be reasonably expected, that, beginning with insisting upon annual certificates that Apprentices and Monitors

are drilled in the Catechism and the Liturgy, it will ultimately require, according to the practice of the Normal College at Stanley-grove, that the Thirty-nine Articles shall also be learned by heart.

- (4.) The scheme will gradually give the Clergy a new and vast power, not only over Dissenters, but over the *laity* of the Church of England.
- (5.) It will produce a perpetual succession of theologically bred Schoolmasters, large numbers of whom, it is probable, will obtain holy orders; thus unnaturally increasing a State-paid Clergy, already a grievous incumbrance on the nation.
- (6.) Beneath a thin, though an elaborate veil, it more than half reveals a skilfully devised machinery for the recovery of Church power over the popular mind.

THE MEASURE AS IT AFFECTS DISSENTERS.

22. It aggravates the public burdens of Dissenters, imposes on them new disabilities, places them under inequitable disadvantages, and aims insidiously at the destruction of their educational institutions by increasing, at their expense, the attractiveness of Church of England schools, and by rendering attendance on their own Sunday-schools an act which, in many instances, will entail practically penal consequences.

23. They will have to pay a new tax, (as it will virtually be,) in addition to tithes, church-rates, Easter-offerings, and other ecclesiastical imposts, in support of a system of religious teaching at variance with their own convictions, and under the exclusive direction and control of the Established Church.

24. By offering numerous advantages on the sole condition of constant conformity to the doctrinal symbols and the rites of the Established Church, it creates new disabilities more grievous in their pressure and more extensive in their application than those removed by the repeal of the Test and Corporation Acts.

25. It tends to the disadvantage of all Dissenting schools, and all scholars, schoolmasters, committees, and subscribers connected with them, by compelling Dissenters, as tax-payers, to pay towards the support of Church of England schools without receiving an equivalent for their own; by conferring on the pupils and masters of Church of England schools advantages denied to the pupils and masters of Dissenting schools; and by constraining the committees and subscribers of Dissenting schools either to make inordinate efforts otherwise uncalled for, or to compete with rival schools under grievous disadvantages.

26. It offers so many inducements to the poor to send their children to schools under Church-and-State patronage, that, in many

parts of the country, the Sunday-schools, and even the congregations of Dissenters, will, in process of time, almost inevitably be dissolved and disappear.

THE MEASURE HOSTILE TO CIVIL FREEDOM.

27. It is hostile to civil freedom in various ways:

- (1.) In committing the education of the people to teachers dependent in a great measure upon the Established Clergy and the Executive.
- (2.) In placing schools, as well as Schoolmasters, Pupil Teachers, and Stipendiary Monitors, under the virtual control of the Established Clergy and of Inspectors nominated by the Executive and approved by the Heads of the Established Church, and no way responsible to Parliament.
- (3.) In thus spreading over the face of the country a large army of Governmental and Ecclesiastical functionaries ready to do the bidding of those on whom they are dependent, and in encouraging to a wide extent a disposition among the people to expect sustenance from the State.
- (4.) In extending the duties of the Inspectors, heretofore confined to *places*, over the conduct of *persons*, hundreds of thousands of whom will, more or less completely, be at their mercy as to their prospects in life.
- (5.) In destroying the freedom of Education, which is the firmest basis and surest safeguard of civil freedom.
- (6.) In adopting a plan of procedure which, on the Continent, has been found one of the most efficient instruments of tyranny and despotism.
- (7.) Finally, in appropriating taxes paid by all classes of the people, without distinction of creed or worship, to the maintenance of schools and schoolmasters of one particular creed and worship.

GENERAL OBJECTIONS TO THE MEASURE.

28. From this plan, devised by a "Liberal" Government, we may learn the folly of looking to the State for any Educational plan which does not violate the most cherished convictions of Dissenters and of the friends of liberty.

29. Although introduced as "no plan," it is clearly "a *scheme fully arranged*," a tentative device, which is to determine how much the public mind will bear.

30. It is proposed only as an instalment, not from any doubt or hesitancy of the Government, but simply because the public mind is known to be hostile to any more perfected scheme.

31. In the meantime, *under the guise of apparent concession*, a most important point is gained—the principle of Government

interference is assumed, the public mind is accustomed to Governmental control of Education, educational stipendiaries are created without number, and a machinery is put in action capable of indefinite expansion.

32. It assumes that the Education of the people is the office of the State,—a proposition which cannot be admitted; and that the State is best able to perform that office,—a proposition which experience disproves.

33. The plan is liable to this further objection, that it may be varied or extended at any time without the useful notoriety of parliamentary discussion; a state of things which is highly unconstitutional.

34. It will extend immensely the administrative power of the Government, without adequate publicity and parliamentary check.

35. Not merely the committees of schools, and subscribers to the funds, but also the parties who have materials to supply, apprentices to obtain, or even land to lease or cultivate in connection with Government schools, will deem subservience to the reviewing official properly and profitably rendered.

36. The proposed retiring pensions involve the futile principle of pensioning *every* class of men whose voluntary occupation, though not prospectively lucrative to themselves, happens to be beneficial to others.

37. It increases the wealth and influence of the Established Church, already too great; and entrusts the Education of the young to the Established Clergy, who have in all times been the most negligent and inefficient in instructing either the young or the old.

38. In respect to religious instruction, whether in Church of England or other schools, it clearly proposes to pay for all kinds of such instruction without discriminating between the good and the bad, the false and the true,—a principle of action based upon the pernicious doctrine that any one religion is as good as any other.

39. It thus exhibits the Government directly, and the Established Clergy indirectly, as engaged in the authoritative maintenance of all existing religious systems, as if to them all were equally true, equally false, or equally indifferent.

40. The whole corps of Inspectors are animated by one spirit, and are adherents of the principle of national endowment.

41. The proportion to be observed between voluntary contributions and the aid of the State, so far from stimulating private benevolence, will first discourage, and afterwards extinguish it; while, to the Established Clergy, it suggests the wisdom of sacrificing, in the form of voluntary contributions for school purposes, a small portion of their present revenues, in order to entitle themselves to receive an additional income from the State of perhaps fourfold amount.

42. It compromises the interests of private schoolmasters, threatening as it does to swamp them by the creation of a vast number of State stipendiaries, with various enticing advantages.

43. The extreme youth of the new race of schoolmasters constitutes an obvious objection.

44. Every teacher who will not accept the largesses of the State, will be driven into unfair, hostile, and obnoxious competition with antagonists who derive their resources from impositions and exactions practised on himself with all the penalty and obloquy a Government can inflict.

45. The proposed scheme will tend greatly to paralyse the efforts of private individuals and communities who cannot conscientiously accept of Government aid, and especially will render it increasingly difficult for them to obtain masters for their schools.

46. These Minutes of Council are not founded on those principles of local assessment, suffrage, control, and action, which were in some degree recognised and embodied even in the measure of 1843.

47. They do not so much as provide, that in a parish having but *one* school supported by Government Grants and the prospect of Government appointments, *every child in that parish shall have a right to all the advantages of that school, without going through religious exercises, or submitting to religious authority, to which its parents may object.*

48. It deserves consideration, whether the novel mode proposed of giving boys instruction in various trades and handicrafts, be not in inconvenient opposition to the rules and usages which, whether right or wrong, have hitherto regulated their exercise.

49. The measure violates in a twofold manner a settled economical principle. It proposes to create a supply independently of a corresponding demand: for,

(1.) It will vastly increase the number of schools and schoolmasters, whereas the poverty of the people prevents them from availing themselves of education for their children to the full extent of the means already provided by voluntary and independent exertions.

(2.) It will, through the operation of the Industrial Schools, greatly augment the amount of skilled labour at a time when the labour market is in every department distressingly overstocked.

50. The statistics of crime prove, on the whole, that poverty is the parent of more offences against the law than ignorance, while it is also the grand impediment to the extension of education.

51. As brought forward by the present Government, the measure is liable to the forcible objection of being based upon that very principle of exclusion which they have

themselves condemned in the Universities of Oxford and Cambridge.

52. It proceeds from the same deliberately formed purpose which has determined upon the endowment of Popery, and which has already endowed Popery, in the education of the young.

III. MEANS OF OPPOSING THE MEASURE.

1. The uncandid and evasive answer of Lord John Russell, in reply to Mr. Hindley, affords no reason for relaxation in opposing the measure, but the contrary.

2. Whether the Government take a grant for £100,000, or any larger sum, they can in either case *begin* to put their plan in operation.

3. So long as the Minutes of Council remain on the tables of Parliament unquestioned, the Committee of Council are warranted in taking it for granted that the authority they claim is conceded, and in making still further advances in its exercise.

4. It is therefore strongly advised, that steps be taken immediately to oppose the measure by Public Meetings, Memorials to Her Majesty's Ministers, and Petitions to Parliament (a form is subjoined).

5. Public meetings should be called, if possible, in every town, parish, village, and hamlet; and the resolutions adopted, either embodied in the form of memorials to Her Majesty's Ministers, or simply authenticated by the signature of the Chairman, should be transmitted without delay to Lord John Russell.

6. All memorials and petitions should, if it submitted, contain a decided protest against any Government interference with the education of the people, and should conclude with a prayer that the proposed measure be withdrawn, and the powers given to the Committee of Council in 1839 be revoked.

7. Above all, individual electors should correspond by name and address with their Representatives in Parliament, and intimate distinctly the view which they shall be disposed to take of their conduct, if they are not prepared, not merely to oppose and resist the present unconstitutional and obnoxious measure, but also to withhold their support from any future measure, the effect of which may be to increase the number of Dissenters' grievances and augment the power and wealth of the Established Church.

8. Petitions may be forwarded for presentation to the Representatives of the petitioners, or (if sent free of postage or other charge) to the Central Committee, who will place them in the hands of Members opposed to the measure.

9. Every mode and form of constitutional and effective opposition should be set in motion; *e. g.*—

(1.) Towns and parishes may forcibly object to the centralizing character of the

measure, and the menaced addition to the public burdens in the shape (virtually) of a new and heavy ecclesiastical impost.

- (2.) Congregations may protest against it as calculated, among other evils, to undermine their congregational institutions, by enticing away the working classes and their children through the lure of superior worldly advantages.
- (3.) Sunday-school teachers may justly complain that it is directly adapted to counteract and neutralise their voluntary, self-denying, and useful efforts, by absorbing the children of the poor into the so-called National Schools, in which, no doubt, attendance at the Church Sunday-school and at church will be more than ever insisted upon.
- (4.) The Committees and supporters of British and other voluntary day-schools may urge, that they will be unjustly compelled, through the taxes, to contribute to the support of exclusive Church of England schools, without being able, from insuperable objections, to accept any such support for their own schools.
- (5.) Protestant Dissenters will have a just right to complain that a new and oppressive ecclesiastical impost, with unprecedented disabilities, is about to be imposed upon them.

10. Men who care little about Dissenters or their principles, may yet hesitate, in the immediate prospect of an Election, to sanction the wrong with which Dissenters are threatened.

11. Happily, honourable Members are not yet committed. In the case of the Maynooth Grant, it was otherwise. Many of them had spoken or voted before the communications of their constituents were received, and a General Election—no trifling consideration in such matters—was not then near. On this occasion, they are unpledged; and consistency does not require them to proceed.

12. But no time must be lost. The emissaries of Government are abroad; and, when they see the gathering storm of opposition, their policy will be to hasten the accomplishment of their measure before the full power of that storm is felt.

FORM OF PETITION.

To the Honourable the Commons of the United Kingdom of Great Britain and

Ireland in Parliament assembled. The Petition of the undersigned, &c.

Sheweth,

That your Petitioners have at all times, in common with the Protestant Dissenters of England, been anxious to promote the extension and improvement of Education among all classes of the people.

That they have for many years sustained (or assisted in sustaining) at their own cost, schools for the poorer classes.

That they view with serious alarm the scheme of State patronage and inspectorship developed in the Minutes of Council communicated to Parliament by Her Majesty's Ministers, from the belief that its practical effect would be inevitably to diminish, and ultimately to extinguish, all those voluntary efforts for the promotion of popular Education, whether in Infant and Day-schools, or in Sunday-schools, which are not connected with the Church of England.

That they feel constrained to protest against the measure as unconstitutional in the manner of its introduction and in the principle which it appears to involve,—as partial in the favour shown to the Established Church at the expense of all other religious denominations,—as tyrannical in the double inspection to which it would subject all the teachers who should find themselves induced or compelled to avail themselves of its provisions,—as corrupting the public mind by an extensive system of bribery in the shape of pensions, places, and other rewards,—and as an unjustifiable increase of the public burdens.

They therefore pray your Honourable House to withhold its consent from any further grants of public money for Educational purposes, and to address the Crown to revoke the unconstitutional powers vested in the Committee of Council on Education.

And your petitioners, &c.

N.B. It is necessary (in order to avoid postage charges) to observe the following directions in transmitting Petitions to Members for presentation:—

1. Petitions consisting of more than one sheet, must bear some signatures upon the first sheet.

2. If sent through the post, they must be left open at each end, and be addressed direct to the Member for whom they are intended, "at the House of Commons."

3. The words "Petition to Parliament" should be written on the outside.

A vigorous effort is being made, encouraged by the Committee, to raise a self-supporting church in the important town of Romford, Essex. A good place of worship is indispensable; and the few friends in Romford, encouraged by the generous assistance, personal and pecuniary, of G. Gould, Esq. of Loughton, have determined to have one. Mr. Gould has contributed £100; Mr. Marlborough, Brixton, £50; Mr. Skerrett, Loughton, £10; and several other friends at Loughton and Romford, £5 each. The following circular has been issued from Romford. The Committee most cordially recommend the case to the attention of their friends.

ROMFORD contains a population of about five thousand, and is very inadequately supplied with the means of grace. Desirous that the word of life should be more extensively proclaimed to these multitudes, some friends, a few years back, purchased and put in trust a piece of freehold ground, and erected a commodious vestry, in which public worship has been hitherto conducted. The Lord has graciously smiled on the work of his servants, and circumstances seem to indicate that the time is now come for the erection of a larger place of worship. The church, finding the labours of the Rev. E. Davis very acceptable and useful amongst them, have given him a unanimous invitation to become their pastor, which it is hoped he will accept. After mature deliberation the friends have determined to erect a chapel 52 feet by 37½ feet, which, according to an estimate they have received, will cost about £ . . . The church and congregation have raised £ . . . , and believing that the work in which they are engaged is in accordance with the will of their Lord, and that a promising field of usefulness is opened to them, they affectionately and earnestly appeal to their fellow Christians for help. Donations will be thankfully received by G. Gould, Esq. treasurer, Loughton; and by J. S. Davis, Secretary to the Baptist Home Missionary Society, 33, Moorgate Street.

The Committee would also earnestly direct the attention of their friends to the critical circumstances of the church in Bideford, Devon. The following circular which it has just issued will

fully explain the nature of its embarrassment:—

THE Baptist Chapel, Bideford, Devonshire, has reached an affecting crisis. The question is now asked, What is to be done? Must all the efforts hitherto put forth, be lost; and we, as a denomination, recede, to our great and lasting dishonour? The money received on loan, is demanded;—legal proceedings are threatened; and if there be not prompt payment, the church must be thrown into the greatest dismay and perplexity.

Those united together in Christian fellowship, although few and poor, are prepared to make considerable sacrifices in helping to remove the debt; but as the sum owing is £545, they cannot, without the *liberal* help of others, meet the demand. Their urgent cry is, for IMMEDIATE assistance. They desire to speak to the holy, *swayed* sympathies and principles of every lover of Zion, and pray for their cheerful aid. May the commiserating grace of Jesus excite every heart, and lead to a noble generosity, equal to the extremity of the case!

Three members of sister churches, deeply concerned for the spiritual interests of this sea-port town, and anxious for the well-being of the Baptist denomination in the North of Devon, have promised £125; another gentleman, £50;—yes, more, the Rev. Thomas Pulsford, the Evangelist, intimately acquainted with the importance and necessities of the case, has kindly offered to collect £100:—*thus £275 is guaranteed, SUBJECT, HOWEVER, to this condition, THAT THE DEBT BE ENTIRELY REMOVED WITHIN THE PRESENT YEAR.* This fact must be distinctly understood;—ONLY CONDITIONAL must be remembered by those Christian friends receiving this appeal.

It may be necessary to state, that the Chapel is neat and commodious;—that it will seat about seven hundred: and if this burden is removed, we anticipate, under the Divine blessing, much spiritual good. There is a wide field of usefulness, and a spirit of bearing in the town.

We hope that Christians will kindly and prayerfully consider this plea, and appear for us in this time of darkness and distress—remembering that “it is more blessed to give than to receive.”

Donations received by Mr. Robert Dyer, Accountant, Bideford; Charles Vesey, Esq. or Rev. David Thompson, Great Torrington.

Contributions received since last Register will be acknowledged in the forthcoming Annual Report. £5 from E—, is acknowledged *now* because no receipt could be forwarded to the donor.

Donations and Subscriptions will be gratefully received on behalf of the Society, by the Treasurer, J. R. BOUSFIELD, Esq., 126, Houndsditch; or by the Secretary, THE REV. STEPHEN JOSHUA DAVIS, 33, MOORGATE STREET, LONDON.

Post Office orders should give the name in full.

Collector for London: MR. W. FARNELL, 6, Bignon Cottages, De Beauvoir Sq., Kingsland.

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

MAY, 1847.

THE ANTIQUITY OF DISSENT.

JOHN WYCLIFFE.

PROMINENTLY among Reformers and Nonconformists stands John Wycliffe. He was born about the year 1324, and at an early age devoted to the service of "the church." As he grew up he detected and vigorously exposed certain evils connected with monkery, thereby showing his capacity, as well as his disposition, for vindicating the purity of the Gospel of Jesus Christ. Nothing could exceed the infamy and licentiousness of "the church" when Wycliffe entered upon its ministry. From the sole of the feet even unto the head there was no soundness in it.

Encouraged by his success in attacking the begging friars of "the church," he speedily began to attack other parties, and ere long even the Pope himself. Indignant at the impositions which were practised, and at the vice which was perpetrated in the name of Christianity, he lectured and wrote against the system out of which they had arisen, showing, to the satisfaction of the erudite, and to the comprehension of the unlearned, that conformity to "the church" was to be abandoned and denounced. Persecution roused itself to put him down, but so wonderfully did God interpose on his behalf, that he continued to labour in the cause of Nonconformity until 1384, when he died in his rectory at Lutterworth.

We are aware that when we say he laboured in the cause of

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Nonconformity, we shall be charged, in certain quarters, with a perversion of the truth. He was not a Nonconformist, it will be said,—he was a Reformer.

Let us see. The Papal church, it must be remembered, was, in Wycliffe's time, "the church" in these realms. Its doctrines were the doctrines which the people were to believe, its practices those they were to adopt, its laws and officers those they were implicitly to obey. More than this: the Papal church of the fourteenth century was the link whereby the present English church claims to be connected with the Apostolic church. The ecclesiastical system which oppressed our country at that time was, to all intents and purposes, "the church." To differ from its doctrines was heretical, to disobey its precepts was schismatical, to disavow its authority was punishable even with death.

Now, Wycliffe did all this. "The church" asserted that the Pope was infallible and supreme. Wycliffe maintained that he was a usurper and antichrist. "The church" asserted that the faithful partook of the body and blood of Christ in the Lord's supper. Wycliffe maintained that they partook literally and alone of bread and wine. "The church" asserted that no man ought to be allowed to preach who had not been ordained by bishops. Wycliffe maintained that it was free to all men to preach in the name of Christ. "The church" asserted that the common people had no business with the sacred Scriptures. Wycliffe maintained that all, without exception, should read them in their own tongue. "The church" asserted the divine right and obligation of tithes. Wycliffe maintained that, under the New Testament economy, the payment of ministers was not to be compulsory, but voluntary. "The church" held that the property it enjoyed was its own, not to be meddled with by the state, nor even taxed. Wycliffe maintained that its property was entirely at the mercy of the state.

It is, therefore, beyond question, that Wycliffe was not a Churchman. True, indeed, he continued to preach within the pale of the establishment; but he did so to the sore discomfort of the ecclesiastical authorities. On several occasions they attempted his destruction, and, but for the intervention of the people of England, and of some friends at court, he would assuredly have been destroyed, on the ground of his Nonconformity and opposition to "the church."

The following quotation from Dupin will be read with interest, as illustrative of the opinion of "the church" itself. Speaking of the Council of Constance, which was held in 1415, Dupin says, "The council condemned the books of Wycliffe, and forbade the reading of

them; declared him a notorious and obstinate heretic, who died in heresie; anathematized and condemned his memory; ordained that his body and bones should be dug up, if they could be distinguished, and thrown out of holy ground."

They were dug up; and having been burnt as the body and bones of a heretic, the ashes were thrown into the river, in order that of this heroic orthodox Dissenter nothing might remain.

But his opinions remained. In vain the anathema and the curse which denounced them. While the council at Constance was legislating about Wycliffe's heresy, and the priests at Lutterworth were scattering Wycliffe's bones, there were multitudes in all directions who entered heart and soul into Wycliffe's dissent from, and opposition to, "the church." Immense multitudes avowed themselves the disciples of Wycliffe, or rather believers in the truths which he proclaimed. If two men were met in any part of England, one, we are told, was sure to be a follower of Wycliffe. "Their number very much increased, and, starting like saplings from the root of a tree, they were multiplied, and filled every place within the compass of the land."

On some account, which we cannot satisfactorily explain, those godly Nonconformists were called "Lollards." Our readers have heard of "the Lollards' tower" in the palace of the archbishopric of Canterbury. That was a horrid prison, wherein Wycliffe's followers were confined. They have also heard of "the Lollards' pits." They were places where his followers were burnt alive. There is one in the immediate vicinity of Norwich, in which, on the 18th of September, 1428, three persons were burnt alive because they would not obey "the church." Such massacres became frequent, by virtue of certain enactments against heretics, which "the church" prevailed upon the state to pass. One of those enactments will serve as a specimen of the rest. It was decreed that, "Whosoever should read the Scriptures in the mother tongue, should forfeit land, cattle, goods, and life; and so should be condemned as heretics to God, enemies to the Crown, and arrant traitors to the land." With most ferocious cruelty such decrees were carried into effect. But it was in vain. The people insisted upon their individual privileges, and stood firmly on their personal responsibility to God. Who was the priest to interfere between them and their Maker? What were the traditions of the Fathers, to men who were commanded to "search the Scriptures" for themselves? Why should they trust in sacraments when they were "justified freely by the grace of God, through the redemption that is in Christ Jesus?" On what authority could they be

forced to support a church, whose doctrines and practices they conscientiously disapproved? They would not do it. Heroically did they "stand fast in the liberty with which Christ had made them free."

And, as in England, through the preaching and writing of Wycliffe, so on the continent of Europe, through the influence of John Huss and Jerome of Prague. Instructed by those good ministers of Jesus Christ, out of the New Testament, to call no man master upon the earth, in regard to spiritual things, the people most extensively disowned the domination of "the church." Not here and there, but everywhere, men were to be found who denied its authority and defied its power. And they were, upon the admission of their bitterest enemies, virtuous and honourable men in everything, save in their dissent.

Like the enemies of Daniel, the enemies of the Lollards were reduced to the extremity of confessing that they could find nothing against them, except they found it against them concerning the law of their God.

Most grateful is our remembrance of this fact. To find the authority of "the church" so extensively denied in all ages, even to the sacrifice of life, is a fact which arrests the attention; but to find that the men by whom its authority has been thus denied, have been men of holy lives and of evangelical faith, is a fact which fixes the attention upon the question—Can "the church" be the Church of the living God? Surely it is a singular thing that, ever since the introduction of Christianity, orthodox Dissenters have been designated "Puritans." Why have they thus been described?

We do not prosecute the inquiry now. But it deserves to be followed out to the end. In our study of ecclesiastical history, we see multitudes of the best men of whom we read, dissenting from "the church," preaching against "the church," suffering martyrdom expressly on account of their opposition to "the church."

Verily, evangelical Nonconformity is an honourable as well as an ancient thing. Marvellously doth our conviction strengthen, with every investigation which we institute, that it is of God.

“HE GIVETH HIS BELOVED SLEEP.”

PSALM CXXVII, 2.

Of all the thoughts of God that are
 Borne inward into souls afar,
 Along the Psalmist's music deep;
 Now tell me if that any is,
 For gift or grace, surpassing this:—
 “He giveth his beloved sleep?”

What would we give to our beloved?
 The hero's heart, to be unmoved;—
 The poet's star-tuned harp to sweep;—
 The senate's shout to patriot vow;—
 The monarch's crown to light the brow;—
 “He giveth *his* beloved sleep!”

What do we give to our beloved?
 A little faith, all undisproved;
 A little dust to overweep;
 And bitter memories, to make
 The whole earth blasted for our sake!—
 “He giveth his beloved sleep.”

“Sleep soft, beloved,” we sometimes say;
 But have no tune to charm away
 Sad dreams that through the eyelids creep;
 But never doleful dream again
 Shall break the happy slumber, when
 “He giveth *his* beloved sleep.”

O earth, so full of dreary noises!
 O men, with wailing in your voices!
 O delved gold, the wailer's heap!
 O strife, O curse, that o'er it fall!
 God makes a silence through you all,
 And “giveth his beloved sleep.”

His dews drop mutely on the hill;
 His cloud above it smileth still;
 Though on its slope men toil and reap!
 More softly than the dew is shed,
 Or cloud is floated overhead,
 “He giveth his beloved sleep.”

Yea, men may wonder while they scan
 A living, thinking, feeling man,
 In such a rest his heart to keep;
 But angels say, and through the word
 I ween their blessed smile is *heard*,—
 “He giveth his beloved sleep.”

For me, my heart that erst did go
 Most like a tir'd child at a show,
 That sees through tears the juggler's leap;
 Would now its wearied vision close,
 Would, childlike, on His love repose
 Who "giveth his beloved sleep."

And friends, dear friends! when it shall be
 That this low breath is gone from me,
 And round my bier ye come to weep,
 Let one, most loving of you all,
 Say "not a tear must o'er her fall,
 "He giveth his beloved sleep!"

ELIZABETH BARRETT BARRETT.

ON READING THE GOSPELS.*

THE reader finds here a collection of four brief historical sketches, or narratives, of memorable events relating to a great Benefactor, both as to his own nation and to mankind in general. Before attempting to compare these different narratives, it will be well to read attentively each one by itself. It is not very material with which of the first three the beginning is made. The first thing that will arrest your attention is, that the principal personage does not make a sudden appearance, but that the religious and civil institutions of the nation, and even its moral condition, which had grown out of its religious and political history, were all preparatory to his advent. Furthermore, many sacred predictions had raised an expectation that such an extraordinary personage would make his appearance about this time. Brief and abrupt as these narratives are, they lead one directly into the midst of the political and religious institutions of the nation. The history and character of these institutions must be studied, before we can understand the account here given of the promised Messiah and national Deliverer.

When we have learned the dealings of Providence with this people, and its design in separating them from others, and giving them institutions which should ultimately exert a mighty influence on other nations, we can better understand the partly true and partly false expectations cherished by the Jews at the commencement of our Saviour's life. This will enable us to distinguish between the false light in which they viewed the Messiah, and the true one in which he ought to have been viewed. Now, too, we shall be in a situation to regard these biographical notices, not as fragments of general history, nor as the records of merely instructive events, such as are often found in the history of a nation, but as presenting to us the results of

* HESS. LEEEN JESU.

A HARMONY OF THE FOUR GOSPELS, in Greek according to the text of Hahn, by EDWARD ROBINSON, D.D.

the special designs of God, which lay concealed in the whole history of that remarkable people. We shall naturally inquire, whether a prospect opens in the future of ulterior results, which will in turn reflect a clearer light upon the tendency of earlier events, and show that what was at first limited and national contained the germ of a dispensation that should be unlimited and universal.

The unsophisticated and genuine simplicity of the Gospels makes it necessary that we examine them with a kindred spirit, or that certain qualities of the heart be added to suitable intellectual attainments. If we reflect deeply on the subject, we shall perceive that there are three principal things pertaining to the exalted personage presented in these histories :—his *doctrines*, his *actions*, and the *events and issue* of his life. These are, indeed, distinct subjects ; and yet they are so intimately connected, and so closely intwoven in the writings of the evangelists, as to constitute a whole, which possesses an interest and produces an impression to be found in no other book. Each of these three topics deserves particular attention ; and yet everything depends on their being viewed in their mutual relations and dependencies.

We here meet with *doctrines* or instructions in various forms, isolated and connected, in parables, in discourses, in conversations, and in replies to captious inquirers. Everything has its natural and special occasion. Even subjects that are in their nature general, are treated in connexion with the peculiar wants and circumstances of the times. We find our Lord, at one time, in confidential intercourse with his chosen disciples ; at another time, employed with a numerous train of followers, and again thronged with a mixed multitude ; now teaching in the synagogue, now in the temple, and next in the streets ; at one time discoursing with the leaders of religious parties, then sitting in the house of a publican, or reclining at the table of a Pharisee, or communing with a private friend. We see him directing the attention of his followers to some important occurrence ; or engaged in discussion with the disciples of other religious teachers ; or in an interview with some man of distinction, or with a relative, or with a stranger ; bestowing his benediction upon children, or replying to those who would make him arbiter between them.

The evangelical history furnishes a rich variety of matter to occupy the intellect and the heart. We need but to keep the eye and ear open, in order to see and hear Divine wisdom on every side. We not merely become acquainted with Jesus as a teacher of religion and virtue in general, but we follow him in peculiar situations, where his instructions are more definitely characterized, and especially adapted to different classes of individuals. Being desirous of observing something more than vague lamentations over corrupt morals, and general commendations of virtue, we shall be studious in examining his views of God, of religious worship, and of other similar subjects, as compared with those of the Pharisees and Sadducees. We shall see him vindicating right reason, Divine commands, and Scripture passages, from miserable perversions ; humbling the pride, and exposing the ignorance of his opponents by the cutting reproof, "Have ye never read?" and setting in the clearest light the absurdities which they imposed upon the credulity of the people. We shall observe, also,

how indulgent he is towards innocent prejudices, and those false opinions which soon correct themselves.

In considering the *instructions* of Christ, we are not to limit ourselves to his precepts and didactic discourses, but should attend particularly to the *spirit* with which the whole subject of morals and religion is treated. The general spirit and tendency of his instructions were, to ennoble the heart, to purify the affections, to establish sound principles, to inspire sentiments of humility and magnanimity, to sweep away the petty cobweb distinctions of the Pharisees, to present new views of the approaching kingdom of heaven, to explain the true nature of virtue and religion, as not depending on outward acts and ceremonies, but as inward principles and feelings conformed to his own, and to found everything of a religious nature on faith, hope, and love.

And how many things are to be observed in regard to our Lord's *manner* of instruction; the ease, freedom, and nature which were at such an infinite remove from the pedantic airs and stiffness of the Jewish teachers; the spirited and piercing manner in which he assailed the heart; the pregnancy and power of his maxims and imagery; the skill with which delicate or offensive sentiments were so clothed, that they could be understood only by those for whom they were designed, or were wrought up into such a form as to disarm opposition! With what inimitable wisdom did he correct, by degrees, the false religious notions of his times! Sometimes he spoke abruptly and briefly; sometimes obscurely, so as to let into the mind only so much light as it could then bear, reserving the rest till the way should be prepared for it. On many occasions, if he had proceeded but a step further, he would have hastened on his apprehension and crucifixion prematurely; if he had said less, he would have failed to scatter that degree of light which gave such power to his actions and sufferings.

But the evangelical history presents to us the *actions* as well as the instructions of Jesus. Important as these are in themselves, they are still more so in their relation to his instructions, and to the vicissitudes of his life. They are twofold,—*moral*, and therefore imitable, and *miraculous* in the strictest sense. Some of his actions appertain to common life, and are interesting as setting before us his human character in a clearer light. His conduct is, indeed, a model for our imitation; but not merely so: it is, at the same time, indispensable to the other objects of his mission. He, who was to restore first his own nation, then all other men, to God, and whose life and death were to have an indescribable influence on the well-being of mankind, must himself be innocent, immaculate, and separate from sinners. Without a life of perfect virtue, his instructions would have been powerless, and his whole career would have been an enigma, rather than the beginning of an everlasting kingdom.

In regard to his *miracles*, I can here only remark, that *they are always to be viewed in connexion with his instructions, and the other objects of his mission*. Certainly, the evangelists did not regard them as of a subordinate character; they gave them too conspicuous a place in their writings to allow of such a supposition. In fact, they are not merely miracles; they are also moral actions and displays of power, exhibited not simply because they are inexplicable by the laws of nature, but

because they are, aside from this consideration, noble and *good*, and so dignified and becoming the Deity, that they deserve, for this reason, to be called *divine*. Besides, they have a direct bearing upon the appropriate and main business of a *Deliverer from sin and death*. Miracles were frequently performed in immediate connexion with the forgiveness of sin ; that is, not only moral evil, but physical sufferings, brought on by sinful indulgences, were all removed at the same time. At one time, the Saviour wished to manifest, by some striking act, that he was sent to deliver from death, and to resuscitate the whole human family. At another time, it was proper to reward extraordinary confidence in him, and thus show men what a mighty deliverer God had given them. Where shall we find a miracle that was performed merely to excite *wonder*? Have we not in them the most striking exhibitions of the love of God to mankind?

So soon as we regard them in their true light, we shall cease to wonder at the great number of miracles which are attributed to him. We shall perceive, that, to such a person as Jesus, it is as natural and as becoming to perform many such stupendous acts, as it is for any good man to perform many virtuous acts. He who spoke in God's name could, with equal propriety, act, and frequently act, in his name. He who could say, with authority, "Thy sins are forgiven thee," could, for the same reason, and with the same propriety, say, "Rise up and walk." Thus the misgiving which some persons feel on account of the great number of our Lord's miracles, is found to be without foundation. They were as much his every-day work, as common actions are the daily business of other men. The design of his life was to make it manifest, that there was no kind of human suffering, no sin, nor malady, nor death, which he could not overcome, whom God had declared to be his Son, and to whom he had given all power.

These observations will tend to guard our minds against the notion, that in healing demoniacs Jesus accommodated himself to Jewish superstitions. The instructions and actions of Christ, so far from confirming superstitions, were uniformly directed against them. Even when he spared the prejudices of men, it was those which were not directly religious. Nothing stood more in the way of truth than the superstitions of the times; and nothing was attacked with more unsparing severity. Such an accommodation would be contrary to his ordinary course of action, would be a hindrance to his cause, and would poorly correspond with the majestic simplicity of his character.

But no distinct, well-defined image of the Saviour's life can possibly be formed without a constant and rigid comparison of the narratives of the evangelists one with another. Containing, as they do, an authentic history, they must be consistent with truth and with each other. In the accurate examination and comparison of the various minute points which each evangelist specifies, apparent discrepancies or contradictions will be removed, and incidental coincidences of the most beautiful kind will, in numerous instances, be discovered. Only by a repeated and thorough consideration of the various minuter details in the order of time, and with the realization of scene and circumstance, shall we come to have that vivid and exact conception of the life, character, and purpose of the Lord Jesus, which the loving disciple would ever desire to attain.

THE GENERAL FAST.

A SERMON PREACHED ON THE 24TH OF MARCH LAST.

BY S. G. GREEN, B.A.

I do not think it would be consistent for the advocates of freedom in religion to assemble for worship on such a day as this, without making a simple explanation and recording a decided protest. The day has been appointed for fasting and humiliation. To these things, in themselves, there can be no objection. It becomes the sinful, at all times, to humble themselves under the mighty hand of God. And though many, with reason, do not hold strict and literal fasting to be a Christian duty, it is assuredly both wise and necessary so to "keep under the body and bring it into subjection," that neither the claims nor indulgence of appetite may interfere with the service which we owe to God. Sometimes, too, it is well for us not only to refrain from superfluous luxury, but to abridge allowable gratification, that the spirit may be more buoyant and clear for religious thought. The Sabbath, for instance, ought always to be to the Christian a day of less indulgence than common. Not that there is any positive rule upon the point: "Where the Spirit of the Lord is there is liberty;" but true piety in the heart, and the desire to cherish undisturbed devotion will suggest it of themselves. So far, every day of prayer will be something of a fast day. And if Christians choose, on any occasion, to make this still more rigid, and to accompany special humiliation by special abstinence, although, as I have said, there is no command for this, it cannot certainly be wrong. Mark, however, to be acceptable, the service must be voluntary and spiritual. The prayer must be prompted by the heart, and accompanied by the action of consistent piety. It is else a solemn mockery, and nothing more. "Is it such a fast that I have chosen? a day for a man to afflict his soul? to bow down his head as a bulrush? and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen—to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh?" "Pure Christian service, and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

Our rulers, I would say it with all respect, have done their best to destroy this first voluntary character of to-day's services; and, accustomed as we are to religious coercion, perhaps we were hardly prepared for the tone of the proclamation that they have sent forth. Harken to its language: "We do strictly charge and command, that the said Public Fast be reverently and devoutly observed by all our loving

subjects in England and Ireland, as they value the favour of Almighty God, and would avoid his wrath and indignation, and upon pain of such punishment as may be justly inflicted on all such as contemn and neglect the performance of so religious and necessary a duty." We command you, as you value the favour and would shun the wrath of ALMIGHTY God, to obey *our* commands and observe *our* day! Not to speak of the temporal punishment so darkly hinted in the latter sentence! The words might have been written two centuries ago! Nay, a more arrogant assumption of the very prerogatives of Jehovah could scarcely have been put forth in the dark ages. Really we cannot but reply, "Jesus we know, and Paul we know, but *who are ye?*"

I should be sorry, dear friends, to destroy any humbler and holier train of thought on which your minds may have become intent. It is, however, a duty to our very Christianity as well as to ourselves, to protest against those assumptions which mar its beauty and destroy its freedom. Our religion makes us lowly before God, but bold before men. A pious sentimentalism may be disturbed, but true spirituality of mind will never be impaired by the demand for liberty. To God alone we are accountable for what we give or what we withhold of his service. And an opportunity is now afforded, which it would be wrong to neglect, of stating at least our earnest conviction that the word of God and his Spirit in the Christian heart are the only authority that possesses any right at all to command how, or when, or in what manner we shall worship. "Who art thou that judgest another man's servant? to his own master he standeth or falleth. One man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. For every one of us shall give account of himself to God."

The day has been spent in manifold and various methods. I am glad, on some accounts, that so many of the hard-worked and overcrowded populations of our towns have had a holiday in which they might lay aside their toil and breathe some of God's pure fresh air. Honour to those masters—and there are not a few—who have given them free opportunity thus to enjoy themselves without abridgment of their wages and all its consequent anxiety and real distress. The only circumstance to be regretted is that the recreation has been compelled to borrow the mask of religion. We want public holidays for the people, general suspensions of business, and days of enjoyment for all classes, without the pretence of a religious fast or festival. If we had them, there would not be half so much desecration of the Sabbath as there is. Under present circumstances, we must be thankful for them, however they come; and lay the sin, if sin there be, at the door of those who give, not of those who take, the excuse.

And much hypocrisy and formalism has, from the same Government proclamation, taken encouragement to greater sanctimoniousness and still more Pharisaic prayers. To such, a holiday like this is especially sacred. A notable instance came under my own observation a day or two since. The annual races of a large town were to have been held

to-morrow the 25th, but it would be necessary to bring up the horses, and make sundry other preparations, *the day before*—the Fast-day: a thing not to be thought of for a moment! So the stewards altered the time from Thursday to MONDAY. The holy day of Government was far too sacred to precede the dissipation of the race-ground; the holy day of God was precisely the time to be so employed!

The most pleasing reflection, however, connected with the day is, that many true Christians, neither compelled by the strain and weariness of constant toil to spend it as a day of mere recreation, nor constrained by the mandate of Government into forced and formal worship, have gladly welcomed the opportunity, so rare in the midst of the week, of retiring a little from the world and its cares, and of devoting the passing hours to communion with God. And multitudes again, as, without waiting for royal command, they had often done before, have humbled themselves in the presence of the Most High, acknowledged their sins before Him, and implored that calamity and destitution might be averted from the land. Let us this evening, beloved brethren, unite with them in spirit and with the understanding also. We will no longer trouble ourselves about the arrogant commands of earthly authority; but, sympathising with our brethren who have knelt in sincere worship and real humiliation, and knowing that it cannot but be acceptable to take any and every opportunity of serving Him, however provided, let us direct our thoughts to the dispensations of his Providence, and gather some, at least, of those lessons which He evidently designs to teach, and which cannot but strengthen and profit our souls.

We are always too prone—and the present circumstances of our country are very likely to encourage the mistake—to find in every calamity a *special judgment*. In devising reasons for the misfortunes which afflict our neighbours, we often seem as though we would interpret the will, if not assume the office, of the Supreme Judge. “Did this man sin,” said the Jews, “or his parents, that he was born blind?” And so we too often hear Christians specify, with dogmatic precision, the sin which some sudden visitation of Divine wrath has been supposed to punish. A boat is upset on a Sunday:—“it was a punishment for breaking the Sabbath.” A parent is bereaved of her child:—“ah, poor woman! she always made an idol of it.” A man who offended us is unfortunate in business;—and “we could always have told that such conduct could never prosper.” And so many of our pious people have discovered divers reasons for the present calamity in Ireland. We have, for instance, been told, again and again, that it is a retributive visitation on account of a Parliamentary grant to a Roman Catholic college! As if, in such a case, the evil should not first have fallen upon the legislature that voted, or the priests that accepted, the money; and not, surely, upon the poor people, who stood so passively by! Wise men of such a stamp cannot be better put to silence than by the rebuke of our Lord himself: “Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but except ye repent, ye shall all likewise perish. Or those eighteen, upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt

in Jerusalem? I tell you, Nay: but except ye repent, ye shall all likewise perish."

We may go further still. If the particular application is presumptuous, the general principle is unsound. It is not true that the providential dealings of God, either with nations or individuals, are a test of his approbation. The Judge of the whole earth will, indeed, always do right; and every man will receive according to his works; but the retribution will not be awarded in the present life. Nay, one of the greatest arguments, apart from Scripture, for a life to come, is this very fact plainly enstamped, as it is, on the whole history of Providence. The wicked prosper and the righteous are distressed. A nation sins and remains unpunished; and the time, it may be, of reform and improvement, of increased liberty and revived religion, is the very time of the calamity that renders desolate. These, truly, are the *mysteries*, but they are the *facts*, of Providence. As we have reviewed them, "our feet were almost gone, our steps had well nigh slipped," but we could not evade them, notwithstanding. "When I thought to know this, it was too painful for me until I went into the sanctuary of God; then understood I *their end*." It is true that much of the Old Testament seems to authorize the notion that men's temporal condition is, in some way, a mark and result of the divine favour. And, assuredly, in Old Testament times, it was so. The Jewish dispensation was based upon this principle. It pointed very dimly and uncertainly to a future existence; and rested its appeal upon the hopes and fears that were bound up with the present.* "Honour thy father and thy mother," it commanded, "*that thy days may be long in the land*." "If thou shalt hearken unto the voice of the Lord thy God, blessed shalt thou be in the city and blessed in the field; blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep: blessed shall be thy basket and thy store; blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.†" "Happy," says the Psalmist, "is that people whose God is the Lord;" and what is the proof and great result of this divine relationship? "That our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets." And the history corroborates the promise. The nation were obedient, and their councils prospered, their arms triumphed, plenty filled their land, and peace reigned within their borders; they were idolatrous, and disease and death ravaged them; they fled before their enemies, they lost their

* The seventy-third Psalm, just quoted, has glimpses of far higher truth. Its language, however, is plainly contrary to the general tone of the Hebrew dispensation. It must be regarded rather as the yearning and aspiration of the individual, than the expression of general belief. In such passages, too, there must have been something of prophecy. The seer, in words mysterious even to himself, anticipates the day of brighter revelation and the emotions of Christian hope.

† Deut. xxviii. Read the whole chapter.

Canaan, and were carried into captivity. Then, truly, every special calamity was a special judgment. A famine or a defeat betokened the commission of some glaring crime. The language might, therefore, be employed with propriety then, which many of our religious teachers have so strangely adopted at the present crisis. It is really wonderful to see how constantly the tracts and sermons that have lately been put forth appeal to the Old Testament and forget the New. It seems to be completely forgotten that life and immortality have been brought to light; that God's true punishment of sin is not mildew and blasting, and poverty and distress; and, in short, that we are living not in Jewish but in Christian days.

It may seem, indeed, a very becoming humility in us to regard the present calamity as a proof of special guilt, and to humble ourselves accordingly. But let the inference be remembered to which this view inevitably leads. If true, it necessarily follows that a return of plenty would be a token of the restoration of Divine favour. That should the wants of the famishing be supplied by an abundant harvest we may know the sin to be removed, and the displeasure of God to be allayed. Can this conclusion be admitted? May we not conceive of the next harvest as plenteous, of commerce as revived, and of the land as prospering, while our sinfulness remains as enormous as ever, and our "cry" ascends as fearfully before God? My brethren, we may well consider our ways; we may well repent; but we must ask of our individual consciences what sins have been committed, and not of national calamity what sins have been punished. Nay, to speak of national sins is a mistake altogether. The language is suited only to a theocracy like that of Israel. I can repent of no transgressions but my own. At any rate, a national sin implies a "national conscience;" authorizes a "national religion;" and claims, inevitably, a "national church."

For these reasons, then, we are not to pronounce the destitution, fearful and mysterious as it is, to be a penal infliction from heaven. We are not qualified to interpret the dispensations of Providence; we know that the present state is not that in which men are rewarded according to their works; and we shrink from the necessary conclusion to which the doctrine would lead us, that, whereas famine proves the displeasure, plenteousness would manifest the forgiveness, of the Most High. We have not so learned Divine Providence. There is, truly, a God that judgeth in the earth. His presence is all pervading, and his influence never ceases; but He works by, or rather in the exercise of, His own *natural laws*. Surely we need not deny the relation of cause and effect, or the regularity of the successions of the material and spiritual world, in order to vindicate the supremacy or exalt the justice of Jehovah. The savage believes that the eclipse of the sun is caused by the intervention of the hand of God before that luminary, and is an immediate warning and punishment of sin. Is the astronomer, who understands the law of the case, and can calculate to a second the time of every eclipse for a century to come, necessarily less devout? The ignorant among ourselves regard thunder as the immediate voice of God, and lightning as the flashing of His eye. Are those less reverent, or do they less discern the Eternal in His works, who have studied the

laws of electricity, and can, by their own machines, cause the clouds to roll and the thunderbolt to strike? The little child who watched the twilight sky, exclaimed, in sudden extacy, "Mother, God has made a star!" Do you and I, who know where to expect these lights of evening to appear, and can trace their risings and their settings, acknowledge, with hearts less lowly, or a meaning less sublime, that the heavens declare the glory of God, and the firmament sheweth his handywork? No, brethren, the highest view of the Providence of God is not that which owns Him in the thunder-storm and denies Him in the breeze; which acknowledges Him in the comet and forgets Him in the star; which marks His hand in the Irish famine, but fails to trace it in the rain that fell last night. He is present and active in every cause, but that cause is not less precise and regular in its operation. "*In Him we live, and move, and have our being.*"

The crop which formed the staple sustenance of Irish life was mysteriously blasted. Our science is absolutely unable to assign its cause; and, *therefore*, reasons one tract upon the subject, "the visitation seems directly from the hand of God." This seems plausible: but how hazardous is it! If the inference be correct,—if, in other words, all the religion of the case depends upon the mystery, the discovery of a natural cause would, at once, destroy the instruction and annul the warning. Eclipses, to recur to a former illustration, were mysterious once; and, therefore, according to Mr. Bickersteth's logic, "*evidently from the hand of God.*" Astronomers, however, discovered and calculated their causes: was the religion destroyed by the science? If so, every new discovery in natural philosophy must be a corresponding injury to natural theology; and the deeper the investigation of the Creator's laws, the farther is the Creator himself removed from his works. From the analogy of the past, I should decidedly reason that, sooner or later, the natural cause of the blight will be discovered—the insect that has preyed upon the plant, or the weather that has corroded it, or the weakness which has grown upon it; and, in addition, it may be shown that the past neglect of English landowners, that evil legislation for a long series of years, with other resulting circumstances, have naturally led to such a state of things as the present, in which the land cannot recover itself from such a blow. And it is possible that natural science on the one hand, and political science on the other, may reduce the matter to strict calculation, and show that, in the nature of things, no other result could have been expected. Nay, Cobbett, who, probably, understood more of political economy than of Divine Providence, actually predicted it forty years ago. And what then? In the array and sequence of second causes will the Great First Cause be shut out? They must say *yes*, who infer the Divine visitation now from the mysteriousness of the calamity, and attribute it to the indignation of the Almighty at the Maynooth grant. Their religious interpretation of the case will necessarily be at an end; and their day of humiliation must, out of their own lips, be pronounced a farce.

Let all this, brethren, be admitted to its fullest extent, and what evil is done? What religious emotion is checked? what thought of Jehovah lowered? what prayer stifled in the utterance? We have established no righteousness of our own; we have pleaded no excuse

for sin; we have withdrawn no confession, no cry for mercy. We have but concluded that God governs the universe by laws so wise and righteous that He saw no reason for suspending them in this particular case, but permitted the neglect, or folly, or ignorance of man to take their course and lead to sorrow and distress. We have but illustrated the general position: "If a man take fire into his bosom, shall he not be burned?" If I raise a weapon against myself, shall I not be injured? If a country is uncultivated or misgoverned, shall it not be brought to woe? Talk of the interposition of Providence! Why the true interposition would have been to avert the calamity which, in the course of Providence, has been brought on. The evil itself ought no more to be termed a special visitation than an eclipse a special miracle. And the lesson we do learn is, that as we sow we shall reap; that the Most High may not interfere to protect us from the consequences of our own misdoings; and that sin and error will lead to unavoidable disaster. In the present state this is illustrated, indeed, chiefly with regard to what we call His physical laws—in the connexion between carelessness and suffering, the knife and the wound, poison and death. But conscience tells us of laws higher still, and of a retribution whereof this is but the shadow. Not truly in this life, but in that more fearful life to come. Yes, as surely as imprudence now brings temporal calamity, so surely shall sin then bring enduring woe. It is a dictate of reason as well as a threatening of God. "Where," do you say, "is the promise of his coming?" We point to the calm unchanging course of nature, and answer, "It is *here*." The seed time and harvest of the natural world do not cease, and as certainly will iniquity lead on to sorrow. Oh, that the careless would remember that, "he who soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the Spirit reap life everlasting!" Can we help thinking, Christian brethren, with new gratitude and warmer devotion, of the loving Friend who "bore our sins and carried our sorrows," who interposed Himself between the sin and doom, fulfilling, by his blessed mediation, the law that could not be repealed, and opening to us a rescue from the wrath to come? Lay it to heart, my brother, I beseech you, that "there is none other name given under heaven among men whereby they may be saved," and ponder earnestly the question, "How shall I escape if I neglect so great salvation?"

THE FAMINE-DISTRICT IN IRELAND.*

THE far-famed Elihu Burritt, most of our readers are aware, has devoted his earnest life to the noble purpose of endeavouring to unite mankind in the bonds of universal brotherhood. In the fulfilment of this benevolent mission, he recently visited certain parts of Ireland, and has laid before the public, in his own graphic manner, such a

* A Journal of a visit of three days to Skibbereen and its neighbourhood. By ELIHU BURRITT. London: C. Gilpin.

picture of woe, desolation, and death, as makes the heart bleed to contemplate even at a distance.

" There was a cheap bread dispensary opened in one end of the building, and the principal pressure was at the door of this. Among the attenuated apparitions of humanity that thronged this gate of stinted charity, one poor man presented himself under circumstances that even distinguished his case from the rest. He lived several miles from the centre of the town, in one of the rural districts, where he found himself on the eve of perishing with his family of seven small children. Life was worth the last struggle of nature, and the miserable skeleton of a father had fastened his youngest child to his back, and with four more by his side, had staggered up to the door, just as we entered the bread department of the establishment. The hair upon his face was nearly as long as that upon his head. His cheeks were fallen in, and his jaws so distended that he could scarcely articulate a word. His four little children were sitting upon the ground by his feet, nestling together, and trying to hide their naked limbs under their dripping rags. How these poor things could stand upon their feet and walk, and walk five miles, as they had done, I could not conceive. Their appearance, though common to thousands of the same age in this region of the shadow of death, was indescribable. Their paleness was not that of common sickness. There was no sallow tinge in it. They did not look as if newly raised from the grave and to life before the blood had begun to fill their veins anew; but as if they had just been thawed out of the ice, in which they had been imbedded until their blood had turned to water."

Here is a horrifying spectacle :—

" As we continued our walk along this filthy lane, half-naked women and children would come out of their cabins, apparently in the last stage of a fever, to beg for food, ' for the honour of God.' As they stood upon the wet ground, one could almost see it smoke beneath their bare feet, burning with fever. We entered the grave-yard, in the midst of which was a small watch-house. This miserable shed had served as a grave where the dying could bury themselves. It was seven feet long, and six in breadth. It was already walled round on the outside with an embankment of graves, half way to the eaves. The aperture of this horrible den of death would scarcely admit of the entrance of a common sized person. And into this noisome sepulchre living men, women, and children went down to die; to pillow upon the rotten straw, the grave-clothes vacated by preceding victims and festering with their fever. Here they lay as closely to each other as if crowded side by side on the bottom of one grave. Six persons had been found in this fetid sepulchre at one time, and with one only able to crawl to the door to ask for water. Removing a board from the entrance of this black hole of pestilence, we found it crammed with wan victims of famine, ready and willing to perish. A quiet listless despair broods over the population, and cradles men for the grave."

The following scene of misery Mr. Burritt visited, in company with Dr. D——, on Sunday, February 21st :—

" As soon as Dr. D—— appeared at the head of the lane, it was filled with miserable beings, haggard, famine-stricken men, women, and children, some far gone in the consumption of the famine fever, and all imploring him, ' for the honour of God ' to go in and see ' my mother, ' my father, ' my boy, ' who is very bad, your honour.' And then, interspersed with these earnest entreaties, others louder still would be raised for bread. In every hovel we entered, we found the dying or the dead. In one of these straw-roofed burrows, eight persons had died in the last fortnight, and five more were lying upon the fetid, pestiferous straw, upon which their predecessors to the grave had been consumed by the wasting fever of famine. In scarcely a single one of these most inhuman habitations was their slightest indication of food of any kind to be found, nor fuel to cook food, nor anything resembling a bed, unless it were a thin layer of filthy straw in one corner, upon which the sick person lay, partly covered with some ragged garment. There being no window, nor aperture to admit the light, in these wretched cabins, except the door, we found ourselves

often in almost total darkness for the first moment of our entrance. But a faint glimmering of a handful of burning straw in one end would soon reveal to us the indistinct images of wan-faced children grouped together, with their large, plaintive, still eyes looking out at us, like the sick young of wild beasts in their dens. Then the groans, and the choked, incoherent entreaties for help of some man or woman wasting away with the sickness in some corner of the cabin, would apprise us of the number and condition of the family. The wife, mother, or child, would frequently light a wisp of straw, and hold it over the face of the sick person, discovering to us the sooty features of some emaciated creature in the last stage of the fever. In one of these places we found an old woman stretched upon a pallet of straw, with her head within a foot of a handful of fire, upon which something was steaming in a small iron vessel. The doctor removed the cover, and we found it was filled with a kind of slimy seaweed, which, I believe, is used for manure in the sea-board. This was all the nourishment that the daughter could serve to her sick mother."

Other incidents might have been selected still more painfully graphic in detail than those we have given; we close these sights of wretchedness with the following mournful sketch :—

"Seeing a cabin standing somewhat by itself in a hollow, and surrounded by a moat of green filth, we entered it with some difficulty, and found a single child, about three years old lying on a kind of shelf, with its little face resting upon the edge of the board, and looking steadfastly out at the door, as if for its mother. It never moved its eyes as we entered, but kept them fixed toward the entrance. It is doubtful whether the poor thing had a mother or father left to her; but it is more doubtful still, whether those eyes would have relaxed their vacant gaze if both of them had entered at once with anything that could tempt the palate in their hands. No words can describe this peculiar appearance of the famished children. Never have I seen such bright, blue, clear eyes looking so steadfastly at nothing. I could almost fancy that the angels of God had been sent to unseal the vision of these little patient, perishing creatures, to the beatitudes of another world; and that they were listening to the whispers of unseen spirits bidding them to wait a little longer!"

CHARACTER AND INFLUENCE OF CONFUCIUS.

BY THE REV. IRA TRACY, FORMERLY A MISSIONARY TO CHINA.

THE Chinese have more peculiarities than any other portion of the human family, except, perhaps, the Japanese, who are probably much like them. Savage and barbarous people cannot have so many, for they have less in which it is possible to be peculiar; and all the other civilised nations of the earth have exerted an assimilating influence upon each other; but the Chinese are a civilised people, whose character, condition, and habits have not been affected, in any appreciable degree, by any other civilised people.

Many as are their peculiarities, the most important of them may be traced to the influence of one man. He who understands what Confucius was, and what were his doctrines; and how pervading and commanding has been, and still is, their influence on the minds of the Chinese, cannot fail to have a pretty correct idea of what *they* are. Their minds are run in the mould that he formed for them; and they endeavour to conform their civil, social, and domestic habits to the instructions which he bequeathed to them.

Confucius, the great philosopher and teacher of the Chinese, was born in the north-east part of China, in the year B.C. 552. His father, who was a man of high rank, died when Confucius was but three years old. Although his ancestors had, for six generations, held office in their native State, the family was so poor that he was obliged to work for its support during his early youth. He applied himself to study, as soon as practicable, and made rapid progress in the knowledge of the ancient records, which were engraved on pieces of bamboo. His abilities, acquirements, and good character, soon became known at court; and at the early age of twenty years, he was appointed to an important office in his native country, Loo. This independent State was not so large as is any one of the eighteen provinces which now compose the Chinese empire.

During the next thirty years he held several offices in that and neighbouring States, but did not remain long in any of them. While he sought for office as a means of usefulness, he, likewise, studied and visited celebrated teachers, to increase his knowledge, and travelled to seek opportunity for the promulgation of his doctrines. But he found it difficult to persuade any of the princes whom he visited, to adopt, for any considerable time, the rules of conduct he proposed; and, after many disappointments, he returned, at the age of fifty, to his native country, and retired to private life, that he might collect and compile several important works, in which he could embody the precepts and examples of some ancient princes, whom he desired the people, and especially the princes, of his own and future ages, to imitate and obey. In a few years he was called from his seclusion and made governor of a province, and afterwards prime minister. In this office he exerted himself very successfully, and in three years produced such a reformation, that a neighbouring State became alarmed at the increasing prosperity of Loo, and by stratagem seduced the prince and most of his officers from attention to their duties, which so disgusted Confucius, that he resigned his office, and again withdrew from public life.

Encouraged by the successful beginning made here, and hoping to carry out his plans of reformation more thoroughly in some other State, he soon went abroad again, and offered his services to several princes; but they either felt unwilling to adopt his rigid rules of morality and close attention to their duties, and rejected his offers; or soon became weary of them, and dismissed him from their employment.

Thus thwarted everywhere in his endeavours to get his doctrines put in practice, he retired finally to his native State, and spent the remainder of his life in completing his writings, and preparing his disciples, who had now become numerous, to hand down his doctrines to future ages. As he approached the close of life, he lamented the degeneracy of the times in which he lived, and the rejection of those doctrines, the reception of which, he felt assured, would have given prosperity and happiness to his country and the world. "I am no longer useful on the earth," said he, "it is necessary that I should leave it." He died at the age of seventy-three, in the year B.C. 479.

Confucius seems to have arisen in China at the stage of its progress, in which tradition had so multiplied the facts that were worth remembering, and the experience and observation of successive generations

had so accumulated knowledge which ought to be preserved, that a compiler was needed; and he seems to have possessed, in a degree rarely seen among men, both ability and disposition to be a teacher of his own and succeeding ages. He gave himself to his two-fold work with zeal, and even enthusiasm.

How much aid he derived from his predecessors it is now impossible to determine. He has so mingled his own sayings with theirs, that no one can tell what are his and what theirs. The first emperors in the long list of China's rulers, are evidently fabulous characters. Even Yaou, who with his immediate successors, Shun and Yu, figures largely in the books of Confucius, is said to have begun to reign in the year B. C. 2337, ninety years before the building of Babel. It is probable that Confucius used these names, which may have belonged to princes that lived a few centuries before his own time, to give greater weight to the instructions which he wished to inculcate upon the minds of his contemporaries; and, consequently, that most that is excellent in his writings is his own. However this may have been, it is no small praise, to say of him that he was capable either of originating or appreciating such doctrines as he gave to his countrymen, and had a disposition to devote his life to the promulgation of them. The object of his life, so far as we have the means of knowing it, was to do good, and this was the aim and, in no small degree, the tendency of his writings.

His followers describe him as temperate, industrious, kind to his inferiors, respectful to equals and superiors, and say that he exhibited a faultless propriety of behaviour in all the relations he sustained to his fellow-men, and in all the various stations he occupied in the different periods of his life: that he "was mild, but firm; majestic, but not harsh; grave, but pleasant." They see no wrong in him; but he was not entirely blind to his own defects, and repeatedly confessed them. "To be like a sage, or a purely benevolent man, how dare I presume!" "To exhibit in my own person the superior man, I have not yet attained." "There are four things practised by the superior man, not one of which Kung (that is, Kung-foo-tze, or Confucius) is yet able to do; what I require of a son, in serving a father I am not able to do; what I require of a minister, in serving a prince I cannot do; what I require of a younger brother in serving an elder brother I cannot do; what I require of a friend, I cannot first bestow."*

His conduct, both in private and in public, was, in general, exemplary. He was, doubtless, one of the most moral of the heathen. The only recorded exceptions to the moral rectitude of his life are that, on one occasion, he was guilty of lying, which, however, his followers do not censure; and that he divorced his wife, for doing which no other reason is assigned than his "desire to acquire wisdom in retirement."

His admirers praise him as humble, and free from ambition and every form of selfishness. His readiness to resign his office as prime-minister, when he thought he could not be useful in it, is adduced as

* In this quotation, as I shall also in others, I give nearly a literal translation, for the sake of showing the style of the original.

proof of his freedom from those passions. Nevertheless, he appears to us to have been a proud and ambitious man. His ambition, however, was for something nobler than mere demagogues and aspirants for office and emolument ever aim at. There was much of patriotism, and even philanthropy, mingled with it. He earnestly sought office, but it was that he might be the more useful. He ardently desired the prosperity and happiness of his country, and was deeply grieved at the viciousness of its rulers, and the evils it had produced or perpetuated. He longed for a reformation, and believed that it might be effected by the doctrines he taught. To this belief he was strongly, even enthusiastically, attached. All his disappointments could not change it. It controlled his whole life.

Religion formed scarcely any appreciable part of his character. His real praise is that he was a moral and political philosopher and reformer, and ambitious to do good; and though, like the rest of men, not without faults, his memory may well be revered by his countrymen; and if we compare him only with other teachers unaided by inspiration, we may see many good reasons why Pope, in his "Temple of Fame," should say,

"Superior and alone Confucius stood,
Who taught that useful science—to be good."

There are nine books which the Chinese speak of as the works of Confucius. They are called the "Four books," and the "Five classics." Only one of them was written entirely by Confucius. The four books were compiled and composed by his disciples; but as they contain some fragments written by him, and a large portion of them consists of his sayings, and their doctrines are wholly Confucian, it is not without propriety that they are called his works. Four of the five classics are collections of the writings and traditions of former ages, compiled and enlarged by Confucius; and one was written by him.

The four books are, *Learning for adults*, *Due medium*, *Dialogues*, and *Mencius*. *Learning for adults* is a short treatise, containing less than 2000 words. Its aim is, to point out the way to become perfect in personal, domestic, social, and political virtue. The theory of Confucius, as developed here and elsewhere, is, first reform yourself; then you can easily reform your family, then a district, then a province, and then an empire. The *Due medium* professes to teach what right character and right conduct are, and how they may be attained. Much of it is obscure, bombastic, and fanciful, ascribing to Confucius, and to the superior man, whoever he may be, qualities which do not pertain to human nature, and of which it may be doubted whether the writer himself had any very clear ideas. The *Dialogues* are mere scraps of conversations between Confucius and others. They seem to have been spoken at different periods of his life; and are recorded in such a manner that this book has been called "the Chinese Boswell." Various incidents of his life, and descriptions of his dress, deportment, habits, &c., are intermingled with them. There are many good remarks in them, and they show much knowledge of human nature, and great skill in adapting his instructions to the various capacities and dispositions of

his disciples. *Mencius* contains nothing which it is important to our present purpose to notice.

The five classics are, *Song classic*, *Book classic*, *Change classic*, *Propriety Remembrancer*, and *Spring and Autumn*. The *Song classic* is a collection of ancient odes. A large portion of them are historical, some amatory, and a few religious. Confucius was accustomed to make quotations from them in conversation, and his followers often select mottoes from them for the chapters of their books. They are highly esteemed by the Chinese, but Europeans find little *poetry* to admire in them. One reason of this difference of opinion doubtless is, that no foreigner can appreciate, so fully as the Chinese do, the beauties of composition in their language. The very nice discrimination of sounds to which they are accustomed from their infancy, naturally imparts a charm to their more highly finished poetry, to which a foreigner must remain a stranger. Their poetry, if I may presume to speak from a very limited acquaintance with it, is strikingly similar to that of the Hebrews, as exhibited in the Psalms and Proverbs. Antithesis and parallelism, together with curious and often beautiful similes, and a most accurate arrangement of words in respect to sound, appear to constitute its most remarkable characteristics.

The *Book classic* is a collection of historical dialogues, and was designed to give a history of China from the time of Yaou nearly to that of Confucius. The principal speakers are the three successive emperors, Yaou, Shun, and Yu. This book contains clearer intimations of the knowledge of the Almighty and reference to his authority, than more modern Chinese books do. The style is even more concise than that of the other books of Confucius; and learned Chinese often differ in their interpretation of it. Its obscurity is supposed to be increased by the loss of a considerable part of it, said to have been caused by the burning of books by Whang-te, the builder of the great wall, who ordered that all books should be destroyed, that there might be no record of men greater than himself.

The *Change classic* is a symbolical description of the changes in the seasons of the year, and in the animal and vegetable world. By different collocations of the symbols used in this book, it is supposed that things past, present, and future may all be known. It contains a theory of the creation, in which *yang* and *yin*, the male and female principles, are supposed to be creative and operative powers, which pervade all things, and continue their existence. Confucius himself considered it difficult to understand this book; and, doubtless, said truly, when he remarked, that if any one could understand it he could know all things.

The *Propriety remembrancer* is a book of rites and forms of etiquette. By its rules Confucius wished to regulate all the actions of men; even to their walking and sitting, their eating and sleeping, their laughing and weeping. It is larger than either of his other works and contains a very full discussion of the subject to which it relates; giving reasons for the rules it prescribes, and showing the importance of their being carefully observed in practice.

The *Spring and Autumn* is so named, because it was begun in the former and finished in the latter. It is a dry historical work, and

seems to have been written as a continuation of the Book Classic, taking up the thread of history where that book left it, and following it down to the historian's own time.

These five classics are the oldest books extant in China. Confucius, doubtless, embodied in them nearly all that was valuable in the records that then existed. By compiling and composing them, he became at once the father of Chinese history, poetry, and philosophy: the Herodotus, the Homer, and the Aristotle and Plato of the Chinese; for his philosophy is practical like that of the former, yet as theoretical as that of the latter.

Confucius taught that men are *naturally* virtuous. Their vices he attributed chiefly to ignorance and bad example. Consequently he believed that it would not be very difficult to restore them to the practice of virtue. Accordingly, he said, probably to some prince: "When you yourself are right, if you do not command, the people will do rightly; but when you are not right, though you command, they will not obey." And again, "Desire them to be good, and the people will be good." His favourite theory has been already noticed. He taught that if a ruler would govern himself and set a good example, that example would be the means of reforming his ministers, and, through them, and those influenced by them, his whole country; and that if a single country were thus reformed, surrounding countries would soon submit to this virtuous ruler, and he would become a universal emperor.

The good example, by which he expected such conquests over men's minds and hearts to be effected, consists in propriety of conduct in all situations, and in respect to all the affairs of life. He, accordingly, insisted much on ceremonial politeness. The science of etiquette was with him the most important part of political science; and the practice of it, the most important requisite in the ruler and the ruled. Still he taught that rectitude is a part of propriety, and that rectitude could be expected to proceed only from a right heart. To exhibit at once some features of his style of writing, and of his doctrines, the following close translation of a part of the second page of the *Learning for adults* is inserted:

"The ancients, who wished to illustrate virtue to all under heaven, first promoted good order in their own provinces. They who wished to promote good order in their own provinces, first regulated their own families. They who wished to regulate their own families, first became virtuous themselves. They who wished to become themselves virtuous, first rectified their hearts. They who wished to rectify their hearts, first purified their motives. They who wished to purify their motives, first perfected their knowledge. Perfecting knowledge depends on investigating things. Things being investigated, knowledge is perfected. Knowledge being perfected, motives are purified. Motives being purified, the heart becomes right. The heart being right, persons themselves become virtuous. Themselves being virtuous, their families are regulated. Their families being regulated, the nation is governed. The nation being governed, all under heaven is at peace. From heaven's son (the emperor) to the common people, all should regard the cultivation of personal virtue as the root."

One of the greatest defects in his theory, teachings, and practice, as a moral and political reformer, was his neglect and abuse of the female sex. Although he attaches great importance to the relations of men to each other in the family, society, and the State, and gives very prolonged and minute directions respecting the duties of all the other relations; and though he calls marriage the principal relation; yet he says very little about the duties of it; and what he does say, relates almost exclusively to the duties of the wife, and enjoins upon her implicit obedience to the will of her husband. "He does not scruple," says the Chinese Repository, "to tell mothers, wives, and daughters, that they stand in the lowest place in the scale of nature. 'Woman is not a free agent;' she is an inferior, dependent being, and lives only for man."

Mr. Davis, whose "History of China," contains the best account of that country easily accessible to our readers generally, tells us that the most remarkable passage in the "Four books," is the following: "Being asked if any one word could express the conduct most fitting for one's whole life, he replied: 'Will not the word *shoo* serve?' and he explains it by 'Do unto others as you would they should do unto you.'" Probably, Mr. Davis would not have used so nearly the words of the golden rule, in making his translation, if he had never read them. He gives Confucius more credit than he deserves. The passage, literally translated, is, "What yourself desire not, do not to men." This direction of the sage is good; but it is only a negative precept. It merely requires abstinence from injuring others, which is a very different thing from seeking to do good to them as earnestly as to benefit ourselves. If *we*, enlightened by inspiration and accustomed to reason on such subjects under its guidance, should infer from this negative, the positive duty enjoined by the Saviour's rule, it is by no means certain that the Chinese would make that inference; and I do not know that they have ever made it. And if they should make it, the honour of it would belong to them, and not to Confucius, whose books give no evidence that *he* ever made it. Let him have, if Mr. Davis pleases to give it to him, the honour of having been the wisest and best of heathen; but let not the praise that is due only to the "Wisdom of God," be given to him.

Of religion Confucius says but little. He was himself an idolater, or at least a worshipper of false gods. He speaks of the worship of them as something to which all will of course attend, and enjoins sincerity in it. Some of his sayings indicate that he was a fatalist; but, in others, he seems to refer to the Almighty, using the word "heaven," as Christian writers sometimes do. He generally discouraged inquiry respecting spiritual beings, and even the future state of man. One of his disciples inquiring of him respecting the service of the gods, he replied: "Not yet serve men, how can serve gods?" The disciple asking what he thought of death, he said: "Not yet know life, how can know death?"

His great desire and aim was to make men virtuous and happy in the present life. To this he wished chiefly to confine their attention. The means he used to accomplish his object were threefold: 1. He set before them the examples of Yaou and Shun; whose characters he

clothed with all the excellences of which he supposed human nature to be capable, and whose lives he adorned with all the virtue, success, and happiness that he considered desirable for the princes and people of his own and succeeding times. 2. He gave many excellent instructions on political, social and domestic morality and economy; relating to the duties of prince and people, husbands and wives, parents and children, friends and neighbours. He taught that in each family children should reverence and obey their parents; and the younger members, the elder; and that in the nation they should consider themselves as members of one great family, of which the emperor is the father. 3. He prescribed, minutely, the ceremonies, modes of action, and forms of address to be observed in the intercourse of all these classes of persons. The proper observance of the directions he gave, would, in his opinion, constitute propriety of behaviour, and propriety of behaviour would produce happiness.

He sometimes speaks of benevolence, as if he had right views of it as the chief of virtues. Nor does he seem disposed to contract the meaning of the word, or the exercise of the virtue, to giving a little to supply the present physical wants of the needy, as do many who would know better if they studied their Bibles, and especially the Greek New Testament. He, on the contrary, teaches that benevolence should actuate all our conduct, leading us to set a good example before others, and to remove, by good instructions, that ignorance which is the cause of many, and he considered the cause of most, of the miseries men suffer.

As a politician he had wisdom enough to see that a peace policy is most conducive to the happiness and prosperity of a nation. As a moralist he knew that to pursue our individual advantage to the injury of others, or exalt ourselves on their debasement, is wrong and pernicious. He taught accordingly. Next to those of the Prince of Peace, his, of all the doctrines inculcated on their fellow-men by those who have sought to instruct them, tend most to cherish the principles and spirit of peace.

The influence of Confucius, while he lived, was great, though far from being commensurate with his desires. In the courts of the princes, in whose employment he sought opportunities for usefulness, it was considerable; but that exerted on the minds of his disciples produced the most permanent and important results. The number of those who sought instruction from his lips, is said to have been three thousand. Some of these gathered up the brightest fragments of his remarks, and recorded the most remarkable particulars of his conduct; and they and their successors, from age to age, have commented on his writings, sayings, and actions, till his books and these comments form the classic literature of China, and are the study of the prince and the people, of the father and the son, of the most ignorant pupil and the most learned teacher. The little boy seven or eight years old commits to memory the *Learning for adults*, and the old man of seventy or eighty still studies the *Book classic*. It is impossible that political and moral sentiments, so early and so constantly before their minds, should not do much to form their characters and habits.

Accordingly, we find that their government, their social and domestic

habits and their moral characters are formed about as nearly on his model, as the pravity of human nature would permit. He taught that the prince should be *the father of his people*; and so the emperor, be he Chinese, Mongol, or Mantchou, views the whole empire as his family, for whose good government he is responsible, whose wants he must supply, and whose safety he must secure, both from the invasion of enemies and the injustice of each other. He must set before them an example of industry; and as agriculture is the direct means of providing the necessaries of life, he goes out in the spring of every year and guides the plough; and in summer the empress feeds the silk-worms for a similar reason. If the people transgress his laws, they must be corrected with a fatherly chastisement, and thank him, or the magistrate who acts for him, for thus seeking their reformation. If the rivers overflowing their embankments, or drought, or locusts, occasion a famine in any part of his vast empire, he must send food to his hungry children there; or, what is more commonly done in moderate cases, he excuses them from sending the usual proportion of their crops to the imperial storehouses.

The laws by which the government is administered, are evidently formed on the principles Confucius taught. As example, according to his theory, is of omnipotent influence, if one does rightly, his whole family will certainly be virtuous; and if one family is virtuous, the neighbouring families will also be made virtuous by its influence; therefore, if a crime is committed, the whole family to which the criminal belongs must be guilty, and none in the neighbourhood can be innocent. Consequently, *they* deserve punishment, as well as the offending individual, and the laws require that it should be inflicted. But the maxim of the Chinese respecting their execution is, "Let the laws be very strict, but be lenient in the execution of them;" and it is seldom that any but the criminal is punished, except in cases of treason. For this crime, it accords with the doctrines of Confucius, as well as with the spirit of despotism, to make the punishment peculiarly severe. The government *should* be good, and if good, to oppose it was with him the greatest of crimes; but if it becomes cruel and oppressive beyond endurance, he taught that it is right to overthrow it. While it seeks the good of the people, it is the institution of Heaven, and must be obeyed; but when it ceases to do this, it is forsaken of Heaven and doomed to destruction. The influence of this doctrine, impressed on their minds from their very childhood, has been very great, both upon the rulers and the subjects of China. The proof of it is seen, both in the generally peaceful submission of the vast population of its widely-extended territory to the authority of its rulers, during so many ages, and in the several revolutions which have removed unworthy monarchs from the throne.

The *peaceful* tendency of the doctrines of Confucius, has done not a little for the benefit of China. The long-continued increase of its population finds no parallel in countries where war has often raged, or by which it has been carried on. Its wealth has not been wasted, as has been that of the great nations of the west, in the maintenance of large armies and navies. Its citizens have not spent their skill in inventing, nor their strength in manufacturing, the means of destroying

their fellow-men. The arts of peace have occupied their thoughts, and they have employed their time to increase the necessities, comforts, and conveniences of life at home; and they have done it with such success that, for many centuries they enjoyed them more fully than any other people in the world. It is only within the last three or four hundred years, that the most civilised of Christian nations have become better supplied with them, than are the Chinese. It is a fact worth the attention of every friend of man, that the farther we recede from the times of war, and the more free we become from its expenses, excitements, and occupations, the more numerous become those useful inventions and improvements which increase the efficiency of human labour, multiply our enjoyments, and facilitate our progress in every excellence.

The effect of the instructions of Confucius on the *manners* of the Chinese is very apparent. The fact that his book of ceremonies is the largest of all his works, shows that he attached undue importance to them. His followers have imitated his example, and are a nation of formalists. Attention to ceremonial politeness among them is excessive, and is considered a sufficient reason for falsehood on the tongue as well as in the heart. Excessive formality appears in all their intercourse—from the bowing nine times to the very ground before the emperor to the complimentary terms which the meanest villein uses in their courts of justice, and the red papers with which the people honour each other on New Year's-day. A certain degree of attention to such formalities unquestionably tends to prevent a people from degenerating into barbarism, and may, in some states of society, assist them in rising to a higher civilization; but that degree the Chinese, under the guidance of their sage, have exceeded, and their excessive formality increases their hypocrisy.

In the family, Confucius taught the supremacy of the father's authority, the duty of filial affection and fraternal kindness, and the inferiority of wives and daughters. Mothers he would have to share the respect and affection due to fathers. These instructions have had their natural effect. Parents are revered and obeyed to such a degree that the children of many a Christian family might well be pointed to those of China for an example, which they would be the better by imitating. If the father chastises his child, it is presumed that he does it for his benefit, and it is proper that he should thank him for it. I have seen a Chinese boy, when severely whipped by his guardian, of his own accord bow politely to him, and thank him for his earnest endeavour to correct his faults. The education of females is generally neglected. They have no voice in the choice of their husbands; and, in many respects, they are deprived of their proper rights and opportunities for enjoyment and usefulness. But the Chinese seem not to be at all deficient in domestic feeling, and the wives and daughters are often, and perhaps generally, treated with more kindness than the expressions which appear in some of their books would lead us to expect. Still it is a lamentable fact that the instructions of their great teacher have tended to deprive females of their proper rank and influence in society, and thus inflicted an incalculable injury upon his country.

The influence of Confucius upon the individual characters of those

who are subject to it has, perhaps, been sufficiently indicated by what has been already said. It is only needful to remark further, that it is *universal* in China, though not equally felt by all its inhabitants. He taught that learning, with virtue and ability, which he seemed to think would always be found in company with it, should be a sure passport to office. Accordingly, the highest offices in China, save that of emperor, are accessible to the sons of the humblest peasant. Consequently, every family that has sons seeks to educate at least one of them, hoping that he may prove an able scholar, rise to office, and enrich and honour the family. On going to school, this son, after spending a short time on small books that may be called primers, begins to commit to memory the books of Confucius; and his chance of success in life depends mainly on his ability to quote from these books with facility and aptness, and to explain their doctrines. These doctrines, therefore, become thoroughly impressed upon his mind; and his mode of thinking and style of expression are derived, in a great degree, from the writings of the sage and his commentators. He strives to mould himself into the intellectual and moral image of Confucius and the more ancient sages, whose example Confucius gave him to imitate. Those who do not learn to read imbibe the doctrines of the sage from those who do.

What the influence of Confucius *will be* is to us a more important, because a more practical, inquiry than what it *has been*. For twenty-three centuries it has borne almost unresisted sway over the mind of China. But it is now coming in contact with another influence. The doctrines of Jesus Christ are beginning to be compared with those of the Chinese sage. Will the teachers of the gospel find his doctrines a help or a hindrance to their work? To this question no certain answer can be given by man; but we may form some opinion of the probable opposition or aid which they will find in the books and disciples of Confucius. There will, doubtless, be some of both.

1. Confucius encouraged a reverence for ancestors, which, whether he so intended it or not, now amounts to worship. To this worship the Chinese are more strongly attached than to any other. "These wooden and stone idols," said one of them, "are a small matter; but the worship of our ancestors, how can we cease from that?" It seems as wrong to a Chinese to neglect to worship his deceased father as it does to a dutiful child among us to treat with neglect his living parent.

2. The high estimation in which the sage and his doctrines are held by the Chinese, makes them slow to admit the superiority even of Jesus Christ and the doctrines of inspiration. It will be hard for the proud Chinese to give up the notion, that Confucius, the glory of their nation, the long revered and deified, must be superior to any one of whom foreigners can tell them; and much the more hard because, in consequence of their own evident and great superiority to all the nations in their part of the world, they have for ages been accustomed to look with contempt on *all* foreigners.

On the other hand, Christian teachers may probably derive several advantages from the influence of Confucius.

1. It is probably owing to his influence, that education is so general

and reading so common among the Chinese. Schools are numerous, and their importance is appreciated. They are glad to have them noticed, and think it a work of benevolence to establish and support them. I have frequently visited schools established and taught by pagan Chinese, for the purpose of giving the scholars Christian instruction; and have always been well received, and permitted to address and question them as long as I pleased. Christian missionaries will be able to establish schools among the Chinese to great advantage; and, probably, may often bring those already in operation under their influence, at a small expense, and find them good places for preaching the gospel, both to the pupils and their parents.

2. He inculcated universal philanthropy. "All within the four seas," said he, "are brothers;" and brothers, he insists, should live in harmony and kindness towards each other. This favours the residence of missionaries among the Chinese; and their conduct in seeking the welfare of their "brothers" in China, may be shown to be in accordance with the teachings of the sage.

3. He confined his instructions to things pertaining to the present life, and left unsupplied the wants of the soul. The Chinese have, consequently, adopted parts of the religious systems of other nations with which they have become acquainted; but their attachment to them does not appear to be very strong. They feel, though not very deeply, the need of some religion; and as they have none, either in the books of Confucius, or the systems of superstition which have come in from other countries, that is pure or reasonable enough to satisfy them, we may expect that they will be, at least, less indisposed to consider the claims of Christianity than they otherwise would have been.

4. He confessed his ignorance on religious subjects, and told his disciples that *a great teacher would arise in the west*. A knowledge of this prediction, which we may suppose he was led to make by some acquaintance with the early prophecies respecting the Messiah, induced Ming-te, who reigned about sixty years after the date of our era, to send messengers westward in search of this great teacher. They went as far as the northern part of Hindostan, where they heard of Buddh and his doctrines; and thinking that he must be the teacher for whom they were sent, they returned to China with books and teachers of his religion. The doctrines thus introduced were propagated chiefly by means of books and schools, and Buddhism is now the religion of a large proportion of the Chinese. We may hope that the prediction of the sage, whom they so highly revere, may be used to advantage by the Christian missionary. Many of them see the absurdities of Buddhism, and they regard its priests with contempt. They may, therefore, be more ready to believe that it was a better teacher than Buddh that Confucius referred to, and that the messengers of Ming-te did not go far enough westward.

5. His doctrine that the father of a family is to be obeyed, served, and loved, and that *his* father is to be still more highly honoured, and so on, may be used to show that God, the Father of all fathers, should be supremely honoured and loved. According to the doctrine of their own great teacher, they ought to love God with all their soul, mind, and strength.

Probably no other heathen nation has been equally under the guidance of a teacher, whose influence, on the whole, could be regarded as so favourable to the introduction of Christianity, as that of Confucius will naturally be.—*Bibliotheca Sacra*.

CHAPEL DEBTS.*

ON more than one occasion, in the pages of this Magazine, have we called the attention of our readers to the important questions of Chapel Building and Chapel Debts. The sums that have been recklessly misapplied in the erection of places of worship, and the heavy burdens of unliquidated debt, which, in every direction, weigh down the energies of pastor and people, excite in our minds mingled feelings of shame and grief.

We rejoice in any attempt made, in any plan proposed, to remove this oppressive incubus. Mr. Bowser's commends itself as simple, safe, and efficient for the purpose, if only it were generally adopted and sustained. There is, however, in our view, an important preliminary inquiry to be made, before the churches will be sufficiently aroused to undertake the required effort, and even before the best possible plans to meet the whole case can be suggested, namely, What are the actual *statistics of debt* on the chapels of our denomination throughout the country. Let us know the real extent of the work to be done, we shall then be better prepared to decide which of several plans, or whether a combination of various plans, may be most advantageously set on foot.

If Mr. Bowser would undertake the inquiry, urgently and affectionately soliciting, by circular, exact information on two or three points, we believe, for the cost of the postages, he would obtain an amount of most valuable statistical details, which, turned to good account, would rouse up the benevolent amongst us, and put the Baptist Building Fund, forthwith, on an entirely new basis.

The following extract from the appeal issued by the excellent treasurer of that fund, last year, will fully explain the principle of the remedial measure advocated by Mr. Bowser :—

"I avail myself of the opportunity very earnestly to entreat your co-operation with this endeavour to remove the incumbrance by which our churches are oppressed. The amount of their debt is ascertained to exceed £100,000. The interest thereof, £5,000 per annum, being actually a charge that must be provided for, is, to a great extent, if not entirely, paid by a reduction of the emolument of the pastors. The only remedy for this withering evil is to provide an adequate fund for lending money to the churches without interest.

"I trust that you will take this important subject into your serious and prayerful consideration. Assuredly it has a more direct and powerful claim upon every member of the denomination than any other institution whatsoever; because the prosperity of our churches at home is the source from which domestic and foreign purposes must derive their aid: therefore, by suffering the con-

* "OBSERVATIONS ON CHAPEL DEBTS EXTINCTION BY MEANS OF THE LOAN-FUND PRINCIPLE, AS ADOPTED BY THE BAPTIST BUILDING FUND." By WILLIAM BOWSER. Pp. 36. Houlston and Stoneman.

tinuance of this overwhelming debt we obstruct the stream of contribution at its source. Our churches justly complain of neglect. We have too long permitted the money, that ought to have been appropriated to the sustenance of the pastors and their families, to be paid or rather squandered away for interest, while those worthy, persevering men, who neither shrink from duty nor complain, have laboured on unnoticed in their destitution.

"It would be an effectual remedy, and that remedy is practical and easy, if every member of our churches, according to his or her ability, would *immediately* make a liberal donation to the *Loan Fund*. It is not over-rating that effort, if it were made simultaneously, to estimate that twenty thousand pounds, at least, would be the result. One peculiar fact operates strongly in favour of what is proposed, and is deserving of your attention—money subscribed to other institutions is by them expended and is no more; *this fund remains*.

"The plan of lending money upon security *ensures its perpetuity*, by continual return. Whatever sum is lent with *interest abated*, constitutes the half of that loan an *actual gift* to the church assisted; for be it remembered that the interest in ten years amounts to *fifty per cent*. The loan annihilates the interest, and, to that extent, in ten years, the church is benefited, while the debt that would, in the one instance have remained, will, at the end of that term, be no more. In all this, the Fund sustains no diminution; the plan of lending upon security ensures its perpetuity by half-yearly returns; however large the Loan Fund may be, it is all invested. One-twentieth part is repaid and reissued in new loans every half-year. Thus a round of benefit annually runs its vivifying course; and, with the exception of trifling loss, which, perhaps, occasionally, although very rarely, will occur, the sum originally given, with all expected accumulation from annual subscriptions and bequests, will continue entire, and when fifty revolving years have passed away, be in active operation, equally beneficial as at first.

"This plan is clear and simple; it needs no machinery; it incurs no expense; it involves not any secular, speculative, future, personal advantage; all is tangible and real. It contains nothing derogatory nor contrary to the pure principles of religion; it offers no deceptive prospect of benefiting the subscribers by compound interest nor accumulation; it invites your assistance solely in accordance with the Divine command, 'Give, good measure, pressed down, running over,' and it shall be returned to you *in blessings*, when you witness the effect upon the poor of *His* flock who committed them to the charge of his disciples for ever. Would that the extent of their privations, their claim upon Christian sympathy, and the value of this unquestionable remedy, were rightly estimated; that estimate would produce an effect sufficient to excuse this personal appeal, and to secure your responding to the application by a remittance adequate to the extensive purpose, or by such liberal addition to your annual subscription as the urgency of the case and your own feelings shall direct."

The plan, it will be seen, is that whatever subscriptions are raised, year by year, for the Baptist Building Fund, instead of being distributed as *gifts* amongst the churches making application, should be allotted to them, on proper security, as *loans free of interest*; the loan to be repaid in the course of ten years, by equal half-yearly instalments. This plan possesses three most excellent qualities. 1. It saves, during the ten years, interest amounting to one-half of the loan. 2. It stimulates the church to the reduction of its debt, by regular and constant efforts. 3. The money thus beneficently working, by the ten years' end, has come back undiminished into the treasurer's hands, and gone forth again on a similar mission of good service, in some other direction.

"Supposing," says Mr. Bowser, "a few churches associated together, forming a fund on the loan principle, to which they subscribe only £60 per annum, they would, in a very few years, be able to accomplish much amongst themselves, which, as it proceeds, becomes increasingly more powerful. I have endeavoured

to illustrate this by the table B. By reference to this table, it will be seen that, though commencing with a subscription of only £60 per annum, which it is supposed continues yearly *without any increase*, yet in the year 1856 the amount for distribution will be £150, and they will, up to that time, have had the means of distributing £1,100. In fifteen years, say 1861, the yearly amount for distribution will have increased to nearly £200, and they will have had the means of distributing more than £2,000. In twenty-one years, say 1867, the yearly amount will have increased to £250, and they will have had the means of distributing £3,187. The total amount they will have had the power of distributing, by means of this subscription of £60 per annum, would be £6,287. I have given this table at greater length than the working of the loan-principle might be better understood, and lead to its general adoption."

Still further to show the advantages which would arise from his proposal, Mr. Bowser enters into a calculation to show what would have been the amount of good done, and what the sum now in operation, supposing the Baptist Building Fund had adopted the loan principle from the first. These statements are most important, and deserve to be well pondered by the benevolent.

The receipts of the Baptist Building Fund, from its formation in 1826 down to 1846, are £19,400. Leaving out of the calculation sums under ten pounds, in the totals of each year, we arrive at the following results:—In the seventh year of the Baptist Building Fund (1832), the amount for distribution, under the loan-principle, would have been £2,038, and the amount distributed £12,537; which is more, in seven years, than three-fifths of the whole amount distributed by the society in the twenty-one years of its existence. Passing on seven years more (1839), we find it would be in the possession of an income of £3,118 per annum, and the total distribution amounting to £32,047: thus nearly doubling, in fourteen years, the whole amount of the present distribution. Whilst its position in 1846 would have been an annual income of £3,748; the total distribution £52,280; and, in addition, should they now close their operations, they would have a further sum of £16,407, when all the repayments have come in. Making a total of £71,687.

Mr. Bowser would have us look at this calculation again, in the "influence which the results of the loan fund would have had on the committees, who, these twenty years, have had the direction of the Baptist Building Fund. It is not easy to conceive the feelings with which they have met, from month to month, and from year to year, the cases for relief rapidly increasing upon them, in the urgency, excellency, and, in some instances, in the afflictive nature of their claims: these claims equalled in their urgency and excellency only by their constantly increasing numbers,—and all pressing upon a decreasing and less efficient fund; so much so, that there are now on hundred cases making application that cannot be relieved; and the feelings thus awakened in the minds of the Committee they alone are able to appreciate. But let the Table be consulted, and, even with these *same funds* decreasing from £1,482, their first year's subscription, to £535, their last—*notwithstanding this decrease*, yet, on the loan-principle, the ability" to assist cases "increases from £1,482, in 1826, to £2,038, in 1832; to £3,152, in 1839; and in 1846, after having liquidated debts to the amount of £52,000, its annual income would be £3,748, and this amount increasing by still more rapid strides. Indeed, had

but the loan-principle been then put into action, the committee would not, as at present, have painfully to look at the society, as it were, dwindling out of existence, but in active infancy, and in possession of funds to encourage them onward, with the almost certain prospect of discharging, in a few years, the £150,000 of debt now burdening and nearly overwhelming our churches."

To the reflective mind, we may well leave these statements to speak for themselves, we very earnestly recommend a careful and considerate perusal of Mr. Bowser's pamphlet, which may be had for sixpence; earnestly hoping that much good may arise from its publication,—and that the loan-principle which it advocates, may be duly estimated and effectively worked.

RELIGIOUS STATE OF SPAIN.

BY THE REV. W. H. RULE.

ABOUT ten years ago, the Wesleyan minister stationed at Gibraltar obtained permission from his committee in England to attempt the establishment of a mission in Spain. Repeated visits of inquiry had been made during the two years preceding; and for a considerably longer period the Spanish department of the mission, in that colony, had afforded opportunities for rather extensive correspondence with Spaniards. It had been ascertained that, although one comprehensive statement of the moral and social condition of the whole country could not be given, so great is the provincial variety of character and circumstance, those cities where civilization had made the greatest advance, and where intercourse with foreigners had served to disarm the public of their prejudice against them, might be made centres of evangelical influence.

Such cities were Madrid and Cadiz. Many ecclesiastics—and, among these, some dignitaries of the Romish Church—had avowed themselves to be sensible of the corruptions of their system, and weary of the yoke of Papal discipline, which had become intolerable to themselves and hateful to no small portion of the people. Even then many of them were known as favourable to ecclesiastical reform; and the writer may mention the bishops of Astorga, Jaen, and Malaga (to say nothing of others of whom he has no knowledge), as men who would have been reformers, if the path of true reformation had been more clearly opened before them. The Government and the Cortes were endeavouring to lay this path open. The educated class, ever becoming more numerous, had been found, not merely accessible, but extremely inquisitive after religious information. But the educated were not believers either in Romanism or in Christianity; and as for the masses, they were daily drinking in the poison of the grossest infidelity, and, being destitute of religious instruction, were ready to obey whatever influence might be brought to act on them in their several provinces. It might have been thought unsafe to undertake a mission in Cordova or Valencia, but it appeared perfectly practicable to sustain the character of minister of Christ in Cadiz or Madrid. For in towns far less enlightened (as the word *enlightened* must for the present be understood) not a few Spaniards had expressed a wish that a trial should be made, in order to bring into their country a new principle, equally counteractive of priestcraft, licentiousness, and infidelity. This might be said of Seville and Granada. Friars in their cells, where they trembled with dread of a forcible expulsion, priests in their discontented parishes, politicians at their desks, and tradesmen in their shops, were heard, during

those visits of inquiry, freely breathing fervent wishes for a spiritual reformation. Then, but especially since, the same desire has been heard expressed from the lips of *rulers of the Church, members of the Cabinet, leaders of the press, and administrators of government in the provinces*. Even merchants and men of landed estate wished, as they still wish, to see a recognition of Protestantism in Spain, as necessary for the encouragement of our merchants and others in their country, and for the sake of territorial cultivation, and the interests of manufacture. The press groaned for liberty. The universities ventured to long for emancipation from trammels which destroyed their credit in the sight of Europe, and almost disqualified the majority of their members and students for the honourable occupancy of public stations in this age of social and intellectual progress. English residents, also, who retained the Protestant profession, began to indulge in a more free respiration as inquisitorial terrors and popular bigotry were abated. Five years had elapsed since Ferdinand VII., unable to withhold it any longer, had granted an order allowing burial-places for deceased English in his dominions. The name of William Mark, Esq., British Consul-general at Malaga, who persevered, in spite of the opposition of some and the indifference of others, until he had obtained this right, must ever be honourably remembered. But only *one* burial-place, besides his own, had been established by virtue of that order. It was clear that the British in Spain must be brought to care for their own souls while alive before they would be much concerned for the decent interment of the dead. But when Mr. Mark gained ground for the dead, he gave us the suggestion to find other ground for the living.

Not to have striven to raise the standard of Christ amongst a people disaffected to Antichrist—not to have carried the bread of life to multitudes perishing, yet hungry and earnest to receive it—would have been criminal indeed. Some of their own writers, deploring the famine of the Word of God, had forcibly cited, albeit in the dialect of Rome, the Lament of Jeremiah: "*Parvuli petierunt panem, et non erat qui frangeret eis.*" If, then, by their own confession, the children did ask for bread, and there was none to break it to them, necessity was laid on the Protestant to carry in the bread which he had received from the gracious Redeemer of mankind, and offer it to the dying myriads.

On the 23rd December, 1836, accompanied by a young man who had been under preparation for his work while master of one of the mission schools in Gibraltar, the writer took horse, and rode across the country to Cadiz, in order to leave there one living witness to scriptural Christianity. *One witness*, for there was not avowedly another. The British Government had, some years before, withdrawn the chaplain, the only representative of Protestantism, from the embassy at Madrid. It would seem that notions of commercial interests or diplomatic expediency were not to be disturbed by even the *presence* of a chaplain. The policy was then followed which has not yet been given up. An official despatch from Downing-street to the minister at Madrid is still in existence, and even at this moment instructs the representative of our Queen at that Court, that any British subject who shall in any way "assail the established religion," and expose himself to persecution by any action or proceeding *which may be so construed*, must be informed that he is not to expect British protection. Thus is the representative of our beloved Sovereign, and of our nation, without the privilege and comfort of the regular worship of Almighty God. And our brethren, dependent indeed upon the protection which cannot be withheld, are virtually denationalized as soon as they may happen to give umbrage to a priest; and the shelter which a Christian may now find in Turkey is withdrawn from him in Spain. But to return.

On the following Sunday the Bethel flag was hoisted in the Bay of Cadiz. Not long before, a messenger from the authorities on shore had gone off to

get such flag lowered, and had succeeded. But it still floats in the wind that wafts rich contributions to the commerce of our island. No Spanish hand has now strength to bring down that ensign; and it is exhibited to thousands of English and American seamen, who enjoy the ministration of the gospel in their own language, provided by the Town Mission and Scripture Readers' Society. The labours of that day, therefore, were not lost. Better times had come, and the Wesleyan agent began his work, and was unmolested.

This led to other labours on shore. Having come from Gibraltar, where schools had been taught and congregations had worshipped in the Spanish language for not less than four years, requests also soon came to him, from the natives of the city, that *there* also he would teach their children. A school arose. The small revenue of this school began to be inserted in the accounts of the mission, as a contribution from Spaniards towards its maintenance—a contribution cheerfully given by them to the representative of a Protestant church, to one who was neither disposed, nor would have been allowed, to temporise. He daily offered prayer with his pupils, taught them from the Bible; and, on the first visit of the missionary from Gibraltar to this school, he had the satisfaction of receiving an invitation to preach from several of their relatives, and of solemnizing worship and ministering the word of life accordingly.

Then persecution stirred. This demon agitated the priests as usual. Under the long familiar obsession, the priests launched forth denunciations without number. We were shown up as Jews, atheists, materialists, Methodists, infidels, corrupters of youth, heretics, Calvinists, and even Carlists! Laws were to be evoked from their ancient lurking places, by force of which the audacious innovator should be gagged, imprisoned, burnt. Yet burning had become too odious to be perpetrated. Ten years before that time it was found too late for the offering of such a holocaust, and the heretic was *hung* at Valencia, not burnt. Besides, it was found that, under the political constitution recently established, those laws had suddenly expired. The spirit of persecution, ejected from strongholds which she had occupied for ages, now roamed abroad, sought a resting place, but found none. She wrought on ecclesiastics, but they had scarcely strength or courage left to pronounce the anathemas which she inspired. They were absorbed in dread of perils imminent. The Cortes were busy in reducing their prerogatives, and confiscating their vast possessions. The local authorities discouraged their inflammatory sermons. This same spirit now and then solicited a civil functionary, and at last succeeded in exciting zeal against reputed heresy, in the Count de Clonard, Governor of Cadiz. He readily enforced an unrepealed statute, according to which a foreigner, and especially a non-Romanist, could not teach a school; but the cry already heard from all quarters, *demanding* liberty of trade, of the press, and of parliamentary representation, not unmingled with voices favouring liberty of *worship* also, defeated even his official opposition.

We had now to struggle for possession of the ground which God had given us. The conflict became close, and to ourselves, solemnly important. A personal application was made to the Government at Madrid, then under the premiership of the Count de Oñalía. Sir George Villiers (now the Earl of Clarendon), at that time her Britannic Majesty's envoy at that Court, nobly aided the application, regarding the cause of a Protestant institution as a British interest. The Divine blessing made these efforts successful. A royal decree was soon issued, abolishing the restrictive test, and qualifying any man of sufficient age and good character, without respect of nation or religion, to establish and to teach in schools. The Cadiz mission was re-organized. The *Gaditanos* came daily with their children; some of the most respectable among them brought their sons to receive the benefit either of a commercial or a classical education, and often made such requests as this:—*Enseñele la*

religion de Vds. porque ya estamos Partos de la nuestra: "Teach him, Sir, your own religion, for we are grown sick of ours."

An oratory was opened in the mission-house. Crowded with stated worshippers and occasional hearers, chiefly of the middle classes of inhabitants, it soon became too small, and was therefore enlarged. The word of God was proved to be quick and powerful, sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the joints and marrow, and discerning the thoughts and intents of the heart. As this living word was preached to those Spanish citizens, it searched them deeply. Some wept with emotion; others reddened with shame, because convicted of sin; and others went home thoughtful, and returned again inquisitive. A church arose, and the living stones then gathered have not all been hidden in the temporary dilapidation of the fabric.

One of those changes of political situation which cannot but occur in every unsettled country, and have been frequent in Spain, gave advantage to the enemies of the Gospel. Doubtless, Christina was well pleased in being able once more to gratify the priesthood. Her best servants had been dismissed. A cabinet was constructed on other principles; but being obnoxious to the nation, took into its alliance the humiliated priesthood, *never a part of any nation*, because nowhere bound by any honourable domestic tie, but everywhere alienated by attachment to a foreign chief. "Her Catholic Majesty" then caused to be notified to the British *chargé d'affaires* (for the truly English-hearted minister had by that time returned to England), that it was her royal pleasure that the preacher of heresy should leave Spain immediately, or else, being an innovator on the religion of the kingdom, should be proceeded against as a state criminal, and would be liable to suffer *las ultimas penas*: it might be, the punishment of death. For, as a *state* criminal, he might be dealt with independently of the law of the country, which could be no longer made use of against him. Let it, therefore, be henceforth borne in mind, that, should an Englishman be persecuted by the Spanish Government as a state criminal, it cannot be but by the concurrence of our own, and it will then have to be seen whether the Ministers for the time will abide by the despatch of Lord Palmerston above-mentioned.

The ground, however, was not abandoned. The missionary withdrew to Gibraltar, that being the centre of his mission; and placed as an assistant, at Cadiz, the person who had at first preached there to the English. A few months elapsed until the absolutism of the new Government had attained its height, when he was *verbally* required by the governor to leave the country. As he had been instructed not to comply with any verbal intimation, but either to leave at the point of the bayonet, or to bring a written certificate of expulsion, by which the responsibility of their own act should be left on the Spanish authorities; he obtained such a certificate, after much difficulty, countersigned by General Moreda; and a translation at the foot of the page may be instructively contrasted with some of the reports of Parliament during the present session.*

* "Don Francisco Javier Cavestany, Secretary of the Superior Political Government of this Province.

"I certify; That in the office under my charge there lies an information, laid in consequence of Mr. James Lyon having been surprised by the municipal authority of this city, in the act of going to preach the maxims of the Methodist sect, in a meeting of persons assembled for that purpose. And it being proved in the same document that the said individual has broken the laws of the kingdom, which prohibit the existence of every chair (*cátedra*) in which doctrines are taught contrary to the Catholic dogma, His Excellency the Civil Governor has seen it right to order that the said foreigner should be expelled from this province, as has been commanded by Her Majesty. And that this

Scarcely had this momentary triumph been effected, when Christina was forced to abandon her throne, and the very steamer which had conveyed the missionary and his family from Cadiz to Gibraltar, conveyed her from Valencia to France, where she is expected *soon to be again*, if not already there. These acts of the party in power during those few months were censured by the Spaniards as impolitic and unjust; and, but for financial considerations, *that mission might have been immediately resumed.*

After these statements, it may be right to observe, that no association of religion with national politics was ever made by the missionary, nor by any one connected with him. Persons of hostile politics were his most familiar friends. But great ecclesiastical questions in which political questions were also involved, were then under discussion. Those who were anxious for reform—and they were the great majority of the nation—regarded Protestant operations favourably, and with sufficient reason; while, on this very account, the opposite party viewed them with increased abhorrence and alarm.

The opposition then excited was no greater than what is frequently experienced elsewhere, has often been overcome, and may be sooner or later overcome, wherever it exists, by faithful perseverance. *Spain* has had seven years more to learn the folly and wickedness of persecution. *Europe* has had seven years of advance in the cultivation of all the arts and advantages of peace, and has received no small accession of spiritual knowledge. *The British churches* have had the same period, not of declension, but of considerable progress, although slower than was to be desired. *THE WORLD* has for another seven years enjoyed the benefit of but slightly-interrupted peace, and wide-spread missionary enterprise. And after a temporary and but very partial reverse in Spain, is not a retreat of seven years long enough for our fears to be allayed, or our confidence to revive? In so awfully important a warfare, should we not take up arms again, after being so long in quarters? It would be well, indeed, if the same church, pledged as it is, to more recent, but also very urgent claimants, could re-occupy the field. Here, however, is a great cause, which commends itself to all who are now bringing new resources to bear on the restoration of Christendom to Christ, and who long to witness yet fuller practical development of the force of evangelical unity. Not that the Evangelical Alliance could be expected to become a Missionary Society; but might possibly encourage, where it could not adopt, and foster sympathies where it could not directly act.

To the reader, however, a few *suggestions* may be presented in a concluding paper on Spain; these facts having been related in the hope that at some time, and in some way, under the direction of the Divine Head of the Church, remembrance of them may aid in practical advantage to that important section of southern Europe. We shall see that many facilities are, even at this time, made ready to our hand for promoting the spread of the Gospel among the long chastened, and too long neglected Spanish people.—*Evangelical Christendom.*

may be known by those whom it concerns, I issue the present at the instance of the person interested, and by virtue of an order of His Excellency, in Cadiz, on the sixth of April, one thousand eight hundred and forty.

“JAVIER CAYESTANY.

“Vo. Bo. MOREDA.”

LESSONS OF LIFE AND DEATH.*

"THE lessons of life are best taught by example. The stern command may but provoke to resistance. The portraiture of ideal goodness may be passed by as the phantom of enthusiasm. The tones of persuasion, if offered alone, may vainly assail the strong fortress of a perverted mind. But when the life of 'the new man' is laid bare—when the holy exterior is shown to be but the necessary garb which a holy heart fashions for itself—when the soul is seen leaning on the bosom of an everlasting Friend—when the inward weakness, which all understand so well, is beheld crowned through faith, by Almighty strength—the attention of the beholder is arrested, his sympathies are touched, and he cries, before ever he is aware, 'Almost thou persuadest me to be a Christian!'

"It is no matter of surprise that biography should often place the character of the departed on an eminence to which, while living, they hardly attained. The stroke that robs us of all further opportunity of doing them service, leaves to us the one behest of cherishing their memory, and of attesting our love, by forgetting their faults, and embalming their virtues. Natural and amiable as such a course may be, it is, however, not wise. The self-acquainted and the diffident shrink back from a faultless model, and say, 'It is not for me.' The mountain-top, lost in the clouds, seems, from its invisible solitude, to forbid approach; while the peak that rises in humbler mood by its side invites ascent.

"No inaccessible height of excellence appears in the following pages. The beloved subject of this narrative is described *as she was*. Now, seeing Jesus as he is, she is made like him; the crystal lake of her pure spirit reflects without a blemish his image; but here, amid the storms of a sinful life, the lake was sometimes ruffled and the image marred. I tell not the story of a majestic intellect, or of a seraphic and perfect piety; of a diligence that never slackened, or of a sweetness that was never discomposed. I speak of a youthful mind, athirst for all that is good and all that is beautiful; loving God, and loving his works, and loving his word; ardent, restless, impetuous, and resolute; impatient to solve the riddle of its own being; full of deep thoughts, some joyous, but for the greater part sorrowful; assaulted by foes without, harassed by fear within, yet sustained by faith, till, at last, set free from its house of bondage, it passed away to attain complete felicity in the presence of God.

"My reader, do the flowers of spring deck thy pathway? Is it April or May with thee, that thou lookest with so bright an eye on the thousand buds that promise the summer-joy in their unfolding? listen to my narrative, it is meant for thee.

"Is there preying on thy young spirit a secret unhappiness, at having noted that over the face of the earth, beautiful as it is, a dark shadow is cast, telling of sin, and of death, the wages of sin? listen still,—my narrative is for thee.

"Or, amid the joyousness of the dawn, hast thou failed to mark the shadow,—and thinkest that the sunshine of time is enough to satisfy their immortality,—or that thou shalt have peace, without partaking of the new birth unto holiness?—my narrative is for thee.

"Is it that, endowed with talents, with competence, and with leisure, thou art loitering on the road of life, squandering thy gifts in self-indulgence, unmindful of the claims of the ignorant, of the sinful, and of them that have no helper? as thou shalt answer for thy neglect of these claims, in the day when God shall bring every work into judgment,—give heed to my narrative, it is for thee.

"Or, is it that thou hast already pondered the Scripture saying, 'No man can serve two masters,' and hast turned thee back to thy God and Redeemer? listen; my narrative is of one in whose steps thou art treading, and it has lessons for thee.

Miss Ball was born at Burwell, in Cambridgeshire, on May 9th, 1827. When nine years of age she was placed in the Moravian school at Bed-

* LESSONS OF LIFE AND DEATH; a Memorial of SARAH BALL. By ELIZABETH RITCHIE. 2nd Edition, 12mo, pp. 106. Snow, London.

ford ; in her fifteenth year was removed to W——, in Suffolk, where evidently her mental and spiritual interests were cared for in a way too seldom realised in schools for her class. At this period "Strong impulses, warm and gushing affections, quenchless ardour in study, and a natural nobleness, which scorned to do anything mean, marked her character and awakened much interest." Her own ingenuousness, and the earnest solicitude and skill displayed by her preceptress, impart to the chapter on her "Seeking after Christ" a peculiar charm. One short passage from the answer which Miss Ball received to a note expressive of much depression and despondency of feeling respecting herself, we insert as giving encouragement, where it is often much needed, on safe grounds.

"It is a sad proof of our depravity that the love of Jesus affects us so little; that our sins against him cause us to weep so little. But do not be discouraged. *Never be discouraged about any evil for which Christ has provided a cure.* There is everything in His power, in His love, in His wisdom, to encourage you. This hardness of heart is not to keep you from the Saviour: it is to humble you, and make you feel more strongly than ever, that in His mercy, and in His mercy alone, is your salvation to be found. It is the work of Jesus *without* you, not the work of the Spirit *within* you, through which you are justified. That is perfected already. It is as true now as it ever will be, 'He that believeth on the Son of God hath everlasting life.'"

Many vivid passages illustrative of Miss Ball's varying experience might be culled from the successive chapters, entitled "Inward Conflict," "The Public Resolve," and "Mental Cultivation," from the last of which we quote the concluding lines :—

"One of her schoolfellows has written of her since she went from us :—'Dear Sarah lived at every pore. It was impossible to talk with her without catching something of her spirit. In October last, she spent a week with me, in which we attended together some very interesting public meetings, rendered doubly so by the warmth with which she threw her whole soul into their enjoyment. She always felt a great interest in schools for the poor, and took this opportunity of visiting several. The progress of the children gave her so much delight, that she seemed really to envy those who instructed them, and was almost incredulous, when one who was well acquainted with the duties of the employment, spoke of it as laborious.'

"It was partly because the work of instruction was one of her best-loved employments, and partly from a desire to preserve herself from the listless habits into which too many young people fall on leaving school, that she begged of her parents that she might be allowed to educate, for a season, her youngest brother. Her wish was granted; and the prospect of watching over his mental and moral development, of imbuing him with her tastes, and of sowing within him the seeds of an intellectual, holy, and useful manhood was among her fondest visions on entering upon her life at home."

Chapter VI., "Life at Home," contains several beautifully simple letters, portraying to the very life the earnest, ardent, and truthful spirit of the writer :—

"She was filled with especial desire for the good of her native village. There were the sick and the dying—the ungodly and profane—there were many slumbering in ignorance, who needed to be aroused or instructed. But what was she to do?—she who was young and diffident? The activity to which she was urged was hindered by many opposing influences. 'Oh, to be like Harlan Page!' she used often to say; 'he lived but for one purpose, and it is the only true and noble one.' In her desire for usefulness the prospect of a British school came to her aid. All the energies of her ardent nature were concentrated on its attain-

ment. Never did the most interested speculator watch with greater eagerness for the success of his favourite scheme, than she longed for the completion of the school-room at Burwell. It was to be the field of her labour. Amongst children she could lift up her voice without fear. In their moral and mental training she hoped to accomplish much. To pour into their opening minds those lessons which would fit them for their work in this world, and which would prepare them for the next, would be something worth living for. Here she might put in practice the many educational plans which occupied her thoughts; here she might fulfil a work which should remain behind her when she had passed away; here she might give an impulse that would stretch onwards and multiply itself to the end of time.

"It was well it was in her heart, but never was she to engage in this work. The plan was discussed and adopted, a committee was appointed, a grant of land obtained,—but when the foundations of the house were dug, and the implements of the building lay around, promising a speedy erection, there passed by, with solemn step and heavy tread, a train of bearers robed in mourning attire, on their way to deposit the remains of the young and ardent projector in the grave, where there is no work, nor knowledge, nor wisdom, nor device.

"After what has been already said, it need hardly be added that, in everything connected with the glory of the Saviour, and the good of men, Sarah took a personal and active interest. To make the best use of a short existence—to press onward in the fulfilment of her mission—daily to gain a step—this was her proposed aim."

Then come the lessons of death in the chapters bearing the significant titles, "Death-shades gathering," and "The Banks of the River."

It is a highly-interesting and beautifully-written narrative, and we cannot conceive of its being perused without benefit to the reader.

ENDEAVOURS AFTER TRUTH.*

FREE COMMUNION—THE EXTENT OF THE PRINCIPLE.

THE actual course which the controversy on the Terms of Communion has taken is unfavourable to the kindly feeling which should exist between Baptists and Independents, as well as amongst Baptists who differ in opinion on the subject. The more thoughtful of all parties have long understood that the Communion question is one, by no means, concerning Baptists exclusively: that the true question, on the contrary, is, "Ought there to be any sects at all?" or, to put it in another shape, "Have any number of Christians a right to require anything beyond discipleship to Christ, as a condition of sharing the FULL benefits of communion with them?"

Free communion answers both these questions in the negative. It places itself in direct opposition to the Church-of-England and Popish principle, "that the Church *hath* power to decree rites and ceremonies, and hath authority in controversies of faith." It affirms that every Christian society which, by its regulations, excludes a true believer from its fellowship, acts on this essentially anti-protestant principle. Not only does it affirm this of Baptists who assume authority over the views of baptism which a brother must hold, on pain of exclusion from their Church, but of Independents also,

* We beg to remind our readers that, in accordance with the title, articles inserted under this head are to be looked upon as open to question, adapted to awaken reflection and temperate discussion, and not, in any case, necessarily expressing the opinions of the Editor.

who, though admitting a Baptist to the Lord's Supper, would deny him, in any other respect, equal Christian privileges with themselves. For instance, Independents who erect a chapel, and call in the aid of human law to prevent the community worshipping in it from choosing a Baptist minister, in the event of the church becoming persuaded of the correctness of Baptist views. The same remark applies to those who devise trust-deeds which hinder any community, even though they were the original builders of the place, from changing their views under the penalty of being legally bound to quit the place.

Free Communion must also hold all Missionary societies, colleges, and churches, which limit their Christian exertions by any condition subordinate to that of discipleship to Christ, as strict communion institutions, even the Evangelical Alliance, (see Mr. Ewbank's remarks in "Evangelical Christendom") must be denominated a strict communion association. Many cannot join it, who will find an "abundant entrance into Christ's kingdom and glory." Some plausible excuses may be offered by the lovers of Free-Communion principles for institutions formed on narrower than Christian principles, provided they do not profess to be Christian churches. We can conceive of none, however, which a free-communionist can consistently offer, for denying the smallest privilege of a *Christian church* to any acknowledged believer in Christ. If he hold Christ to be the only Lord and Head in such associations, who, on his own principles, is he that he should refuse full communion with a Church of Christ to those whom the Head of that Church has admitted to fellowship with Himself? Hence Methodism and Moravianism which exclude from their Churches all who do not comply with a system of somewhat minute rules.—The Church of England, which forbids ministers to enter its pulpits who will not subscribe its human articles and prayer-book, prevents its hearers from listening to other ministers, besides sustaining its arrangements by the physical force of human law.—Presbyterianism, which forbids any congregation to dissent from certain minor opinions, or from choosing any minister not licensed by a self-elected body: all these sects in the points mentioned and numerous points besides—all other sects, by whatever peculiarity constitutes them such, are, of necessity, strict-communionists. They debar from equal Christian privileges such disciples of the Lord as do not concur with them in the particular opinions or practices which mark their denomination.

Now it follows, from these plain facts, that the generality of Independents and others who persist in censuring harshly strict-communion Baptists, fall under our Lord's rebuke, Matt. vii. 1, 5. They judge their brethren for limiting their communion in one particular point, while they do the very same thing in other points. It may appear to them very narrow-minded to refuse a believer in Christ communion in the Lord's supper; but it is equally narrow-minded to affirm their views of infant baptism, of church order, of subordinate doctrines, of plans for edification, &c. to be so perfect (infallible, they ought to say,) as to warrant their denying to any believer the right to attempt to change them; or if he should succeed in changing them in the vast majority of their society, deny to that majority the right to have those sentiments taught in public. It really is time for the intelligent amongst all sects to own the truth, to confess that a sect, as such, is necessarily founded on strict-communion principles, and to admit that the whole weight of arguments in favour of free communion bear with equal force upon all the denominations as such. Narrow-mindedness is the peculiar fault of no one denomination. Following the traditions of the Fathers—either those of the first three centuries, or those of the last three,—the common fault of all. We may, too, be permitted to believe, that, taking equal numbers of those who have been baptised on their own responsibility and of those who are satisfied with their unconscious baptism, among the former far more would be found well acquainted with the general principles of religious liberty, and earnestly disposed to defend them.

Another corollary touches Baptists themselves. It is common for those who deny Pædo-baptists equal Christian privileges with other Baptist members—perhaps denying them membership itself, to speak in harsh terms of their brethren who refuse Pædo-baptists admission to the Lord's table; such, too, have a mote first to pluck out of their own eye. Why deny those who are confessedly a part of the universal church *any* privilege of your particular church? Why affix any badge of inferiority in your assemblies on those whom you own to be equals or better members of the general assembly and church of the first-born, of the elected, the sanctified, the justified, the glorified Church of God, bought by his own blood? Surely no answer can be imagined justifying church-communion in one thing which would not justify it in all. If an individual strict Baptist or two has shewn unaccountable bigotry and unfairness in controversy, let not a body of conscientious men suffer for the asperity or special pleading of a polemic. Let the question be considered in love and decided in love, whether "loving the Lord Jesus Christ in sincerity" can be adopted as the term of communion or not. Some of the most forward to accuse others of bigotry, or of Popery, or of Establishment principles, would be astonished—perhaps driven to avow strict-communion principles, if they would venture to look in the face the inevitable, but vast, alterations which free-communion principles would work in Christendom—alterations which would extend far beyond anything dreamt of by the Evangelical Alliance, and be only paralleled by the workings of unqualified free-trade in the department of commerce.

F. C.

"SHALL HE NOT MUCH MORE CLOTHE YOU?"

How singular is the way in which God sometimes comforts his people. How often are those hidden springs of joy and grief which lie deep in the heart made to gush forth, and fill the soul with emotion, when the world without is wholly ignorant and regardless. How often, too, are the vainest things that flit before us made to kindle memories of past realities, until

"Thoughts on thoughts, a countless throng,
Come chasing countless thoughts along ;"

And then how small a thing will send the whirl of busy thought into another channel and awaken joyous meditations. There is a providence within the secret recesses of the soul, no less than in the stormy changes of our outward life. Were it otherwise, how cheerless were many a heart, which for years has been only conversant with sorrow.

A lady who had been called to pass through scenes of peculiar trial, thus describes her experiences, at a time when her cup seemed ready to run over with bitterness.

• • • • • "Such trials now commenced as I can never tell. They mock description. My spirit was overwhelmed in view of the sufferings of —, whose mind was now prepared to endure the severest torture. I, too, was indescribably tortured in view of the prospects of my young family. How much harder it is to bear the sufferings of those we love, than to endure suffering ourselves! I early learned that —, on whom we had all relied, and whose influence over one of my sons was very great, was a man of no principle. My strongest hope now failed. My cup was full. I was alone on the Sabbath-day; the family were all at church. My distrusts rose rapidly. Its climax had come. I went to the window. Every object I saw looked gloomy—a black pall covered the face of nature. A party of sabbath-breakers passed. They were gay, and seemingly free from care. As I looked at them a thought came home to me which was like oil upon my wounded spirit. Does God, then, permit such sabbath-breakers to live? Does he pour blessings into their lap? Do

they live and riot in luxury? Why, then, O my soul, distrust thy God? *'Shall he not much more clothe you, O thou of little faith?'* I felt my stubborn heart yield before such a spectacle of Divine goodness. That mind, which was so tempest-tost as that, at times, it seemed as if it would be relieved by the sight of the corpses of my youngest children, was now calm and trustful. The work was done. I then committed myself and all I had and all that was dear to me to the God that clothes the lilies, nor do I know that I have since been wholly faithless. God's will be done. I only ask that now I may fill up the measure of my days with usefulness."

O how chastening are these seasons of darkness! Though bitter beyond description for the moment, yet how gloriously comes forth the sun when it penetrates the gloom. Sorrowing disciple, wait patiently the season of deliverance. God will not leave you desolate. There is a grain of sweetness in that cup of grief which will soon dissolve and sweeten all, until joys run over. Whatever thy grief—however pungent, or however secret, or however peculiar to the weakness of thy nerves, or to the temperament of thy mind—wait patiently—soon thou shalt know the joy of thy salvation! God is never nearer than in the darkest hour.

F. G. C.

ATHENS.

(FROM THE ITALIAN OF MENZINI.)

HERE, where a barren waste we now descry,
And solitary beach of whitened sand,
For arts and arms renowned did Athens stand,
The Muses' cradle, and the Grecian eye.
While yet on fortune's circle lifted high,
Proud domes and columns rose at her command;
But now the traveller views that sea and land
As things without a name, and passes by:
That sea once heard in tuneful pride to flow,
And, answering oft some sweet Pierian strain,
Mingle its music and harmonious swell.
But now the moles are levelled, bare the plain,
The wind is deaf, the sullen waves are slow,
And silent in that ruin lies the shell.

PASSING LITERARY NOTES.

THE ULTIMATE DESIGN OF THE EVANGELICAL DISSENTERS IN RELATION TO THE ESTABLISHED CHURCH. By WILLIAM BROCK, minister of St. Mary's, Norwich. Walker, Liverpool.

THIS is a lecture delivered in the Music Hall, in Liverpool, at the request of the Committee of the Anti-state-church Association, Feb. 3rd, 1847, and contains a calm, frank, and full exposition of the views and intentions of those earnest-minded religious men, who desire, for the honour of Christ and the sake of his cause, to see a disseverment of the union of Church and State. We believe that much misconception exists in many quarters as to the meaning of the terms and the whole design of the movement. And we know no explanation so admirable, so satisfactory, or so in keeping with good temper and the law of universal charity, as the tractate before us. Mr. Brock shows first what is *not* meant by the severance of the Church from the State.

We do not mean the relinquishment of Christian effort for the spiritual welfare of the commonwealth; nor the demolition of ecclesiastical edifices; nor the abolition of episcopacy; nor the abandonment of the liturgy; nor the abrogation of the articles, or disuse of the several creeds; neither do we mean the alienation of property legitimately belonging to the Protestant Church. But we do mean, generally, the release of the Church from all civil interference with its spiritual affairs; we earnestly desire the abolition of ecclesiastical patronage; the annihilation of the ecclesiastical supremacy of the Crown; the suppression of the so-called Spiritual Courts; the relinquishment of all State-paid chaplaincies; the cessation of all rates, fees, dues, and charges extorted from such persons as dissent from the Established Church; and the appropriation by the State, for its own civil purposes, of all property not rightly belonging to the National Church.

These topics are well taken up, and fully illustrated; and any one who desires to obtain or to diffuse clear and well-defined conceptions of the case, should at once procure and study this admirably-written tract.

CALM THOUGHTS ON THE RECENT MINUTES OF THE COMMITTEE OF COUNCIL ON EDUCATION, and on their supposed bearing on the Interests of Civil Freedom and Protestant Nonconformity. By HENRY DUNN. Houlston and Stoneman.

If it had been Mr. Dunn's design to comfort the strenuous opponents of the Government Scheme, under their defeat, he could not have written more appropriately. And we earnestly commend its pages to all who desire to know what had best be done in the present state of affairs. Of course, those who go the whole length of refusing Government assistance or interference under any circumstances, will probably not perceive in the pamphlet much to approve; but the many who desire to accept State-assistance in this case, provided it can be done safely, will find in it much that is worth their calm and considerate attention. Earnestly recommending our readers to obtain the pamphlet for themselves, we must defer a more lengthened examination of it till another month.

THE PROMISED PROPHET. An Address to his Brethren according to the flesh. By A. D. SALMON. London: Aylott and Jones.

An effective and useful presentation of the prophecies relative to the Messiah. **NARRATIVE OF JAMES WILLIAMS**, an American Slave on a Cotton Plantation in Alabama. London: Hamilton.

A PAINFUL narrative of wrong-doing and wrongful suffering, which demonstrates the iniquity of the cruel and hateful system of slaveholding.

THE NURSERY GUIDE, or the Infant's First Hymn Book. An original work for children from three to six years of age. By A MOTHER. 3rd Edition, enlarged and illustrated with engravings. R. Yorke Clarke, and Co. (late Harvey and Darton), London.

A DELIGHTFUL little book for young children—at once sensible and easily understood.

INTELLIGENCE.

· **CHINA.**—Mr. Pohlman, American missionary, writing from Amoy, October 24, 1846, says:—During the whole of the hot season, the healthiness of Amoy has continued unimpaired. The natives have not suffered from sickness, and not a single death has occurred in the foreign community. Mrs. Young was obliged to leave on account of a disease to which she has been subject twelve or fifteen years. The thermometer during the summer has not been over ninety degrees. Longer experience at this port will, I doubt not, prove the climate to be as good as that of any accessible place in China. No one should judge of Amoy from the trial of a residence on Kolongsoo. That place is decidedly unhealthy; and it will continue to be so, until it is brought under full cultivation, as formerly. Amoy, on the contrary, is entirely free from the causes of

bad health which exist there; and it has thus far proved favourable to such European constitutions as have not come here broken down by ill-health, or pre-disposed to disease.

On Tuesday, September 22, we began a Bible-class for the study of the Old Testament. The usual Bible-class on Thursdays is still continued. The old men and all who attend are steadily advancing in the knowledge of God's word. Genesis has been almost a sealed book to this people; as the version they have seen is nearly unintelligible. A revised edition of the Old Testament is now in use; and, by a close and critical explanation of every verse and phrase, those who attend are deeply interested, and listen with an eagerness which is truly encouraging and delightful.

The daily meeting at the chapel, from three to five in the afternoon, draws together from all parts of the neighbourhood, and some, not unfrequently, from a distance. We have regular worship, including singing, prayer, and exposition of the Scriptures. This occupies about three-fourths of an hour. Then the audience being collected and seated, we converse familiarly with them on such topics as are suggested. Repeated visits are often made by the same persons, and questions are proposed at times which plainly indicate that the heaven is working. I regard this meeting as very promising. Instead of the three chapels belonging to the different missions, we might have scores of places open every day, in all parts of the city, and in the one hundred and thirty-six villages near Amoy. Our Presbyterian brethren are about opening a chapel. This is known to the community, and no less than twenty places offer themselves, out of which they can make a choice.

CANTON.—A letter has been received from this mission, dated September 1, from which it appears that our brethren are carrying forward their operations much as heretofore. The whole number of patients admitted to the hospital since it was opened, eleven years ago, is 22,626; of whom 2,084 were received during the first eight months of 1846. About 8,400 volumes of Chinese books, chiefly portions of the New Testament, have been distributed from the hospital. Divine service in Chinese has been regularly held at this place, except for a few weeks during the annual repairs, the congregations varying from fifty to one hundred. Leang Afa has rendered almost constant assistance to Messrs. Bridgman and Parker, in sustaining this service.

Messrs. Johnson and Peet arrived at Whampoa from Bangkok on the 30th of October, and took up their temporary abode in Canton on the 2nd of November. Mr. Johnson has since gone to Fu-Chau-Fu, for the purpose of ascertaining its advantages as a missionary residence. There is no Protestant missionary in that city.

Mr. Bridgman writes, November 23:—In regard to the members of my Bible-class who have desired baptism and wished to be formed into a church, I am anxious to have their desires fulfilled as soon as the mission shall give its consent. They have all been constant in their attendance, except the oldest. For attempting to lease to me a site of ground on which to build, he has been held in duress by one of the Chinese magistrates for the last ten days.

THE NESTORIANS. *Oroomiah*.—Ten days since the cholera appeared in Oroomiah. It has since been gradually increasing in the city, to which its prevalence is as yet limited; but it has not raged to an extent to compare with its ravages at Tabreeze and Tehrân.

Most of our circle repaired to our health-retreat at Seir, on the first appearance of the cholera in Oroomiah. On the mountain we regard our exposure as far less than it would be in the city; though we are but five miles distant from it. While we are all now in comfortable health, we by no means consider ourselves as out of the reach of danger. We naturally feel, in these circumstances, that there is but a step between us and death, and that we are loudly admonished to set our houses in order; though we would not distrust the faithfulness of our covenant God, nor be afraid of the destruction that wasteth at noon-day. May the Lord glorify himself in us and through us, whether in life or in death!

You will rejoice to hear that the scores among the pupils, who, as we hope, are new creatures in Christ Jesus, still appear remarkably well; and that they have evidently advanced in the Christian race, growing in grace and in the

knowledge of our Lord and Saviour, during their summer vacation, and amid the exposures and temptations incident to their intercourse with the people. We dismissed these seminaries a week ago, thinking it wise to do so before any of the members should have fallen victims to the scourge on our premises. It was a severe trial to their feelings to be separated suddenly from the mission, especially in this season of calamity; but they quietly acquiesced in our views of what was duty. They will be much less exposed to the malady, humanly speaking, scattered in their villages, than they would have been in the atmosphere of the city, and especially in their confinement and close contact with each other on our mission premises. We pray and trust that these lambs of the flock may be spared to continue as burning and shining lights among their people. We have heard of many of them, since their dispersion, as exerting an excellent Christian influence on their friends and neighbours at their homes. Possibly, and not improbably, far more good may be effected in this way, by their temporary interruption, than if nothing had occurred to disperse them.

The thoughts of the Nestorians are, of course, turned to death and eternity in an unusual manner, at this hour of terror. I hear that a special fast has been observed in one large village, which is much less under our influence than some others, in view of the general peril. The pious Nestorians, scattered here and there as salt, are faithfully warning and exhorting all around them to prepare to die. We hope that this fearful scourge may thus be overruled for the furtherance of the Gospel; though we well know how liable those are, who have resisted the calls of mercy, to harden themselves also under the threatening voice of judgment; and this they will do, unless that voice be accompanied by the subduing influences of the Holy Spirit.

Work of Translation.—Two years ago we published the four Gospels in modern Syriac; and earlier still, two of the Gospels, the history of Joseph, and some of the shorter Epistles, in the same tongue; and we have published some other parts of the Bible, at different times, in the ancient Syriac. And from the commencement of our labours here, we had furnished our schools with Scripture cards, from year to year, in the modern language by means of the pen, and had circulated the entire Scriptures in the English editions of the ancient Syriac, mostly in the Jacobite character, before our press reached the field. But now, for the first time, we are permitted to give to this people the whole New Testament, in a language which they understand; a work which we may justly consider as driving a nail in a sure place in regard to our missionary operations. If the missionary dies, the Bible still lives; if he is silenced, or fettered in his plans, the word of God is not bound; and if he is driven from the field, the Gospel has a lodgment in the Nestorian churches, and in the recesses of many a Nestorian dwelling, and a still surer lodgment in many a Nestorian heart.

We are now enabled to give the New Testament to this people in a very desirable and acceptable form. It is printed in both their ancient and modern languages, in parallel columns. The ancient Syriac, which the educated of the Nestorians should continue to study as their classical language, to enrich and mature their imperfect vernacular tongue, and to harmonize their various dialects, is thus made readily available, in the pure matter of the holy Scriptures, to the pupils in our seminaries and in our schools, and to all the clergy who, however ignorant many of them are, know something, and desire to know more, of that venerable language.

We are able also to send forth our translation in a style comparatively perfect, much more so than could have been done at an earlier day. A great amount of labour, first and last, has been expended upon this work; and it now has the benefit of all the progress, in orthography and in other respects, which we have been able to effect in the outline of the modern Syriac, since we first commenced reducing it to writing, a dozen years ago. Different members of the mission have also carefully revised the copy. We may, therefore, regard this translation as of permanent value; though in future editions minor verbal modifications will doubtless be found expedient. Nor is it a point of small importance that we are enabled to print this New Testament in a type so beautiful and so much approved by native taste, as the two founts, (one of which we use for the ancient

and the other for the modern language,) prepared by Mr. Breath, whose success in this department has been reported to you.

But the most interesting of the auspices under which we give the Nestorians the New Testament, is found in the present state of our field. The unspeakably precious shower of Divine grace that has been descending upon this people, during most of this year, has wrought a state of preparation for the reception of the truth in the love of it, and created an eager, longing, desire for the word of God, which holds out the most cheering promise that it will have free course and be glorified among them.

NATIVE ASSISTANTS.—We are now much better furnished with native aid in our labours connected with the press, than in former years. I have at present, as assistants in translating and proof-reading, two very interesting young men. One of them, deacon Joseph of Degala, has been with me, engaged in these labours, more than three years. I have seldom seen his equal in native talent, in any land. And having been so long engaged in a work requiring more or less of critical study, he has become quite a competent and efficient coadjutor. He is withal a very good Hebrew scholar.

My other assistant, Yonan (Jonas) of Ada, is quite young, but he is little, if at all, inferior to Joseph in talent and promise. He was the best scholar in our male seminary, where he had studied some six years, living a considerable part of the time in Mr. Stocking's family, when our mission engaged him, about four months ago, for his present work, in prospect of our increased labours in this department in translating and printing the Old Testament. Both these young men use the English language very well. Priest Eeshoo, the first teacher in our male seminary, is also able to render valuable assistance in revision, when occasion requires. Dr. Wright and Mr. Stoddard have employed him more or less in this way, in revising our copy of the New Testament.

The two young men in my employment, interesting as they are in point of talent and general traits of character, and competent as they are for their work, are still far more interesting as Christians. They were both subjects of the revival last winter, and have since afforded very gratifying evidence that they have passed from death unto life. To labour for the salvation of their people, seems now to be their greatest delight. When the weather and their circumstances will allow, they usually go, one or both of them, to villages several miles distant, on the Sabbath, to make known the way of salvation to their perishing fellow-men. They are very competent preachers; and Yonan, the younger of the two, is remarkably winning and impressive in his proclamation of the gospel. Though a mere stripling in years and in size, he is still manly in appearance and mature in character; and it is not without good reason that the rude villagers to whom he preaches regard him with great respect, and many of them with strong affection. His audiences are often melted to tears by the pertinency and power of his discourses.

This young man has been supported in our seminary several years by the fruits of the toil of a pious female in one of the Lowell factories. We cannot doubt that earnest prayer has been mingled with her charity for her distant beneficiary. Nor can we help admiring the rich mercy and grace of God, in his selection of such instruments as these two young men for his service. To many in our seminaries, and to some out of them, not much inferior to these individuals in promise, has he extended this mercy and grace during the present year.

SANDWICH ISLANDS. HAWAII.—The goodness of the Lord is boundless toward this people; and we can say with the heart, that "his mercy endureth for ever." New cases of defection in the church have been very rare for some time past, and peace and harmony prevail. Many of the leading Christians at the out-stations are active and efficient in the work of the Lord; and the Spirit rains blessings on many parts of the field, spreading a verdant loveliness where all was once barrenness and desolation. Every year brings increasing evidence that Christ has a people here, purchased with his own blood, and called by his Spirit out of darkness into light. Every year also develops the character of the seed which fell by the way side, on stony places, and among thorns. Hundreds, who once practised all iniquity with greediness, have led, since their conversion in the great out-pouring of the Spirit, quiet, peaceable, and unimpeachable lives; and they are still my joy and my crown. "The Lord has done great things for us."

But the flock is sorely tried. The rapid increase of ships, seamen, and foreign residents, (more than one hundred and twenty vessels having visited Hilo during the twelve months past), greatly enhances the temptations of the people; for while it may be said to the praise of not a few foreign visitors, that their conduct is upright and honourable, yet it is painfully true of multitudes that they do what they can to break down the Sabbath, to overturn morality and good order, and to introduce gambling, intemperance, and impurity, and thus to beguile, pollute, and ruin our youth. My heaviest trials and most painful apprehensions now arise from this quarter. Oh, what need there is of a mighty work of the Lord among seamen!

The people in all parts of this field are doing something to sustain and improve their numerous houses of worship, in the way of rebuilding, repairing, furnishing seats, mats, plain pulpits, communion furniture, &c. They also contribute for benevolent objects, in labour, cloth, tapas, fish, lumber, produce, cash, &c., from four to six hundred dollars annually. Much of their labour and produce avail little or nothing, however, because of their distance from market. Still, I encourage them to continue these efforts, for the sake of the good it does them, by reminding them of their obligations, and by cultivating and maturing habits of active benevolence. A small part of their gifts is used by the pastor; a larger part goes to the support of Mrs. Coan's female boarding-school; another portion is used to sustain native helpers; and still another is distributed among the poor.

We have a good congregation at the station, ranging from five hundred to two thousand, according to weather and other circumstances. The immediate and tangible causes of so great a variation are, as you know, the great rains and the swollen rivers of Hilo. In pleasant weather our congregation is full and quite uniform.

My native helpers are still of great service to me. Indeed I could not sustain the church and the congregations without them. Many of them are steadfast in the work of the Lord, and are growing in knowledge and grace; though they are still too deficient in knowledge and discretion, as well as in patience and stability of character, to render it safe to invest them with all the responsibilities of pastors, and to leave them without supervision and control. It is my plan to throw responsibility upon them just as fast as they are able to bear it; and to watch with deep interest the use made of the trust committed to them. Being found faithful in the exercise of a little power, they are invested with more; according to a principle recognised in the Bible, and approved by experience and good sense. "He that is faithful in the least is faithful also in much."

Our code of church discipline is practical and progressive, corresponding to the state of society and the dictates of experience. By saying that it is progressive, I do not mean that, like popery, it accumulates or increases power in the hands of the bishop or pastor; but, rather, that it gradually divides his power and responsibility, imparting a portion of them to his flock.

WESTERN ASSOCIATION.—The meeting of the Western Association of Baptist Churches will be held on Wednesday and Thursday, May 26th and 27th, at Burnham, near Bridgewater. Brother Pearce, or Brother Bigwood, to preach the Sermon. The other preachers will be Brethren Gould, Trafford, and Sinoor; or, in case of failure, Brethren Aitchison, Edwards, and Sutton, junior.

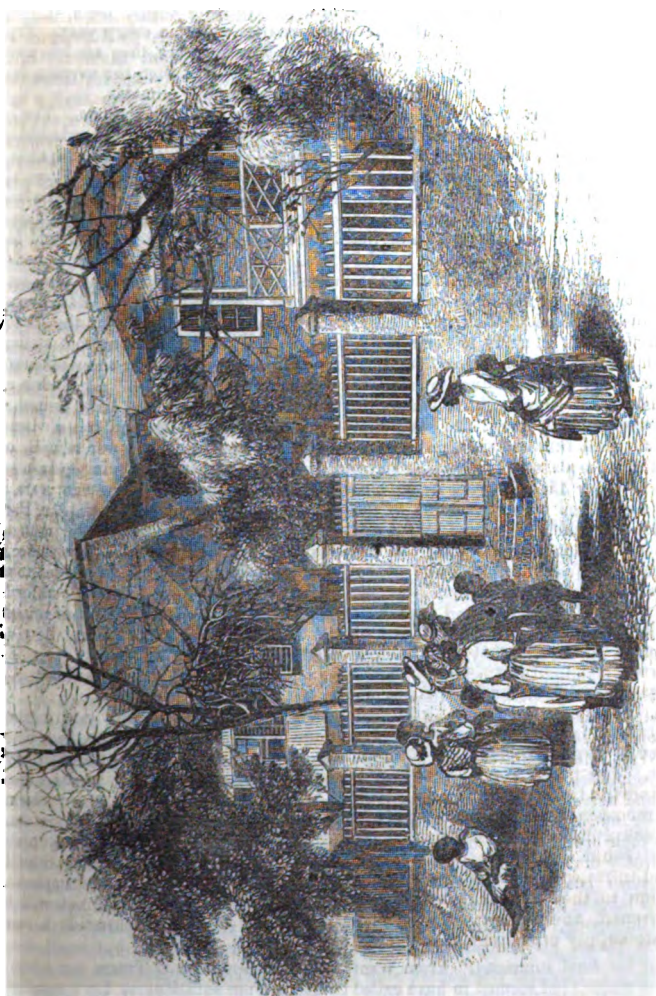
HERTS ASSOCIATION.—The annual meeting of the Herts and South Beds Baptist Association will be held at Boxmoor, on Wednesday, June 2nd, when the Rev. Thomas Owen, of Cranfield, will preach in the morning, at eleven o'clock. The public business of the Association will be conducted in the afternoon, and the Lord's Supper administered in the evening, to the united churches, and to members of other churches favourable to a free communion of the Saints.

ROMFORD, ESSEX.—A Baptist chapel is about to be erected in this place. George Gould, Esq., who has given £100 towards the object, is benevolently engaged in raising the sum required. The Rev. Ebenezer Davis has accepted an invitation to the pastorate. We hope that the present small interest will be strengthened, and that great success will attend this effort to provide a more adequate supply of the means of grace in this town.

No. XCVI.]

[MAY, 1847.

THE
MISSIONARY HERALD.



HANOVER STREET CHAPEL, KINGSTON, JAMAICA.

ABSTRACT FROM THE ANNUAL REPORT.

The Committee of the Baptist Missionary Society close the duties entrusted to them last year by the following report of the labours of their brethren, and of the various measures they have taken for promoting the interest of the Mission. Their holiest services have been mingled with much imperfection, they have needed the prayers of the churches, and the merciful and forgiving regard of their Lord. The Committee trust that these prayers and that compassion have not been withheld.

The Report presented at the annual meeting of 1846 was saddened by the record of the death of some of our noblest representatives among the heathen. Yates and Knibb had fallen. We mourned their loss, though not doubting that their work was done, and that their places would, in the end, be supplied. The Report for 1847 must contain a record as painful. During the year, our brethren the Rev. T. Burchell, the tried and faithful friend of the negro, and the Rev. E. J. Francis, whose name will be long fragrant in Haiti, and the Rev. H. J. Dutton, of Bethany, Jamaica, have fallen martyrs to their work, and entered upon their rest. The Committee cannot now speak of the unbroken band of labourers in Africa. Our brethren Thompson and Sturgeon are both gone; the place that once knew them knows them no more. The grace that made them what they were, continued to cheer them in their dying moments, enabled them to bear witness to the loving-kindness of their Redeemer, and it will be recompensed (though itself a gift) "at the resurrection of the just."

More mysterious, perhaps, than the removal by death of their brethren, and well nigh as painful, is the ill health of several who are still in the field. They serve, though it be only in standing and waiting. They need and have your sympathy, and the Society need it too. In Africa the health of several of our brethren has failed. The Europeans and the West Indians have alike suffered, and the Committee fear that before long it may be found necessary for some of them to re-visit their native shores. In India three, at least, of their brethren have been laid aside by the infirmity of age or permanent sickness. Mr. Macintosh has been compelled to relinquish his labours at Allahabad. Mr. Fink has left Chittagong, and Mr. Leonard, of Dacca, has closed his schools, and seems waiting for his final summons. From want of labourers whom God seemed to have called to the work, the Committee have not been able to provide for these vacancies. In Calcutta the place of Mr. Evans is still unsupplied. The Lal Bazar church is without a

pastor, and the Benevolent Institution without a superintendent.

Painful as these dispensations are, they are not so numerous as the experience of mercantile companies trading with the countries where our brethren reside might have led us to fear. Ten years is the average duration of continued service in India among civilians. If our brethren were compelled to return at as brief intervals, we should have at least eight missionaries at home every year. Trying as our bereavements are, they are less numerous by nearly one half than the average deaths of Europeans in such climates.

There are other alleviations. The labours of Mr. Francis have been admirably sustained by Miss Harris, who, in addition to many other cares, has carried on all the services at Jacmel, and gained the admiration of the whole community. The Committee have now sent to that important field Mr. and Mrs. Webley. Five hundred pounds promised at the last meeting has been set apart for their outfit and support. Mr. Lewis, who sailed in 1846 for Colombo, the Committee are enabled to release from that station, and he has gone to strengthen the weakened band of our brethren in India. At Madras an important new station has been formed under circumstances that seemed too obviously the finger of God to justify our refusal, one or two friends in that city having guaranteed the support of a missionary for seven years, if the Committee would obtain one. Mr. Page has been accepted for the post; and though it is one of much delicacy and importance, they believe that they have been guided to a wise choice. Others, also, have offered for India, and one has been accepted, on condition that the funds of the Society will allow of our sending him out.

INDIA.

Though it will be seen that numerically "our strength has been weakened by the way," the missions of the Society in India are in a prosperous state. A larger number of volumes of scripture have been printed than for several previous years. Three thousand volumes in Sanscrit, 69,000 in Bengali, and 12,000 volumes in Hindi have been issued from the press. At eleven stations alone 79,549 tracts were distributed by our brethren, and 40,000 volumes of parts of the word of God. A large number, but small compared with the population. Tracts and bibles combined are not sufficient to have supplied half the people that our missionaries met in the months of June and July at some festivals in the neighbourhood of Serampore. Two hundred and fifty thousand persons wholly given

to idolatry were assembled at that time. Fifteen thousand tracts were distributed among them.

In the work of conversion the signs of the times are cheering. At one station 173 persons were baptized last year, and a cautious observer states that there is every reason to regard the whole movement as truly the work of God. In all India the baptisms have amounted to 331; a larger number in one year than our mission has ever known. The state of the people, the extensive diffusion of truth, the weakness of the old superstition, the rapid prevalence of the gospel in all ages when once it has gained a footing, and has begun to prevail, all combine with the promises of the bible, that these successes are the drops that precede the shower, the dawns of a light that is to shine brighter and brighter, even in India, to the perfect day.

The total number of members in India at the close of the year was 1842; a clear increase over last year of about 200.

The day-schools are in number 102; the children in attendance 4390, being an increase of 431.

Financially our Indian churches are not less encouraging. Three of them entirely support their own pastors. They have raised besides, in aid of the general objects of the Society, upwards of £1500. A considerable part of this sum has indeed been given by the friends of missions generally, £500 of it being a contribution towards the debt of the Society. But this gift speaks as favourably for the character of our brethren and their churches as if they had given it themselves. The churches have also raised about £750 to meet incidental expenses connected with their worship. This sum is, of course, not reckoned among the receipts of the Society.

Though in the work of biblical translation the Committee have had to deplore the loss of Dr. Yates, they devoutly recognize the hand of God in preserving him till others were raised up to enter upon his labours. Early last year Mr. Leslie entered upon the work of revising and carrying through the press the New Testament in *Hindi*. The printing has advanced to the commencement of John, whilst of Matthew 8000 copies, and of Mark 4000 copies, have been struck off for separate distribution.

In *Bengali* an edition of the New Testament, of 4000 copies, has been completed. There have also been printed, for separate distribution, of the gospel by Matthew 15,000 copies, of Mark 15,000 copies, of Luke 15,000 copies, of the Acts 10,000 copies, of Luke and Acts together 5000 copies, of Genesis, with part of Exodus, 5000 copies, whilst an edition of the gospel by John, of 15,000 copies, is now in the press.

In *Sanscrit* a new edition of the book of Proverbs, of 3000 copies, issued from the press in the early part of the year, whilst an

edition of the New Testament, of 2500 copies, has advanced to the fourteenth chapter of Mark.

In all there have issued from the press during the year:—

In Sanscrit	3,000 volumes.
In Bengali	69,000
In Hindi	12,000
Total	84,000

being, for the most part, single gospels.

The number of volumes which have been issued from the depository for distribution amounts to 45,685.

These operations in printing and distributing the word of God in the languages of India continue to be supported by donations received from the Bible Translation Society and other friends in England, from the American and Foreign Bible Society, and from friends in this country.

I. CALCUTTA AND ITS NEIGHBOURHOOD.

Nine Stations—Eleven Sub-stations—Eleven Missionaries—Seven Female Missionaries—Eighteen Native Preachers.

The distribution of mission strength in Calcutta has undergone no change during the year. The churches at Allahabad and Sadamahl have become extinct through the removal of their members. Mr. Heing now occupies Chunar; and Mr. Dannenberg is stationed at Agra.

PREACHING TO THE HEATHEN AND MUHAMMADANS.

Messrs. Aratoon, Leslie, Page, and Wenger, have been engaged during most of the year in preaching the gospel in the streets of Calcutta; and Messrs. W. Thomas and De Monte have been similarly employed about one week in each month. Mr. Page has devoted special attention to the numerous class of people daily crowding the ghats at the river side. Four native brethren, also, with the occasional assistance of two or three more, have gone out regularly to proclaim the good tidings.

Mr. Morgan and his native assistant have continued to preach almost daily at Haurah, Salkiya, and a number of places in the surrounding district; whilst from the village stations of Narsingdabohe, Lakhysantipur, and Khari, the glad sound has been proclaimed week after week in the villages and market-places around.

Of itinerancies may be mentioned one made across the country from Chogdah to Jessore and back, by Mr. Page and a friend, accompanied by two native brethren. They were particularly favoured in meeting almost daily with opportunities of preaching to large crowds assembled in markets. Mr. Pearce has also made an extensive tour, during which he and two native preachers, as they proceeded up the Hooghly and Jellinghee,

and thence down the Padma, until they had to strike off for Barisal, embraced numerous opportunities of making the Saviour known to the people along their way.

The actual results of their labours it is not easy to state; nevertheless the word of the Lord standeth sure. It shall not return unto him void; it shall accomplish that which he pleaseth, and it shall prosper in the thing whereto he sent it.

1.—Church in Circular Road—English.*

Pastor.....Rev. A. Leslie.

This church defrays its expenditure from its own resources.

The congregation meeting in this place of worship continues to be encouraging, though the church has received few additions. The sabbath-school and bible-class have been continued; and Mr. Leslie has engaged in preaching to the natives. The present number of members is 78.

2.—Church in Lal Basar—Mixed.

Acting Pastor.....Rev. J. Thomas.
Native Preacher.....Ramhari.

This church defrays its present expenses from its own resources.

This church, though still deprived of the services of a regular pastor, has enjoyed the public ordinances of religion all the year round; the morning services on the Lord's day having been conducted by Mr. Thomas, whilst in the evening ministers of various denominations have usually preached the gospel. The week-day services have for the most part been conducted by Messrs. Leslie and Page. The present number of members is 112.

3.—Church in South Kalinga—Native.

Pastor.....Rev. J. Wenger, Shujastali.

The pastor's salary is derived from the Parent Society; the other expenses are mainly defrayed by the church itself.

Both the church and congregation continue very small, but among the members there has been scarcely any occasion to exercise discipline. The present number is thirty-one.

4.—Church at Intally—Native.

PastorRev. G. Pearce.

Three Native Preachers.

The current expenses of this and the four following stations, together with the salaries of eight native assistants, are mainly paid by the auxiliary society; the Parent Society pays the salaries of the missionaries and assistant pastors, also those of six native preachers.

At this station three native brethren have

* The designations *English*, *Native*, *Mixed*, refer to the languages in which divine worship is conducted.

preached the word with diligence throughout the year. Their labours have extended from Ballvganj to Manicktollah, and on the east Balliah ghat and along the bank of the canal. In the attention of the people they have felt much encouraged. Four persons have been baptized and added to the church in Intally, but the number of members is not much increased, owing to death, and exclusions, and the removal of several members to other churches. The attendance on the Lord's day services has suffered little diminution. At the service for family worship in the morning it is pleasing to state that many of the Hindu youths belonging to the adjoining English school have attended for several months voluntarily, and behaved themselves with much attention. In respect to the spiritual character of the generality of the church members here, Mr. Pearce adds, "Truth compels me to state that the review of the year affords more occasion for humiliation and sorrow than satisfaction and encouragement. May God in mercy soon visit us again, and grant a sanctifying and regenerating effect to the dispensation of the word and ordinances of his house." The present number of members is forty-five.

5.—Church at Narsingdachoke—Native.

About 16 miles south of Calcutta.

Pastors... { Rev. J. C. Page.
 { — W. Thomas.

Five Native Preachers.

The state of this church is discouraging. It was found necessary during the year to exclude eleven members, not on account of immorality, but of indifference to the means of grace. The pastors write:—"We mourn over the absence of piety rather than the presence of vice or wickedness." The attendance on the Lord's day amounts to about a hundred persons. The present number of members is forty-three.

6.—Church at Malayapur—Native.

About 20 miles south of Calcutta.

PastorRev. G. Pearce.

Two Native Preachers.

At this station there have been no baptisms during the year. The congregation has, however, somewhat increased, and the people are, it is hoped, making progress in divine knowledge. Through the liberality of a Christian friend, another preacher has been appointed to this station, by which arrangement the people will be visited more regularly than before, and the gospel preached more widely and effectively in the surrounding villages. There is a good school, and many of the lads have made substantial progress. The present number of members is six.

7.—Church at Lakhyantipur—Native.

About 35 miles south of Calcutta.

PastorsRev. G. Pearce, Rev. F. De Monte.
Three Native Preachers.

The state of things at this station has been very painful during nearly the whole of the year. There have been no baptisms, and the school has been closed. At Dhankata, however, the school has flourished; the scholars having, during the favourable season, risen in number as high as sixty. The present number of members is seventy-seven.

8.—Church at Khari—Native.

About 50 miles south of Calcutta.

PastorsRev. G. Pearce, Rev. Jacob Mandal.
One Native Preacher.

The native pastor of the church at this station, and his co-adjutor, have laboured throughout the year with commendable diligence for the spiritual improvement of the people of their charge. Four persons have been added by baptism to the church, while encouraging signs appear in several others in the congregation. We are happy to report that the spirit of liberality has been cherished, and that collections for various objects have, in consequence, been made with readiness. It is the more pleasing, that this effort of mercy originated with themselves. During the past year the church has enjoyed more internal peace than for several previous years; but we are sorry to add that it has not been free from trouble from without, chiefly occasioned by the opposition shown by the agents of the Propagation Society, who are more active enemies than the heathen themselves. The present number of members is thirty-nine.

9.—Church at Haurah—Mixed.*Pastor*Rev. T. Morgan.*On: Native Preacher.*

Regarding the state of this church Mr. Morgan says:—"I feel some confidence in stating that we have now more of the elements of permanent prosperity than in former years. The native members have attended the services regularly, and exhibited some pleasing traits of the Christian character, but they have not come unto a perfect man." The present number of members is thirty-one.

EDUCATIONAL INSTITUTIONS IN CALCUTTA.**1.—The Benevolent Institution**

Has been attended daily throughout the year by about 160 boys and 60 girls, and it is hoped has continued to prove useful to the youth of a much neglected class of people. The accounts showed, at the end of the year, a balance in hand of about 1000 rupees,

which, however, will be required for repairing the premises.

2.—The Intally Christian Institution, or Mission School.

This school, which is composed chiefly of Hindu and Muhammadan boys, has been variable in its character during the year. For the first six months its numbers were about eighty; latterly, owing to the temporary illness of the master, they have not been so many. A considerable amount of religious instruction has been imparted, and several of the elder boys have evinced a disposition favourable to the gospel, one evidence of which is their voluntary attendance on Christian worship at Mr. Pearce's residence. This Institution, together with three native schools at Mr. Pearce's village stations, is supported by the zealous efforts of ladies connected with the Circular Road Chapel congregation.

3.—The Native Christian Institution, or Boarding School.

The four young men mentioned as students of theology in the Report of the last year, have since left the Institution, and have been appointed to different stations in connexion with missionary work.

Owing partly to want of funds, and partly to other causes, the vacancies thus occasioned have not been filled up. The Institution is, therefore, greatly reduced in numbers, and as the deficiency of funds is still severely felt by the Parent Society, and other duties press heavily on Mr. Pearce, it seems probable that the school department of the Institution will, for a season, be conducted on a limited scale.

The female department, under the superintendence of Mrs. Pearce and Miss Packer, is in a satisfactory condition, and numbers about twenty-five girls.

Under Mr. Morgan's care at Haurah is an English school, attended at the close of the year by twenty-eight girls and twenty boys; and three village schools, at a distance, are attended by 210 boys.

The total number of members connected with churches in Calcutta is 462; somewhat less than last year: of schools seventeen, and of scholars 988. Our brethren are greatly in need of help for schools under their care.

II. OTHER PARTS OF INDIA.

Seventeen Stations—Twenty-four Sub-stations—
 Twenty-four Missionaries—Nine Female Missionaries—Forty-nine Native Preachers and Teachers.

1.—SERAMPORE.*Commenced in 1799.*

This town, formerly a Danish settlement, has recently been added to the British do-

minions. Its celebrity as a centre of the Baptist Mission renders it superfluous to allude to its history.

Missionaries { Rev. W. H. Denham,
Rev. J. Robinson.

Six Native Preachers.

Present number of church members 99.

Sub-stations.—Johnnagar, Barrackpore, Barihat, Baddibatty, Simla, Pyarapore, Isbhera, Mohesh, together with other villages in each vicinity.

Schools.—Five for boys and three for girls, besides those connected with the college.

With respect to our public services (say our brethren), the gospel has been regularly preached at the Danish Church, Mission, and village chapels. Of our native congregations—two are at Serampore and one at Barrackpore, the latter conducted in the language of Upper India.

At the lowest computation, 17,000 tracts have been put in circulation.

2.—DUM-DUM.

The church at this place is small. The congregation connected with it amounts to about fifty persons, and would probably be larger if the church enjoyed the ministry of a stated pastor. Two or three times every month, one service on the Lord's day has been conducted by one of the missionaries at Calcutta or Serampore.

3.—KATWA (CUTWA).

Commenced in 1804.

A town in the province of Bengal, situated on the western banks of the Hughli, about seventy-five miles N.N.W. from Calcutta.

Missionary.....Rev. W. Carey.

Five Native Preachers.

Present number of members residing at Cutwa, 34. Distribution, of scriptures, about 1740; of tracts, about 3650.

Mr. Carey daily explains the scriptures in his house, and preaches twice a week in the bazar, whilst the native preachers visit more distant places. The neighbouring melas are regularly attended.

4.—SURI, IN BIRBHUM.

Commenced in 1818.

Sub-station—Dubragbur.

Birbhum is a district in the province of Bengal, situated on the north-western extremity, about the twenty-fourth degree of north latitude. In 1814 it was estimated to contain 7000 square miles, and in 1801 the population was estimated at 700,000, in the proportion of thirty Hindus to one Muhammadan. Suri, where the missionary resides,

and which is the modern capital of the district, is about 130 miles N.N.W. from Calcutta.

MissionaryRev. J. Williamson.

Three Native Preachers.

Present number of members, 31; of whom 26 are natives.

Distribution, of scriptures, 978; of tracts, 3630.

Schools.—Two day-schools, one of them an English school, both wholly supported by local contributions. Attendance, boys, 80; girls, 10. These are native Christian girls, who attend the Bengali school. A few native Christian children are boarded.

Mr. Williamson and his native assistants, when at Suri, preach the gospel daily, and often twice a day, both there and in the neighbouring places. They also visit several places at a distance. Two excluded members have been restored to Christian fellowship, while two more have been added by letter, and three by baptism, so that the church comprises 33 members. Of the baptized, all were, not many years ago, in the grossest darkness.

5.—DINAJPUR.

Commenced in 1805.

Dinajpur, the capital of the district of the same name, is situated about 260 miles north of Calcutta. Population, about 20,000.

MissionaryRev. H. Smylie.

One Native Preacher.

Distribution up to the end of October: scriptures, 200; tracts, 3526.

Schools.—One day-school, attended by sixty boys, and supported by a friend. The gospel is preached to the heathen every day. There are three candidates for baptism.

6.—JESSORE.

Commenced in 1800.

This district in the southern quarter of Bengal, is estimated at 5000 square miles. The inhabitants were reckoned in 1801, at 1,200,000, in the proportion of nine Muhammadans to seven Hindus. Sahibganj, the usual residence of the missionary, lies about 160 miles N.E. from Calcutta.

MissionaryRev. J. Parry.

Ten Native Preachers.

Distribution, of scriptures, 2000; of tracts, 12,000.

Schools.—Six day-schools, attended by 200 boys and six girls, and supported by local contributions.

Eleven persons were baptized in the month of December last, and in the beginning of this year. The gospel is sapping the sandy foundations of heathenism and Muhammadan-

ism. Many Hindus publicly confess, while listening to the preachers of the gospel, and their arguments in favour of its being calculated to secure the salvation of sinners by believing in it, that the Hindu shastras are unworthy of credit, and that idolatry and caste are founded on human invention. The Muhammadans seem to be, equally with the Hindus, favourably disposed towards the gospel. Many of the former class admit that the Koran does not reveal any satisfactory plan of salvation, and that Muhammed was a sinful being like themselves, and seem to be glad when we expose his wickedness. At one of the villages the people have themselves built a small chapel for the use of the Mission.

7.—BARISAL.

Commenced in 1828.

Barisal is the principal town in the district of Bakarganj, about 185 miles east from Calcutta.

Missionary.....Rev. S. Bareilo.

Three Native Preachers.

Schools.—Two day-schools, one of them at Barisal, both English and Bengali, in which a small class of youths are receiving religious instruction, intended to prepare them for usefulness in connexion with the church. The other is a Bengali school at Dhandoba, attended by ten girls and twenty boys, but likely to be greatly enlarged.

Most of the members of the church live in villages at a great distance from the station.

One hundred and seventy-three persons were baptized last year, and recent accounts speak of 110 more baptized, and of much excitement and persecution.

8.—DHAKAH ('DACCA').

Commenced in 1816.

A large town in Bengal, situated beyond the principal stream of the Ganges, but extending, with its suburbs, six miles on the banks of the Buri Ganga, or Old Ganges. It is about 190 miles N.E. from Calcutta. Its population in 1801 was stated at above 200,000, but it has been since estimated as high as 300,000, there being, as has been ascertained, about 90,000 houses.

Missionaries..... { Rev. W. Robinson,
Rev. O. Leonard.

Four Native Preachers.

Present number of members, 19. Distribution, of scriptures, above 11,000; of tracts, above 15,000. The gospel is preached four times a week or oftener in the streets of Dacca or its suburbs; and it has been repeatedly proclaimed in distant places. One has been added by baptism. Light is spreading all around, and prejudice is diminishing, but we cannot yet tell of conversions.

9.—CHITTAGONG.

Commenced in 1812.

This district, 120 miles long, by an average of twenty-five in width, and including above a million of inhabitants, forms the south-east extremity of Bengal. Here the two idolatrous systems of Brahma and Budh come into contact, and the chain of caste is therefore feeble. The capital, Islamabad, is frequently called Chittagong, and there the missionaries reside. It is about 340 miles east from Calcutta. The inhabitants are a mixed race—Hindus, Muhammadans, and Arakanese or Mughls.

Missionaries...Rev. J. Johannes, Rev. J. C. Fink.

Five Native Preachers.

Present number of members, 41. Distribution, of scriptures, 12,000; of tracts, 15,000. *Schools.*—Two.

Mr. Johannes gives an encouraging account of his labours at this station. Many of the inhabitants of distant villages, never visited by our missionaries, seem to have received the gospel through the instrumentality of their heathen countrymen, who have carried them scriptures. Seven persons have been baptized this year. We have also to record the death of two, both of whom died triumphant in the faith of the gospel.

10.—MONGHIR.

Commenced about the year 1817.

A celebrated town and fortress in the province of Behar, district of Bhaugulpur, situated on the south side of the river Ganges, and distant from Calcutta about 300 miles. The number of inhabitants has been estimated at 30,000.

Missionaries..... { Rev. J. Lawrence,
Rev. J. Parsons.

Three Native Preachers.

Present number of members, 49. There are three bible classes, attended by twenty-two girls; a sabbath school, attended by ten boys; and three vernacular day-schools, attended by ninety-five boys, and supported by local contributions. The gospel is preached to the heathen twice a week in the chapel, when about ninety attend, and three or four times a week in the bazar, when the attendance is somewhat less. Besides which, frequent itinerating tours have been made, not only to the towns and villages within a circle of forty miles, but often to a much greater distance. In these labours our brethren are assisted by Mr. Hurter, who also bestows special attention on the Hill tribes in the vicinity.

11.—PATNA.

Commenced in 1811.

Patna is situated on the northern bank of the Ganges, opposite the influx of the Gwa-

duck river, about 320 miles N.W. of Calcutta. Its population is variously stated at from 300,000 to 400,000 souls; two-thirds being Hindus. The Muhammadan name of this city is *Aximabad*.

Missionary Rev. H. Beddy.

One Native Preacher.

Present number of members, 26. Distribution, of scriptures, 241; of tracts, 2246.

The Patna Native Female Orphan Refuge now contains forty girls. It is supported by contributions from England and by donations and subscriptions from friends in India; but the funds are very low, and the premises having recently been entered by robbers, the loss of various articles is severely felt. The gospel is preached daily either in the chapel or the bazar, or in both.

12.—BENARES.

Commenced in 1817.

This ancient seat of Brahmanical learning or Hindu superstition, is situated on the north bank of the Ganges, about 43½ miles N.W. from Calcutta. It includes a population of upwards of 200,000; but during the idolatrous festivals the concourse is almost beyond calculation: 8000 houses are said to be occupied by brahmans who receive contributions, though each has property of his own. The Muhammadans form about a tenth of the population.

Missionaries..... Rev. G. Small, Rev. W. Smith.

One Native Preacher.

Present number of members, 20. Distribution, of scriptures, 1600; of tracts, 2000.

Three day-schools are attended by 250 boys. Mrs. Small also had a school, which was attended by twelve children, of whom eight were girls. Very gratifying reports have been received from our brethren, both of their schools and their ordinary mission labours.

The church at Benares now numbers twenty members, four having been baptized during the year. An efficient auxiliary is at work, and our brethren are about to commence the erection of a new chapel, better adapted to the wants of this large and important city. Two additional schools are also about to be opened, and additional funds will be most welcome.

13.—CHUNAR.

Missionary Rev. H. Heinig.

Present number of members, 21. Distribution, of scriptures, 4000; of tracts, 3000.

Five day-schools, attended by 230 boys, have been opened, and will, it is hoped, be supported by local contributions. There is, also, a sabbath-school, attended by upwards of thirty girls.

In compliance with the desire of the people at Chunar, both Europeans and natives, and the invitation of the baptist church, it was determined, in the course of the year, that Mr. Heinig should occupy Chunar as his sphere of labour.

The Hindustani services, which are on Sunday morning and Monday evening, and the English services, on Sunday morning and evening, and also on Wednesday and Thursday evenings, are well attended.

The natives in the city and the surrounding villages are not only very favourably disposed to hear the blessed gospel, but even delighted at having again a missionary coming amongst them. They have all, parents as well as children, often entreated Mr. Heinig to open schools, where they might be taught, and promised that they would diligently attend. He has commenced or taken up five schools, and has received for them considerable local support.

14.—AGRA.

Commenced in 1811—recommenced in 1834.

The capital of the district and province of the same name, commodiously situated on the south-west side of the Jumna, about 800 miles north-west from Calcutta. It does not appear that any enumeration of the population has ever been made; but the number of inhabitants is probably about 60,000, and this number may be expected greatly to increase.

Missionaries ... { Rev. R. Williams,
Rev. J. Makepeace,
Rev. J. C. A. Dannenberg.

Six Native Preachers.

These, and Mr. Smith, a European, are supported by the Agra Auxiliary Society.

There are two day-schools, one for girls and one for boys, which continue to prosper under the fostering care of our brother, Mr. Makepeace.

The labours of our brethren at this station are continued with much assiduity and encouragement. Forty converts have been added to the church during the year. The various operations of the Auxiliary are sustained by contributions amounting to nearly £200 a year; a sum in addition to the efforts of the church for the support of its pastor.

The church endure severe persecution from their heathen neighbours. They preserve, however, a Christian spirit in the midst of it all. The Gosain, a head-man of one of the villages, observed to Ganpat, the native pastor, that "he was at liberty to make as many of the people Christians as he could; because those who had become such do not annoy him and others for money as formerly, that they are not accustomed to wrangle and quarrel among themselves as before, that they are now properly clad, as also their families, and that, whenever they have a feast or party,

they do not drink to excess, or use abusive language towards one another, as they previously did.

15.—MUTTRA.

A celebrated city, of great antiquity, situated on the western bank of the Jumna, about thirty miles N.E. by N. from Agra, and containing a population of 50,000 inhabitants, of whom about one-eighth are Muhammadans.

Missionary.....Rev. T. Phillips.

Two Assistant Preachers.

Present number of members eight, of whom three are natives.

Distribution, of scriptures, 2270; of tracts, 2499.

The gospel is preached every morning in the city and one of the surrounding villages alternately; and six villages are visited on the six week day evenings. The melas about Muttra, and those at Maholi and Garhmukteshwar, have also been attended by Mr. Phillips. He likewise preaches in English twice a month, in places at some distance.

The Maze Pond School, so called from the church in London which has promised to support it, numbers thirty boys in attendance.

16.—DILHI.

Commenced in 1818.

The ancient capital of the Great Mogul, and still nominally an imperial city under its own emperor, lies about 900 miles distant from Calcutta, to the north-west. In the reign of Aurangzeb, the population was loosely estimated at two millions, and the ruins of old Delhi even now cover the plain for nearly eight miles to the south, whilst some of the gates and mosques are tolerably entire. The present city is built on two rocky eminences, surrounded on three sides by a stone wall of thirty feet in height, with the stream of the river Jumna on the east. The number of inhabitants is estimated at about 150,000.

MissionaryRev. J. T. Thompson.

Two Native Preachers.

Present number of members, 21. Distribution, of scriptures, 5000; of tracts, 9000.

The number of members is now twenty-one. Of the nineteen reported last year, one has departed in the faith, one the brethren have had the pain to exclude, and three have left the station with their regiment, leaving fourteen, to which six added by baptism, and one restored, make their number twenty-one; and may the Lord graciously add to them such as shall be everlastingly saved.

The distribution during the year, both in the city and at the fairs abroad, has been about 9000 tracts, and 5000 scriptures; including supplies sent to a pious officer at Lahore, at his request, and to another in one

of the hill states. From the scriptures thus distributed two or three years ago, the last baptized brahman, Changa Misri, derived his knowledge of God and salvation, of himself as a guilty and impotent sinner, and of the Lord Jesus as an all-sufficient Saviour; also of his commands and institutions, and the course he should pursue, in dependence on the Spirit of grace, to serve, love, and glorify God.

MADRAS.

Though Madras has not yet had any place in our annals, we trust that the time is not far distant when we may expect to receive from it regular communications. In a very remarkable manner, the way has been providentially opened, and a loud call made to send thither a missionary. A regiment in her majesty's service, which left England in 1842, was stationed at Maulmein. One of its officers had been baptized in Jamaica, and there was in it one private soldier who was known to be a pious man. The preaching of the American baptist missionaries in Maulmein was, however, greatly blessed by the divine Spirit, and when the regiment was removed in 1845, there was in it a baptist church comprising between thirty and forty members, several of whom were officers. Being stationed at Madras, and finding no minister of their own denomination, they became desirous, both for their own sake and for the sake of others, that a missionary should be sent. Having opened a communication with the Committee, they spontaneously placed in their hands a sum of money sufficient to maintain a missionary there for several years; and the Committee, after long continued and anxious inquiries, have accepted the services of Mr. J. C. Page, who is on the point of completing his studies at Stepney, and who, they trust, will be found well adapted for this interesting station. In the presidency there are many pious persons, chiefly connected with the army, who adhere to our views, and there are also many important and destitute districts which a missionary residing in that city might visit.

Some private soldiers connected with the regiment have recently collected and transmitted £2 4s. towards the shilling contribution.

III. ASIATIC ISLANDS.

CETLON.

Four Stations—about twenty Sub-stations—four European Missionaries—Three Female Missionaries—Twenty-one Native Preachers, and forty-three Schoolmasters—and Forty-four Schools. The gospel is also preached in about 150 villages.

COLOMBO.—The labours of Mr. Davies at Colombo have been continued throughout the year, though interrupted by occasional illness.

Mrs. Davies has also continued her school, though funds are much needed for its support.

Our brethren are greatly encouraged by the dissolution of all connexion on the part of the government with Buddhism. The soldiers are entirely withdrawn from the temples; and the idol property is no longer to remain in the custody of government agents. On the other hand, some are busily engaged in persuading the people that our brethren are not authorised teachers. In the midst of all, however, Mr. Davies has "very many instances of encouragement." Twenty-nine persons have been baptized in this district, and there are about fifty-four inquirers. In connexion with Colombo, there are thirteen stations where at least three services are held every week, fourteen where one service is held each week, and 103 villages, each of which has been visited twice every month; 153 copies of the scriptures have been distributed, and 9700 tracts in Tamil, English, Portuguese, and Singhalese. Special weekly meetings have also been held for the instruction of members and candidates; and the schools are examined by the missionary once a month. The total number of members at these stations, including Grand Pass, is 442, and of children 1025.

During the earlier part of the year, Mr. Lewis was engaged with the academy; but as the number of students had greatly diminished, he gave up part of his time to the station at Grand Pass, and recently the Committee have resolved, under the pressure of destitution in India, upon his removal to Calcutta, or some other station.

KANDY.—Mr. Dawson and Mr. Allen have both laboured till recently at this station. There are also several interpreters and school-masters.

MATURA.—After mature deliberation, Mr. Dawson resolved on removing for a time, at least, to this station. Matura contains a considerable population, and the district is important. The station was formed in 1841, and though it has not been visited since, the people under their native pastor have remained faithful, and the preaching of the gospel has not been unblest. It is hoped that the results of Mr. Dawson's removal may justify the experiment, and prove highly beneficial to this important and destitute field.

The contributions of the various auxiliary missionary societies, we reckon, have amounted during the year to £302 19s. 8d. Thirty-four have been baptized, about 150 additional scholars have been taught in the schools, which can contain 1185 children. The total number of members is 504.

SABA.

SAMARANGGottlieb Bruckner.

The labours of our aged friend Mr. Bruckner are still continued at Samarang and the

neighbourhood, though without much encouragement in conversion; for thirty years he has laboured in this field as their first missionary. Many thousand tracts have been translated, printed, and distributed by him. The New Testament has been translated into the Javanese; and last year, for the first time in the history of this people, a selection of evangelical hymns was translated and printed for the use of the congregations.

SUMATRA.

PEDANGN. M. Ward.

AFRICA.

Four Stations—Six Missionaries—Seven Teachers
—Eleven Female Missionaries and Teachers.

The last year has been one of peculiar trial to our brethren in Africa. Two of their number, Mr. Thompson and Mr. Sturgeon, have been removed by death. Four of the teachers from Jamaica have returned, and the health of all our friends has suffered very seriously from the climate. Indeed, it is feared that some of them may be compelled to leave Africa, either permanently or at least for a season. If this fear be fulfilled, two missionaries and two teachers will be all the foreign labourers engaged in this field. "Surely this is a cry of distress," says Mr. Clarke, "which will arouse the churches to think of our state."

Part of the difficulties of our mission are to be ascribed to the conduct of the Spanish government. When the Committee purchased the houses and land in Fernando Po, five years ago, they were aware that though the Spaniards would recognize their title to the houses, and probably to the land, it was possible that they might in the end prohibit all evangelical preaching. The Committee were not without hope that the English government would purchase the island; and as the houses they obtained had cost originally at least five times the sum they gave for them, and might at any time be removed, they deemed it desirable to purchase them: and it is gratifying to know that our brethren in Africa are decidedly of opinion that even in the result we now deplore, the Society has saved, in consequence of this purchase, much more than the premises cost.

It was at the end of 1845, the Spanish Consul-general arrived at Clarence, with instructions to send off the missionaries, unless they would consent to reside "in a private capacity only," and without preaching. With this condition they declined to comply; but as the Consul regarded their labours as of great benefit to the people, he ultimately expressed his willingness that the missionaries should have a year to effect the sale and removal of their property, during which time they might preach and continue their schools. Indeed, he expressed his wish that these schools might

not be closed at all, an arrangement which he would sanction, if our brethren would consent to give up the teaching of the bible! The only ground, indeed, of this proceeding is stated by the Consul to be, "that the constitution of Spain forbids the promulgation of protestantism."

Throughout all the interview our brethren, of course, declined to recognize any right upon the part of the Spanish authorities to prohibit, or grace in tolerating, the preaching of the gospel. They acknowledged that while they lived under Spanish law, they must be ready to obey it, or to suffer its penalties: and that for one of these alternatives they were prepared.

In all the communications which the Committee have had with the Spanish authorities, they have contented themselves with explaining the object of their mission. The recognition of their title to the property they have claimed, not as Christians, or as a missionary society, but as British subjects having purchased property in a Spanish colony: and this claim they have presented through the medium of the British government. To do less than this, their regard for the interest of the Society, and their brethren, forbade. To do more, and ask from the Spanish or English crown aid or patronage, as Christians, was forbidden by their principles.

Since Mr. Sturgeon's death, Dr. Prince has been invited to take the pastorate of the church temporarily; and seven persons have been baptized. Some of the members have removed to Bimbia; and nearly all are prepared to leave the island, if measures are taken to close the chapel, and prevent their worship. The total number of members is about eighty.

While these painful events were transpiring at Clarence, the providence of God was opening other doors at Bimbia and Cameroons. The former station is now the residence of most of our brethren, and as it is comparatively healthy, and surrounded by many important villages and districts—140 in all—it is the most eligible site that could be obtained. Several houses have been erected, and our brethren are anxious to build a chapel. Schools have also been commenced; and Mr. Merrick has advanced in the translation of the New Testament into the Isubu tongue, as far as the end of Mark. One native from Cape Lopez has been baptized. The total number of members being twenty-three. An anti-slavery society has also been formed. Mr. Clarke and Mr. Merrick are co-pastors of the church.

During the last fifteen months, Mr. and Mrs. Saker have been labouring amid many changes at Cameroons. A school has been begun, and premises erected. Mr. Saker has also made some progress in the Dewalla language, and has made a first and second class-book for the use of the young.

"When I remember," writes Mr. Sturgeon, "that twelve months since I did not understand anything about the language, that we had no house at Cameroons to contain us beyond the single room, that during the time we had been absent on account of health (not less than two months), that while at labour often afflicted and hindered in a variety of ways, but that now we can look upon things as before stated, and know that we have a substantial storehouse for boxes, barrels, and provisions, which has occupied me one month this year, and that now we are in health, better health than when we commenced the year, surely I ought to be grateful! If we cease to speak of His mercy, the stones and trees around would reprove us. May our hearts be ever alive to his mercy, and that mercy assist us to go on with our work, till we shall rejoice over sinners converted to God. This is the result for which we hope and pray, and it will be with unspeakable pleasure that we inform you of such success; but we need your prayers, and the prayers of all our friends."

"On a review of our mission history," writes Mr. Clarke, "I think there is ground to hope that the day of success is not far distant. Look we at the men employed—we will all admit, with grief, our unworthiness; but, with the painful exceptions from Jamaica, all are heartily engaged to promote the work of God. Our imperfections, in knowledge and grace, which have led to occasional disunion, are seen and lamented, and at the school of experience we learn daily lessons of wisdom and circumspection—of mutual forbearance and sympathy.

"If we look at the amount of labour bestowed, in regular and casual visits to many places, at stated residences and frequented stations, in schools, in regular instruction of the natives, in example before them, and the steady profession made to them, in the scriptures read and explained, prayer offered in their own tongue on their behalf, addresses and regular discourses in the native language, argument with them without the aid of an interpreter; all is as seed sown. We gently pull up some weeds, and seek to destroy all; and look on each clear spot, yea, among the grass and noxious herbs, to see if no wheat is yet appearing to allow us to hope for a speedy harvest. If we consider the change made in the minds of the heathen, it will also encourage us to hope and to trust in the Lord.

"Slave-dealing is now unknown between Africans and Europeans at those places where we have stations. We dare speak outright against slavery itself, and can tell King William that we will pay his slaves to the full to themselves, and himself nothing, if he allows them to work for us. He allows them notwithstanding; and now for any particular work to do for himself they dare ask him for payment."

During the year the Dove has been employed, as usual, in visiting the different stations, and the greater part of her expense has been met by the contributions of the young. These have fallen short a little of the amount raised last year, but there is yet time to supply the deficiency.

The expense of the mission to Africa has amounted during the year to a larger sum than the Committee had expected. Upwards of twenty families have been supported; and heavy expense has been incurred in removing the houses to Bimbia, and erecting them there.

"It is evident," says Mr. Clarke, in reply to the letter of the Committee urging the utmost economy, "our income does not increase with our labours. We must, it would seem, stand at one line of action, without the immediate means to go forward. I can only mourn over this circular. What is £1000 per annum to the increased operations of the Society? In our present state, what are we to do? I see only one thing at present for me to do, to cease building, to store up the wood until your funds will allow us to go on, and begin no new station that involves expense. I can pay off all my workmen, and recommend my brethren to do the same. I hoped an appeal would have been made as soon as our trials were known, and I hope so still. If I am disappointed, I shall regret that through necessity our labours are curtailed, and our spirits are pressed down in this land of trials, which must be felt to be understood. From twenty to thirty families to support, besides common labourers, land to purchase, &c., &c., will easily show you that in a wild land like the continent of Africa the sum on which we live is comparatively small."

WEST INDIES.

JAMAICA.

The friends of the Society will probably expect their attention to be called somewhat pointedly to Jamaica. The churches in that island have not indeed received any aid from the Society during the year, nor can their condition be made by the Committee the ground of any public appeal. But in those churches the Committee feel a deep interest. The Society planted them and sustained them, and is still prayerfully observant of their patience and faith. English Christians share in these feelings, and their sympathy cannot fail to be welcome to our brethren.

After many efforts to secure a deputation to Jamaica, the Committee have, during the year, at length obtained one. Beloved brethren have gone forth in the name of the Committee, and have visited the churches. Their report on various topics of business has already been laid before the Committee, and some general information it is expected will be supplied at

the annual meeting. In the meantime, the Committee have much pleasure in stating that the deputation was every where met with cordiality, and that it received the written assurance of the pastors in Jamaica, that the visit had removed misapprehensions, relieved pecuniary embarrassments, and proved an extensive blessing to their flocks.

It is but just to add, that all the expenses incurred by the visit of their brethren, and an additional sum of about £2000 to aid stations absolutely requiring relief, have been guaranteed by one of the treasurers of the Society, and that no part of the funds of the Society will be devoted to this object. The contributions of the churches in Jamaica to the Society, given at missionary meetings, convened at each station to meet the deputation, have amounted to upwards of £260. They describe this gift as an expression of their hope that such visits from this country may be again and again renewed.

In the numerical results of the last year there is something to discourage, though there are signs of revival and improvement. In churches superintended by twenty ministers, the total number of members is 22,994; and of inquirers, 2985. The total number of stations is about seventy-five, of ministers thirty, and of members about 30,000. The additions by baptism during the year have amounted to about 600.

The number of schools is thirty-five, and of scholars 3016. At Sunday-schools there is an attendance of not less than 10,000 persons.

The Committee hope to be enabled in future years to report more frequently, in the periodical publications of the Society, on the state of the churches in Jamaica; it is only necessary to remember that such reports are not intended to excite groundless expectations on the part of their brethren abroad, or to become the ground of appeal to their friends at home. They are intended rather to create sympathy, and to secure for brethren whose position, apart from all financial considerations, is very trying, our remembrance and prayers.

The Institution at Calabar, whose tutor is supported by the Committee, has been carried on during the year amid some discouragement. It is now in a more promising condition than it has ever been, and the Committee trust that a race of men may be trained there eminently qualified to meet the wants of Jamaica. In answer to Mr. Tinson's appeal, several friends have contributed towards the support of the students during the year.

II.—BAHAMA ISLANDS.

Fifteen Stations, and about Thirty Sub-stations—Three Missionaries—Fourteen Teachers and Preachers—One hundred unpaid Teachers and Helpers.

The labours of our brethren in the Bahamas

have been continued without any further interruption than has been caused by Mr. Littlewood's illness. He was compelled to leave his station at Turks' Island, and to spend some time at Nassau. Finding that his health was not improved, he took a voyage to New York, and it is hoped that he has now resumed his labours. Mr. Rycroft has, in the meantime, taken charge of the stations at Turks' Island, &c., and it is probable that he will continue to labour there, Mr. Littlewood residing at Nassau, and visiting the out-islands.

At Nassau the addition to the churches have not been quite so numerous as in previous years; but in other respects, the church seems to be in a healthy state. Mr. Capern speaks with especial pleasure of the consistent and devoted labours of the native teachers, in connection with his station. The total number of persons baptized at Nassau and the out-islands, not including Turks' Island, is 201, and the total number of members, in all the islands, 271; an increase of about 200 members. The day-scholars are in all 750, and the Sunday-scholars 1601.

The sums raised by the churches are encouraging indications of their healthy and vigorous state. The sum of £355 19s. 4d. has been contributed by the people towards the repairing of premises and incidental expenses, and £52 for the Auxiliary Missionary Society.

During the greater part of the year Mr. Rycroft has devoted himself to the out-islands, where he has had the pleasure of baptizing 147 converts. The dangerous navigation of the seas in which these islands lie, and the insecurity and discomfort of the vessels that sail on them, make this work one of much self-denial. He has had his reward, however, in the attachment of the people, and in the baptism of 147 converts. Eleven islands have been regularly visited, containing forty-five stations. His Excellency the Governor, and the Surveyor-general, have both taken occasion to notice the devotedness of our brethren to the religious and moral improvement of the people, and the marked success of their labours.

TRINIDAD.

Four Stations—Four Sub-stations—Two Missionaries—Six Teachers.

The Society have two groups of stations in Trinidad. One group in and around Port of Spain, the other about twenty miles to the south, in and around the Savanna Grande. At Port of Spain the labours of the Society were begun in 1843. They then purchased the Mico School—an excellent house, of stone, the partitions and flooring of cedar.

Since 1843 two small chapels of wood have been built near Port of Spain; one at Dry River, a destitute quarter of the town. Here

Mr. Eastman teaches a school, and has about ninety scholars. This school is very well managed, and does him much credit. The chapel is on freehold ground (large enough to allow of a residence being added), and cost about £100, of which the Society has given £50. Friends on the spot have raised the rest.

The other chapel is at Cocorite, about three miles from Port of Spain, close to the sea, and in the midst of a considerable population. The place is just finished, at a cost of £65. The friends here will probably contribute about £30, and our brethren will provide for the rest out of the grant allowed by the Society for Trinidad.

In Port of Spain there are two schools; one on the mission premises, with about thirty children, and the other at Garcia's Barracks, a destitute district, with thirty-six children. The labours of Mr. Law in these stations are very abundant. Every Sunday he preaches at Dry River at six, at Cocorite at half-past eight, in the mission chapel at eleven, at Dry River at three, and again in the mission chapel at seven in the evening. The first four evenings of the week are similarly occupied, and the day in school visiting and other labours. The number of members under his care is now fifteen, several having gone to America.

At Indian Walk, The Mission, and Montserrat, Mr. Cowen has been labouring with much self-denial for the last twelve months. These stations are about twenty miles south of Port of Spain, and are four in all, each several miles distant from the other. In this district we have two chapels, and two preaching stations. At Montserrat (about twelve miles from San Fernando) Mr. Cowen has obtained a gift of land from the people, has cleared it, and with their help erected a chapel of cedar, with a missionary's residence, that is, a small room and shed for cooking attached to it. It is worth about £100, and he needs about £20 or £30 to pay for nails and such other things as the people cannot supply.

Twelve miles distant is Indian Walk, a considerable settlement of Americans, many of whom were slaves in the southern states, and carried off by the British in the American war. Mr. Hamilton, an intelligent black man, is engaged as a preacher and teacher. Under his care the people have built a very neat cedar chapel, at a cost of more than £100, and are about placing it in trust for the Society. The whole settlement is in the midst of the bush, and contains some hundreds of people, most of whom are favourably disposed to our views. Mr. Hamilton teaches his school in the chapel, and has (during the wet season) about fifteen children. He also preaches on Sunday, and in the week at a neighbouring station. Mr. Cowen visits all these stations, and a fourth near "The Mission," as often as the weather will allow.

During the four years that have elapsed since this station was begun, five chapels and school houses have been obtained. Four schools have been established, and now contain 180 children. Four churches have also been formed. During the year, nineteen persons have been baptized, and the churches consist of seventy-six members.

The illness of Mrs. Cowen, and the uncertainty of her return to Trinidad (the fear expressed in the last report having been realized) has induced Mr. Cowen to propose re-visiting this country, and it is hoped that his presence may have the effect of calling special attention to the claims of this important and desitute island.

During the year several of the followers of Dr. Kalley have been compelled to leave Madeira, and have settled in Trinidad. Their poverty and their faithfulness gave them a strong claim upon the sympathy of our brethren, and Mr. Law has allowed several of them to occupy part of the mission premises at Port of Spain. Having found it necessary to afford them relief, any donations towards this object will be very acceptable. He has already, out of his own scanty salary, given more than he can afford.

HAITI.

JACMEL.

Mr. and Mrs. Webley, Miss Harris, Mrs. Frances.

The commencement of this mission, like that of most of our missions, has been clouded. Of the two missionaries sent out fifteen months ago, one, with his family, returned in ill health. The remaining one, a labourer of peculiar qualifications, with a good knowledge of the language, intimate acquaintance with the negro character, and singular versatility of talent, over-stimulated to labour by the opening fields of usefulness, in the course of eight months sank under yellow fever, and left his widow and the female teacher alone on the field.

In the absence of any missionary, the lady who came out as a teacher, with great firmness, although with considerable expense of personal feeling, has continued the public services, both on the Lord's day and on the week-day evenings, not without success.

Some are waiting to be baptized; and the prospects of the female boarding-school under Miss Harris's care are very encouraging. For the sake of about £100 per annum for the first year or two, I feel persuaded (says Mr. Birrell) that friends at home will not permit this lady and her assistant, a coloured female teacher from Jamaica, well trained in the British system, to fail in their enterprise, to which they have given themselves, I may say, after having witnessed their privations, in the spirit of martyrs.

Since the death of Mr. Frances, the Com-

mittee have been anxiously looking for a successor, and at length they have been guided to the choice of Mr. Webley, who landed at Jacmel at the commencement of this year. He enters upon his work under very peculiar circumstances. "So deep is the impression," writes Mr. Birrell, "which Mr. Frances' character and premature death have made on the people, that it is difficult to say whether more has not been accomplished by his removal in preparing the field for future labourers than might have been realized by his life. He was borne to his early grave by young men employed in various mercantile situations in the town, whom he had attached to his instructions and to his person, and to whom he looked as the future instructors of their countrymen. Wherever I have gone I hear the language of the warmest affection for his memory, and of earnest desire for another preacher."

Both Mr. Abbott and Mr. Birrell, who have recently visited Haiti, speak most favourably of the location our brethren have chosen, and of the importance and prospects of this mission.

AMERICA.

HONDURAS—BELIZE.

Missionaries { Mr. and Mrs. Kingdon,
 { Mr. and Mrs. Butfield.
Two Native Teachers.
Sub-stations.....Tillett, Bakem.

The Committee regret that they are not able to give at present a very satisfactory account of their station at Belize. Early last year they were constrained, by various painful considerations, to dissolve their connexion with Mr. Henderson, who had requested the Committee either to withdraw their sanction from the other brethren there, or to accept his resignation, and enable him to remove to America. They adopted the latter alternative, and signified their willingness to aid his removal. He then resolved to remain at Belize, and has broken up and divided the church.

Mr. Kingdon has baptized three persons during the year, and has made considerable progress in Mayu and Spanish. He and Mr. Butfield labour with much assiduity both at Belize and in the neighbourhood of that settlement.

CANADA.

Twelve Stations—Twelve Ministers, educated or aided—About 650 members.

The diversified labours of the Society in Canada have been continued throughout the year without interruption. The tutor of the college at Montreal has been supported by the Society, and nineteen students have been educated in it during the year. Our brethren have felt great difficulty, owing to a heavy

dest, in carrying on their various operations, but as yet these operations have not been curtailed, and they have enjoyed a considerable amount of success. At PARIS, Mr. Bosworth labours with much assiduity, and his ministry is attended by a numerous congregation. At BRANTFORD, the church under Mr. Winterbottom's care is in a prosperous state, with efficient Sunday-schools and agency. At DRUMMONDVILLE, several persons have been baptized by Mr. Cleghorn, and a church of twenty-seven members has been formed. Mr. Hewson's efforts at St. CATHERINE's have been greatly blessed, and the church now contains seventy-six members, thirty-three more than last year. In TORONTO, Mr. Fyfe is still cheered by the results of his efforts, and is about to build a new and more convenient place of worship. The reports from Kingston, Brockville, Osnabruck, Quebec, Eaton, Chatham, Stanbridge, and St. Armand's, are also favourable, indicating everywhere much union and peace; though, in several places, our brethren deplore the little success of their ministry.

"If the brethren in England," say the Committee in Canada, "to whose liberality this Society is much indebted, could examine for themselves the state of the country, they would not only be thankful that the money sent to Canada has been so profitably expended, but they would resolve to place augmented resources at the disposal of the Committee."

Through the continued opposition of interested parties, the claims of the Tuscarora Indians to their lands, and the intentions of the government, have been frustrated. In consequence, the station has suffered during the year. Mr. Landon has also been compelled through ill health to relinquish his labours: but till some permanent arrangement can be made, Mr. Carryer has consented to conduct religious service among the Indians. Public worship is well attended. The chapel is too small, and several are about to be baptized.

The noble and self-denying labours of our brethren of the Grande Ligne Mission among the French Canadians have been carried on through the year amid many trials, but with much encouragement. Twenty-four missionaries, colporteurs, and teachers are employed. More than two hundred children are in the schools. The churches contain in all about two hundred members. One student of promise at Grande Ligne has been sent to Geneva, to study under the care of Dr. Merle D'Aubigné, and is likely to become a blessing to the Canadian churches. The Committee have sent some small special contributions to this mission during the year, and will be happy if the donations of their friends enable them to send more in the coming year. The labours of these brethren, and their pecuniary and other difficulties, strongly commend them

to the sympathy of English and American Christians.

NOVA SCOTIA.

With the view of encouraging our brethren in Nova Scotia to commence a class for the training of pious young men for the ministry, the Committee last year voted £100 towards the support of a theological tutor at Acadia College, near Halifax. The churches voted an equal amount, and a promising class was formed; but the state of the Society's finances has compelled them, though with much regret, to discontinue the grant. There is hope, however, that our brethren, deeply feeling the need of such training, will make a special effort to secure it; and we wish them, none the less heartily that we cannot help them, all success.

EUROPE.

FRANCE.

MORLAIX. Rev. J. Jenkins, J. Jones, Mrs. Jenkins, Mrs. Jones.

One Station—Two Sub-stations—Two Missionaries.

The labours of our brethren in Brittany have been continued throughout the year. The chapel recently erected has proved of great service, and the attendance, principally of Roman Catholics, shows much interest upon the part of the people. In several instances a blessing seems to have attended the preaching and tract distribution, though there have been no baptisms during the year.

Upwards of 8000 tracts in French and Breton have been circulated during the year, and Mr. Jenkins has prepared and printed in Breton a Sunday-school Lesson Book. The Religious Tract Society have kindly undertaken the expense of it, and have supplied funds for printing Breton tracts.

The New Testament in Breton is now complete, and Mr. Jenkins has obtained from the British and Foreign Bible Society permission to print it at their expense. Three thousand copies will be printed and ready for distribution early in the year. This is itself a noble work, and will place the "story of peace" within the reach of a million of persons who would otherwise have been without the word of life.

SUMMARY.

The total number of members added to all the churches during the past year is 1207, the total number of members in all the churches, including Jamaica, being 36,463. There are also 249 stations and sub-stations, 233 agents, not including Jamaica. The total number of day-schools is 156, of children taught in day-schools, 8696, and of children taught in sabbath-schools, 12,481. The total receipts, for all purposes, are £28,223 11s. 7d.

HOME PROCEEDINGS.

FUNDS.

The financial report of the Committee is less satisfactory than they could desire, though it will be found to contain much to encourage and stimulate the exertions of their friends.

The debt of the Society, shown by the balance-sheet of last year to amount to £5003 7s. 6d., has been reduced to £3711 9s. 11d. The Committee had arranged a plan which they hoped would have had the effect of meeting the whole debt, but having been responded to by only a part of the supporters of the Society, its success has been exceedingly limited.

It also appeared from the last Report, that of the £6000 granted to Jamaica, £2587 6s. 1d. was then due by the Society. This debt is also reduced, and now amounts to £2054 14s. 1d.

The receipts of the Society for all purposes have amounted during the year to £28,223 11s. 7d., being an increase, as compared with last year, of £1924 12s. 10d.; of this amount, £1000 is a special contribution for Madras, and has been invested in the Funds. The receipts for ordinary missionary purposes have amounted £21,490 10s. 5d., being an increase of £2907 1s. 10d. On the other hand, the expenditure, including the investment for Madras, has amounted to £26,399 2s. 0d.: the balance being applied, as above stated, towards the liquidation of the debts of the Society.

The comparatively large amount of receipts it is important to state, must be ascribed chiefly to legacies, of which the following are the chief:—

	£	s.	d.
W. W. Mitchell, Esq., Teignmouth	2368	16	10
Mrs. Norman, Ialeham, by C. Finch, Esq.	321	0	0
M. Callender, Esq., Darlington	410	16	0
T. Ellis, Esq., Sandhurst, by Samuel Gale, Esq.	270	0	0
Mr. S. Newton, Tilston Fernal, by Mr. S. J. Roberts, Chester	76	16	3

But for these very acceptable contributions, the Society must have suffered much more

severely from the general distress. As it is, the most strenuous efforts of our friends will be required to enable it to sustain its efforts during the coming year.

The Committee have also to acknowledge the continued kindness of their friends of the Bible Translation Society. Their grants have amounted to £2050, and through their hands they have received £412 16s. 10d. from the American and Foreign Bible Society. The number of volumes printed in return for those grants amounts to upwards of eighty thousand, a larger number than in previous years.

In the prospect of another year, the Committee can only repeat their assurance, that in all their arrangements the utmost economy will be observed, consistent with the efficiency of their respective missions.

In closing their Report, the Committee ask for themselves, and for the cause they are seeking to promote, the earnest and persevering prayers of their brethren. They have need of patience, of wisdom, of energy, and, above all, of faith. The Baptist Missionary Society has had, in one sense at least, apostolic experience; and the Committee bless God that it has had apostolic success. It has been "troubled on every side, yet not distressed; persecuted, but not forsaken; cast down, but not destroyed." Every year has brought its cares, its sorrows, its bereavements, its difficulties. But we can say also, "Abundant grace has, through the thanksgiving of many, redounded to the glory of God." These sorrows, and bereavements, and difficulties will continue. The Committee need special grace to bear them; holy wisdom to lessen, provide for, and relieve them; and such fortitude and faith as shall convert them all into blessings. Brethren, pray for us; that, for the sake of our cause and our Lord, our eye may be single, our spirit evangelical, our aim divine; and that in all things God may be glorified through Jesus Christ.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in DUBLIN, by John Parkes, Esq., Richmond Street; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

JUNE, 1847.

THE CHURCH.
ADDRESSED TO INQUIRERS.

ONE of the earliest and greatest perplexities of the young inquirer when about to take a decided stand in religion, arises from the multiplicity and contradictoriness of the opinions which have place in the world on religious topics. He will sometimes feel confounded when he finds the most opposite sentiments maintained with equal earnestness, and apparently in many instances with equal conscientiousness, on important points. Unable to solve the difficulty, or to unravel the various sophisms by which the worse is made to appear the better cause, he will be ready, at times, to give up the pursuit of Truth in utter despondency.

It is necessary that he should carry with him certain fundamental principles :—

1. That whilst error is multitudinous truth is *one*.
2. That God has graciously granted us an infallible *guide* into all necessary truth.
3. That it is our duty, and should be our business throughout life, to pursue truth. "Buy the truth and sell it not."
4. That it is no less his right than his duty to search for himself. Using, indeed, the assistance of his fellow-men to understand the truth revealed, but not submitting to the dictum of their authority. No man has a right to lord it over his conscience. As he must

answer for himself respecting the truth or error of his opinions at the last, so must he form those opinions from the pure word of God, and not at the dictation of a fallen and fallible creature.

5. Let him have confidence that the earnest and teachable disciple who desires to know the mind of God, who goes to the right source, and uses all appropriate means to ascertain it, who prays for the enlightening influence of the Holy Spirit, shall not fail to attain the truth.

These remarks are not without bearing upon the subject of this paper. Conceive a person for the first time made acquainted with the fact that three or four diverse meanings of the word "church" are confidently advocated in the present day; and that many of the weightiest matters in the kingdom of Christ depend upon correct ascertainment of the Scriptural sense of that term; is he to sit down in indolent disregard of his duty to examine what is the revealed will of God? Or shall he conceive that it will be impossible for him to find amongst so much controversy what is truth? No. The matter is of moment; many of the worst and grossest corruptions by which the truth of God has been marred, have arisen from error on this point. Moreover, the Holy Spirit has given us the light of his own inspiration on the subject, and we may, if honestly disposed, ascertain His will. Our desire of peace might lead us to forego discussion; our love of God will prompt to a candid and pains-taking investigation, lest, haply, we should offend Him by lending our influence to the advocacy of error.

The word "church" has four principal significations. 1. The most common idea attached to it, by the mass of our population, is that of a *material building*, in which the worship of a large and influential section of the community is conducted. 2. With another class, and almost as numerous, the prevailing idea conveyed to their minds by the word, is that of *the nation considered in its religious aspect*. According to this conception of it, the church includes rich and poor, young and old, babes and fathers, godly and profane, nay, even blasphemers, sceptics, and infidels; all, in fact, of whatever age, and whatever character, unless they have actually connected themselves with some dissenting society. 3. The word is used, moreover, in a peculiar and technical sense, to designate an ecclesiastical corporation which has authority in religious matters, and a vested interest in certain large endowments and benefits. It is this rich ecclesiastical corporation into which a man enters when he becomes a clergyman, and his friends say of him, that he has entered "*the church*." The word has, probably, a meaning somewhat akin to this: that is, a large clerical body having peculiar benefits of a kind more or less spiritual to receive and communicate, when it is used in the feminine gender and refers to a mighty and mysterious female. SHE is spoken of with many fond epithets and with much reverence by writers and speakers of our day, as "our dear mother," "our venerable mother," "our holy mother;" benignant in her temper, it would seem, and lavish of her favours towards her special ministers, the clergy of the land; somewhat burdensome and expensive to her vassals, the laity; and cruel, relentless, and inexorable to all,—however virtuous amongst men, or pious towards God,—who comply not

with her high behests. Denude this great personage, this mighty and immaculate **SHĒ**, of her trappings and smooth conventionalities, and there remains only the naked figure of *priestly authority* as the real object of all this laudation and idolatry. 4. Still another acceptance of this word remains to be considered, which merits a careful comparison with God's word. It is, that the church consists of professed believers, a community of the disciples of the Lord Jesus, associated for the worship of God, the observance of ordinances, the maintenance of discipline, and other purposes of religion.

Our part, then, is to ascertain which of the uses of the word "church" in the language of the day, best represents the idea of our Lord and his apostles when they employed the word *ecclesia*, *ἐκκλησία*. That term has a simple and easily-ascertained meaning, being used by Greek writers "to designate an assembly or gathering of persons into one place, without any reference to the character of the persons assembled, or the purpose of their meeting." In the Acts of the Apostles (xix. 39, 41), the word occurs in this its simple sense, and is translated in the received version by this very word "assembly." Thus its ordinary use is in strict accordance with its derivation from *εκ* and *καλεω*, to call out from, a number of persons called out and convened together. Demosthenes calls the meeting of the *demos*, or people, of Athens, convened for the purpose of deciding by vote on the affairs of the state, by the name "ecclesia."

Its signification as applied by the inspired writers to the religious affairs of the early Christians is closely allied to this; and when they speak of the church of God, or of Christ, they mean the assembly or society of those who are the professed children of God: the community of believers in the Lord Jesus Christ: the company of those who are called out from the world, and who are associated together as members of Christ and heirs of eternal life. With them the church of God "is no abstract representation, but a truly living reality;" not a material structure, but a society of individuals, taken not indiscriminately, or irrespective of character, but those who are justified by faith which is in Christ Jesus, and who give evidence that they are born of God.

Having thus opened the question, it will be our aim, in the next paper, to explain and illustrate this use of the word, by a reference to the New Testament.

FASTING:

A THOUGHT FOR MINISTERS.

THE title of this article will be enough for some readers. It will suggest to their minds ideas of gloom, austerity, and pride. Let not the subject, however, be too hastily judged. The example of some of the most eminent men in the church of God, as well as instances of the practice recorded in the Scriptures, make it not undesirable to inquire a little into its legitimate uses, if it should be proved to have any.

It is a frequent remark that the blessings of which we partake with the greatest frequency are those for which we are the least grateful. The bounties, for example, which we receive for the maintenance of our animal life occur, with such regularity, that special seasons of recollection appear necessary to remind us that we have no title to any of them. What is more suitable for this purpose, one is inclined to ask, than an occasional measured abstinence from food? We then visibly acknowledge our dependence on the Giver of all. We place ourselves in the position of needy and dependent suppliants, and the gradually-increasing sense of want, when truly sanctified, is found to be a gradual and sensible approach to God.

Further, although God has laid upon Christ Jesus the iniquities of us all, and demands of us no meritorious bodily affliction for the expiation of our sins, yet so obtuse are we, that some appeal through the senses is calculated to aid us in acquiring an adequate impression of them. We find in Scripture mourning for sin frequently associated with the self-denial attending abstinence from food. It is, in fact, the natural expression of sorrow, for, in deep emotions of the heart, food becomes distasteful and unwelcome. David, when confessing his sin, says, "I humbled myself with fasting." David, when pouring out acknowledgments of iniquity on behalf of all his people, did so "fasting." Ezra, at a subsequent period, when approaching the Most High with similar avowals, accompanied the act with fasting. It was felt to be an appropriate accompaniment of humiliation, a reasonable exercise of self-denial in the sight of all they had done and all they deserved to suffer, and, we cannot doubt, must have tended greatly to deepen these feelings, and render their acknowledgment more sincere and poignant.

Further, it may be affirmed that such temporary self-denial brings the soul into a condition more favourable for holding spiritual communion with Him who is unseen and infinite. It is not possible for any one to attain to that eminence of moral character demanded by our Lord of all his ministers, without the most strenuous effort. What is it that prevents the exercise of such effort? What is it that makes it fall short of its object, even when occasionally made, but an undue deference to the ease and indolence of the flesh? It is impossible to deny that this has been among the chief causes of ministerial inefficiency. Every victory which we obtain over the lower part of our nature may be said to be a step higher in moral excellence, and it is often when in a direct act of devotional abstinence from food, that we feel the body subdued and the soul predominant, the animal governed by the spirit, and the spirit by God. When was it that God communed with Moses in a manner in which He had never appeared to any one? It was when he remained with him in the mount, and did "neither eat bread nor drink water." In what condition was Elijah when God revealed himself to him with the most sublime and penetrating discoveries of his own nature? He was and had been for a long time in solitude and fasting. When was it that our blessed Lord received the fullest view of his approaching work and withstood the fiercest assaults of Satan? It was when he had been a long time fasting, alone with his heavenly Father.

These examples are not stated as containing in them a direct authority, for they were presented by persons to whom (in all respects) there can be no parallel. But they do seem to contain in them the general truth, that the soul when most freed from the oppression of even innocent concessions to the animal nature, is most fitted for special converse with Him who is a Spirit, and who dwelleth in a world which is to us invisible.

It may be still asked, "Am I under any direct command to mingle fasting occasionally with my prayers?" It is answered, that our Lord, with that freedom from all form, that shrinking from everything that has the appearance of placing the essence of religion in bodily service, has left no imperative command on the point. This, however, is true of several particulars of Christian duty which result, nevertheless, from general principles. These we observe, as it were instinctively, and without any verbal enforcement or specific direction.

We find, frequently, in the Old Testament, that a certain conjunction of circumstances was judged a proper occasion for a fast by the Lord, who expressly summoned his people to it. "Therefore, also now," he says, on one such occasion, "come ye even to me with all your heart, and with *fasting*, and with weeping, and with mourning!" The Redeemer, when he came with his milder principles of government, did not dispense with such a requisition; for, when explaining to his disciples the cause of their failure in casting out a devil, he said, "This kind goeth not forth but by prayer and fasting:" an answer which certainly appears to enforce the conjunction of these things prior to entering upon difficult duty.

The abuse of the practice, in his times, did not elicit from him any condemnation of the thing, but led to such directions for its regulation as virtually conveyed his sanction of its frequent observance: "Moreover, when ye fast be not as the hypocrites of a sad countenance; for they disfigure their faces that they may appear unto men to fast. But thou, when thou fastest, anoint thine head and wash thy face (that is, appear in your ordinary attire and with your ordinary expression), that thou appear not unto *men* to fast, but unto thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."

It may also be inquired, How shall I fast if it prove injurious to bodily health?

The immediate reply is, that one duty is never intended to supersede another, and if we destroy bodily health we necessarily leave *all* our active duties unperformed. That fasting should be pursued with a due regard to health is beautifully taught by the angel preparing a frugal meal for Elijah, just previous to his lengthened abstinence. In some of the brightest examples of Christian excellence in our times, this lesson has been overlooked. We may, indeed, say, as Bickersteth does of Payson, that "Christians might well be content to endure his distressing experience for the sake of his elevated and heavenly enjoyments." It would be still better to hold the balance more truly between the claims of the body and of the spirit. That this was done by many of our fathers in the ministry of former generations we have the most instructive evidence. In the lives of Heywood, of Howe, and of Baxter, we read of frequent occasions in which neighbouring

ministers met for united fasting and prayer. They were men who felt deeply the claims of the Christian church, and travailed painfully in birth for immortal souls. It was only by such united abasement and supplication that they could unburthen their hearts. At the time, also, of the revival of the church in the last generation there were found many such men. Fuller says often in his diary (as he does in July, 1784), "Spent this day in fasting and prayer, in conjunction with several of my brethren in the ministry for the revival of our churches and the spread of the Gospel. Found some tenderness and earnestness in prayer several times in the day." Such seasons among ministers led speedily to similar times in the church. "This year (that excellent man says of 1792) was begun, or nearly so, with a day of solemn fasting and prayer kept by us as a church. It was a most affecting time with me and many more. Surely we never had such a spirit of prayer among us." This is what is needed, deeply needed, by our churches. May the Holy Ghost make his ministers ready to undertake any kind and any amount of service which may be required for the edification and the usefulness of the body of Christ!

C. M. B.

THOUGHTS.

THOUGHTS—thoughts of home, that flash across

The mirror of the brain,
While angry billows heave and toss
The wanderer on the main :—
Oh, like some dream of childhood's years,
As pure and bright as they,
They visit with their gentle tears
The heart when far away!
They are that one green grassy spot,
That life's sad simoom changes not.

Thoughts—mighty thoughts! that breathe and burn,
Like Etna's furnace deep,
Till, lava-like, all bonds they spurn
In their resistless sweep.
They sparkle in the poet's lines;
They live in glorious art;
In eloquence their splendour shines,—
Their music thrills the heart!
Through its wide universe they run,
And, eagle-like, gaze on the sun!

Thoughts—thoughts of love! oh, blest are they!
Sweet remnants left of Heaven,
To pluck the briars from the way
That unto man is given.
They gladden, like the sunbeam's rays,
The tyrant and his slave;
They brighten dark and cloudy days,
And cheer the sad, cold grave :—
And cheer! they are the airy gales
That fill the spirit's spreading sails.

Thoughts—wond'rous things! where'er hath been
 A human foot-print found,
 Their empire's broad domains are seen—
 Their monuments abound:
 On Nilus' banks—on Balbec's plains—
 In tombs and trophies old—
 In Kingdoms' rise, and States' remains—
 And battle-fields' rich mould;—
 In Freedom's struggles—Slavery's fall—
 And Truth's proved triumphs over all!

But what are thoughts that emanate
 From the sublimest mind?
 Or what the visions men create,
 So narrow and confined,
 (Save as a drop to ocean wide,
 Or fire-fly to the sun,)
 That great eternal Mind beside,
 Who wills,—and it is done;—
 The grandest thoughts are lost in Him
 The one Great GOD—first—last—supreme!

Salisbury.

INFLUENCE OF MOTHERS.

"As is the mother so is her daughter."—Ezekiel, xvi. 44.

Of the power of a mother's *example* in forming the character of her daughters, we have no doubt. This power may not be so great now as anciently, because then, daughters were almost exclusively confined to the society of their mothers. They were not sent abroad to be educated. Whatever instruction they received was in their mother's apartment. When their minds were soft and pliant, ready to receive any impression, their mother was at hand to produce that impression, and, for the most part, she left the image of her own character on her child. So will it generally be, when daughters are placed within the circle of a mother's influence. If she be amiable, discreet, a keeper at home; if she be chaste, meek, gentle, fearing God; if she control her own temper, guarding against impatience, and uncharitable speaking of those who are absent, inculcating and encouraging these Christian virtues in her own children, discountenancing and restraining infirmities of temper, and all evil-speaking against others; her children will become assimilated to her own habits.

And if the reverse of this be the case,—if there be no discretion, no control of the tongue or the temper, no regard for truth-speaking or kindness,—if there be no daily exhibition of what is lovely or of good report on the part of the mother, it may be expected that her daughters will be like her. There always have been honourable and happy exceptions. Daughters have risen superior to the unlovely examples witnessed at home. And there have been also *unhappy* exceptions. The example of an amiable and discreet mother has been disregarded. But the general fact has been, and is, "As *is* the mother so *is* her daughter." Too much importance is attached to

grave and formal lectures delivered to children, and too little to that imperceptible, but genial and wonder-working, influence, a consistent and beautiful course of life. The reason may be, it is easy once in a long season to utter a long and solemn speech to a child; but it requires constant effort to maintain that symmetry of conduct which commands love and respect, and will insure imitation. Instruction is good; but example is better. The precepts of a mother may have a happy effect; but the daily, living illustration of what is proper in temper, pure and elevated in conversation, and estimable in conduct, will be productive of far happier results. We are all governed more readily and effectually by example than precept, and the young feel the power of example more than the aged; and, more than any other, they feel the power of a mother's example.

Children may not be able to understand an argument, or to remember a long story or an address; but they can comprehend an invariable regard for the truth, patience under trials and provocations, kindness to the poor, modesty of demeanour, contentedness with the allotments of Providence, and perseverance in overcoming difficulties, as embodied and illustrated in a mother's daily conduct. Nor is this all. They not only comprehend a mother's conduct better than they possibly could any formal lessons, but, so far as it is imitable, they imitate it. Their filial love secures this imitation. She is to them an object of their earliest and tenderest affection. They feel an undoubting trust in her superior wisdom and experience. What she does, must, in their judgment, be right. They reverence her opinions without inquiring whether they are founded in reason, in revelation, or in fancy. We see, then, the influences in view of which the casual remark passed into a proverb, "As is the mother so is her daughter."

It is beyond dispute, that the influence of a mother is exceedingly great. To her, more than to the father, is intrusted the *character* of children, and especially that of daughters. The father, indeed, is not released from the obligation of watching over the interests and character of his children. It is his duty to command his children and his household after him to keep the statutes of the Lord. But he cannot, if he would, exert that bland and yet powerful influence in forming the character of his children which the mother puts forth. Providence has settled this question. Each parent has clearly-defined duties. The father is qualified by a more athletic frame for the hard and adventurous labour by which the family is to be supported. His vocation is abroad. The mother is equally and obviously designed to be in the midst of her children. To her is committed the nourishment of her infant offspring, the moulding of their tempers, the formation of their earliest habits, and the development of their earliest thoughts and desires. In fulfilling these maternal offices, she awakens a love in her child towards its mother which can never be felt for a father. The emotions and sensibilities called into action by a mother's fond ministrations, invest her example and instructions with a charm not to be resisted. And the soft and gentle tones of a mother's voice sink more deeply into the young heart, than the rough and stern voice of paternal authority. The example of a mother cannot fail of being imitated. Her faults will be as likely to be copied as her virtues.

This is no picture of the imagination. It is drawn from real life. In ten thousand happy, as well as unhappy, instances, has a mother's power in forming the habits and character of her children been seen. When Solomon described the character of a virtuous mother, he says, "Her children arise up and call her blessed. Her husband also, and he praiseth her." But why so? Because they had not only experienced a mother's fond care, but had felt the forming influence of her example and counsels in their own character and happiness. Not to mention any other Scripture example, we may refer to the testimony of Paul, who, when writing to Timothy, thanked God for the "faith which dwelt in his mother Eunice and his grandmother Lois, and in him also." Now, he did not mean to convey the idea that grace or faith was hereditary, but that there was a connexion between the pious instructions, the consistent example, and the maternal influences of these women and the unfeigned faith that was in Timothy. "From a child," says the apostle, "thou hast known the Holy Scriptures which are able to make thee wise unto salvation, through faith which is in Christ Jesus." Who held him on her lap, and taught him to read the word of God, and explained its meaning, and enforced its precepts, and told him of Jesus who had come to save? No doubt his mother Eunice, who had first been taught by his grandmother Lois. We repeat the sentiment: a mother's influence is greater in the formation of character than that of a father. Even when both parents have been pious, children have almost always traced their earliest and deepest religious impressions to the warnings, instructions, affectionate persuasions and gentle influences of their mothers. Nor has their distinguished and salutary influence been exclusively confined to religion. Few men have attained to exalted influence as patriots or philanthropists, who have not acknowledged their indebtedness to maternal influence. Did it come within our design we could show from history that the most distinguished patriots, statesmen, and philanthropists, both of the old and new world, received their first impulses and aspirations after true greatness and goodness from their mothers. Many a son, recollecting a mother's influence in forming his character and shaping his fortune, has gratefully exclaimed—

"If aught of goodness or of grace
Be mine, *hers* be the glory;
She led me on in Wisdom's path,
And set the light before me."

In view of these interesting facts, there is no room to doubt what is the proper sphere of a mother. It is home. Her household is her commonwealth, her children are her subjects, and her husband is her privy-counsellor. Although she takes no public part in state or church affairs, yet her private influence contributes effectually in forming good characters for both. No mother who has either a scriptural or rational view of her relations and obligations—who considers that the health of her children, their tempers, affections, principles, and manners, are committed to her custody, and that, as she fashions them, they will be likely to receive their form, can wish the sphere of her duty enlarged. Instead of inquiring for other fields of labour, she will rather say, "Who is sufficient for these things?"

Yet not without abundant encouragement is the pious mother to give herself diligently to the formation of a good character in her children. Instead of lamenting, as some will, their want of talents, of education, of accomplishments, it might be well to bear in mind, that these, however valuable, are not indispensable to constitute either good mothers or good daughters. Good sense, good temper, and good principles, exhibited in the minds of one's children at home—inculcated upon them, and recommended by the example of her whom they love above all others, will exert a more practical influence in forming their character than the most brilliant talents, or all the learning of the schools. Let mothers frequently reflect on the truth, it is not so much what they *say* as what they *do*, that produces the most powerful effect. They are the living model upon which their infant's flexible nature will form itself. Do not, then, we would say, despondingly complain, "We have not the gift of speech, and can, therefore, do nothing for our children." It is not the gift of speech, but the grace of a consistent and amiable conduct, which tells most effectually on the character of children. "As the mother *is*," not as she converses, "so is the daughter."

C. R.

THE PRESENT STATE OF THE NATIONAL CHURCH OF GENEVA.*

THAT which is passing at the present day in the National Church of Geneva is not a mere accident, or the unforeseen reaction of a political revolution: it is rather a new phase of the slow, but necessary, transformation which it, like all the other churches of the Reformation, is undergoing; and which, in the country of Calvin, dates from the very close of the sixteenth century. This transformation is the return to the normal state of the apostolic church; or, in other words, it is the full and definitive realisation of the principle of individuality.

In fact, the work of Reformation could not be accomplished completely in the sixteenth century: the persecuting spirit of popery placed an obstacle in the way; by its un pitying and sanguinary opposition it imposed on Protestants the obligation of forming themselves into national churches: it was requisite, in every country where the Gospel was received, that the nation should rise in its favour and should form, as it were, a rampart round the true disciples of the Saviour who might be found there; otherwise the sword of the Inquisition would have cut them off one by one, just as they showed themselves. The history of the Reformation in Italy, Belgium and Spain, where it was not national, most abundantly proves it. It would have been stifled in the same manner in the countries where it was established, if the people in embracing it had not kept the church of Christ concealed in their ranks, as the husk preserves, until it is ripe, the fruit which it envelopes.

If, then, the apostolic churches are formed, individual by individual, on the principle of an entire spontaneity, those of the sixteenth century, scarcely able to think of that, had to form themselves by masses, that is to say, constituted themselves national churches. But this constitution, which was historically necessary, could be, and ought to be, only transitory; for it was, after all, a mere fiction: it identified the husk with the fruit, the world with the church of Christ: it supposed that the citizen is, by birth, a member of the church; and it exacted baptism and a certificate of communion of all the inhabitants of the city, with the same rigour with which certain acts and duties of citizenship are exacted at the present time.

But if, in Protestant states, the world which desires religion but rejects Christianity, accepted at first the doctrinal and practical truths of the Gospel without understanding, and above all without practising them, and suffered a yoke of discipline to be imposed made only for sincere Christians,—it was not for long. At Geneva, for example, the people, the clergy, and the magistrates, were not slow in abandoning, by little and little, that discipline, and in becoming infidels to the confession of faith. The eighteenth century saw them both fall for ever; and from 1815 till now, the religious history of the city is nothing else than a contest between the men of faith whom God raised up in the national church, and that church, or rather its clergy, who repudiate, ever more openly, the doctrinal heritage of the Reformers.

This contest, which dates from the Awakening, has conducted the Reformation to its second phase, in giving full scope to the principle of individuality which the political revolutions, moreover, contributed to disengage and to dignify.

In the *first phase*, during the *sixteenth* century, the Reformation was called forcibly to detach whole populations from the Church of Rome, and to subject them to the general influence of the Gospel. In the *second*, on which we have entered, it must, in every Protestant country, detach gradually, and one by one, from the unbelieving multitude, the pious persons that may be found in it; and these must form themselves into churches after the pattern of those of the New Testament. In each epoch there is a protestation, but in the first it was chiefly *negative*; the Reformed said, above all, I am not a Roman Catholic. In the second epoch the protestation is rather *positive*, the Reformed declares that he is a Bible-Christian.

The national church of Geneva, originally Presbyterian, but transformed gently and gradually, by the sagacious and persevering encroachments of the Company of Pastors, into a *clergy*-church, where the clergy are everything and the flock nothing;—this church has subsisted, well or ill, to the present time, and it might have subsisted still for many years on this footing; but the last political crisis appears to have given it a blow from which it will not recover: in fact, it is on the point of becoming a *flock*-church. This change which, on the first aspect, appears a trifling matter, is, in reality, of great moment. For the first time, since the Reformation, the flock is to be constituted. Heretofore, in Geneva, there have been *parishes*, but there has been no *flock*. Henceforth, it is the people who will govern the church by their representatives, and who will elect not only the members of the consistory,

but also their pastors. A system reasonable and salutary in a Free church whose members are believers, but impracticable, absurd, and ruinous in a National church of which the majority are unbelievers, not to say more.

A new and important fact arising out of the last Revolution will, moreover, accelerate its ruin. The Economical Society* is about to be suppressed. All agree in thinking that the National Church could not receive a more dangerous wound than that given by the article of the Constitution, which decrees that suppression. In fact, it is the Economical Society which, from the French Revolution till now, has paid the Protestant worship with the revenue of the large funds which it administered. Henceforth, these funds confided to the State will be employed to form one or two banks, of which, it is true, the profit will be appropriated to the expenses of the National Church; but it is to be feared that imprudence, or unfaithfulness, or misfortunes, will waste these funds; once dissipated, the State must charge itself with the costs of the Protestant worship, and, by consequence, oppress the country with new imposts. Will it be able? On the other hand, the Catholics, who will soon form the half of the population, have the right to say, As long as the wants of the Protestant worship were provided for from a private chest, you Protestants were free to give your pastors a high salary; but, now that it must be taken from the chest of the State, we claim for our *curés* equal pay, or we demand that the Protestant clergy shall not receive more than the Catholic clergy. How will so legitimate a demand be set aside? And who does not see thence, that the State, to retain for them the same emoluments, must reduce the number of pastors by one-half; or, by assuring to them only insufficient resources, must render the pastorate impossible to the greater part of them.

Whatever may be the justice of these anticipations, it is incontestible that the pious men in the National Church will soon find themselves in a new and delicate position, when the Constitution which is being elaborated shall have been accepted, and the business shall come on of electing the members of the future consistory. In fact, each Protestant citizen called to concur in this election, in exercising his rights as an elector, goes to declare, not only that he adheres to the ecclesiastical system of the projected Constitution, but, that he submits himself to the disciplinary and doctrinal authority of the consistory, that he recognizes its right to do to him according to its good pleasure, to impose on the church a liturgy, a selection of hymns, and a catechism, of which the doctrine may be more in harmony with the ideas of the majority of Genevese Protestants; he will declare, moreover, that he considers himself a member of the flock, and that he is, consequently, ready to receive for his pastor, the minister, whatever he may be, rationalist, or worse still, whom it may please the consistory and his parish to elect and to place over him.

Can a sincere orthodox man, with a good conscience, make such a declaration, by taking part in the elections? Will he be free before God to remain in the National Church on such conditions? One can

* La Société Economique.

hardly believe it possible. Can we, then, expect to see the men of faith whom that church still embraces, from that moment, go forth and form themselves immediately into a free church? Such has been from the first the hope of many of the friends of the kingdom of God, but it is probable that it will not be realized. Persecution might have been able to smite them there; but, thank God, the religious liberty proclaimed in the new Constitution, it seems, renders it impossible for the present. On the other hand, principles in ecclesiastical affairs are too much misconceived and too badly comprehended amongst national Christians to determine them to take an independent position; it is likely, then, that the greater part will await until the evils of the new Ecclesiastical Constitution manifest themselves and compel them. Moreover, the free church which they might endeavour to form beside that which is on the point of being constituted at the Oratory, would not continue long, seeing that it would not represent any principle of doctrine or discipline, distinct from those which serve as a foundation for the flock which the Evangelical Society is about to organize after the Presbyterian model. The poorer members of the National Church will be seen to detach themselves from it, not collectively, but one by one, without noise, and according to their individual convictions, to unite with that of the Oratory, or to attend simply its worship. To that church, also, will, probably, come, sooner or later, those members of the flock of the Pelliasserie who do not turn to Darbyism; it will be enriched besides, from year to year, by all those whom the Lord shall convert in the official church, and who shall not be able to endure its rationalism and disorder; then, when a new political tempest shall come to consummate the inevitable ruin of the infidel church, the free church will have sent out her roots deep enough to save Evangelical Protestantism at Geneva, and yet to secure to it bright and happy days to the glory of God.

ON OPENING A PLACE OF WORSHIP.

THERE is a place, a cool retreat
 From summer's noontide sun,
 Where saints sit down at Jesus' feet,
 In heart and spirit one.

It is the temple of the Lord—
 The Christian's great delight;
 'Tis where the Spirit and the Word
 In blessing souls unite.

Some worship 'neath the silent sky,
 Some in the darksome cave,
 And some send up their prayer on high
 From ocean's swelling wave.

We know God hears his people's voice,
 Where'er they rest or roam,
 But we within his courts rejoice,
 So near our own loved home.

O Lord, thy goodness we adore!
 So rich, and full and free;
 May we neglect thy house no more,
 But closely walk with thee!

J. M.

Lucea, Jamaica.

 TRAVELS IN THE EAST.*

ALTHOUGH the East has been somewhat overtrodden of late by book-making travellers, yet there is such a perpetual freshness of interest attaching to Greece and Egypt and the Holy Land, that we the more readily forgive reiteration here than anywhere else. Constantine Tischendorff, moreover, the author before us, presents special claims to the attention of readers from the service he has already rendered as a critic of the sacred text, whose reputation, if he be spared for a few years, promises to surpass that of Griesbach himself. These travels were undertaken for the express purpose of examining the ancient manuscripts of the New Testament, which lie hid in the recesses of monasteries and in the public libraries of the East, the author having already visited France, Holland, England, Switzerland, and Italy with similar intent, and found, as he tells us, "a harvest rich beyond all expectation." Notwithstanding this important object was ever kept in view, the Travels are neither encumbered with learning, nor beyond the capacity of ordinary readers. Properly to enjoy the book, it is, indeed, requisite to bear pretty constantly in mind that the author is a German; not that he is prolix: on the contrary, the narrative is concise and lively: not that he is always taking us into some dark closet, and poring over various readings of some time-worn and worm-eaten codex,—so far from this, of his personal labours and their results, the student will desiderate a fuller account, and will possibly turn, as we did, to look for an appendix in vain. But we soon perceive that our travelling companion is an agreeable enthusiast; as we listen to the free and ready outpouring of all his emotions, our English reserve gets somewhat shocked; but we proceed cheerfully, checking the muttered phrases in which such words as childishness, affectation, sentimentalism, might be detected, by the recollection that our friend is a foreigner. Then it becomes almost amusing to witness the cosmopolitan air of candour and reverence which our tourist maintains in the midst of the grossest absurdities of credulity; instead of blurting out some harsh and unpolished epithet, as we prejudiced islanders might do, he contents himself with vindicating his common sense by a grave and quiet sarcasm which glides out almost imperceptibly. A specimen or two will best illustrate his manner and explain what we mean. Thus, on approaching Syra,

"'Hail, fair Greece,' I exclaimed, 'thou blessed land whose charms are

* TRAVELS IN THE EAST. By CONSTANTINE TISCHENDORFF. Translated from the German by W. E. SHUCKARD. Longmans.

enhanced by universal praise. Like a bride in her wedding-garments, mute yet eloquent, I behold thee before me.' A host of dreams fluttered over her. What might they be whispering to Young Greece!"

Our next extract describes the visit to the Pyramids.

"On the 16th of April I visited the Pyramids. I have become rich in never-to-be-forgotten hours. At the distance of a day's journey the enraptured eye beholds the queen of all the pyramids: an hour spent upon its summit glitters with its reminiscences throughout the entire length of our earthly years.

"It was before sunset that I traversed with my Ali the rubbish and ruins of the Babylon of the Nile. Upon both banks we already found the market in full activity: at Gizeh there were heaped at our feet large piles of beans, millet, and lentils. We rode through a delightful country, planted with palm-trees and acacias. Many corn-fields were ripe for the sickle, others stood widely extended, high and luxuriant. We easily forded the canal; it was almost empty. And now, instead of smiling verdure, we had speedily beneath our feet nothing but the barren sand of the Desert. We then rode cheerfully onwards to the objects of our attraction. And now hastened from all sides towards us what seemed, from their familiarity, friends and acquaintances; and yet we had never seen them before. They were the Bedouins of the neighbourhood, a people of robust stature, burnt deep brown by the sun, and with a vivid fire glittering in their dark eyes. Although I had strongly impressed upon my dragoman not to burden me with more than a couple of these obtrusive guides to the pyramids, yet we were totally unable to discard any that came, and they all wandered on with us.

"During a journey of four hours' duration the pyramids gained nothing in imposing effect: they almost appeared to familiarize themselves into objects of common occurrence. But, upon ascending the rocky base, the most considerable portion of which lies buried in the sand, we stood at the foot of the greatest among them, this mountain, created by the hands of man, had an incomparable effect. Horace must not have stood here when he wrote his *Nil admirari*.

"I know not how it happened, but I was impressed at this instant with the remembrance of the Strasburg Cathedral standing upon the banks of the Rhine. It must have been an affinity to the inspired mood which I once felt there in the contemplation of Erwin's wonderful structure, at once Germany's obelisk and Germany's pyramid, that I now experienced.

"It was as the sun was sinking in the west that I gazed insatiably upwards at its cloud-capped summit. It appeared to me like the prayer of the German nation, cast in a splendid eternal and tangible form, clear and open as the German eye, bold and decided as the German heart. The inspiration which had so shortly before drawn so many valiant swords from their scabbards, and so much dear blood across the waves towards Jerusalem, to battle for the lost tomb, was suddenly infused as by the voice of an angel: in lieu of the earthly, they sought the heavenly, Jerusalem, and for a mere temporary earthly grave, an ever-enduring life above. There, in the presence of that monument of inspired Christian faith, there it was, that a religious sentiment thrilled to the profoundest depths of my soul, and loosened within my eyes the fountain of their tears.

"Here stood I, paralysed by the lightning of Genius; here stood I, gazing upon this venerable mystery. For centuries, the curious have examined it in the dazzling light of the noonday sun; but the profound son of Egypt has wisely enveloped it in a nocturnal veil. It stands forth like a gigantic thought, conceived in a great age by the mind of an omnipotent ruler—the triumphal festival of the human will and of human art over the kingdom of death and mutability. My eye did not become here moist with emotion; I was fixed in silent admiration; methought I saw before me the human mind, hovering with the heaven-embracing pinions of a cherub.

"My Bedouins no doubt were engrossed with other thoughts; they consider the pyramids as their dear grand-papas, who never cease tossing a trifle to gratify their light-hearted grand-children. This may be easily forgiven them; for they alone share their great and desert country with the pyramids; they are both equally faithful to the sands of the Desert. But what makes their society disagreeable is their incessant appeal for *backschisch*, which, even in its most

tranquil moments, alumbers with only a half-closed eye. They thus hang, notwithstanding their volatile nature, as heavy weights to the pinions of intellectual contemplation.

"We had now lying before us the two hundred and six decreasing quadrangular terraces of pale grey fine limestone, many of which were more than three feet high. We instantly ascended: four Bedouins, two before me and two behind, insisted on assisting me. This, considering the confinement of my European clothing, was not unnecessary. We rested twice in the ascent, although I felt no particular fatigue. We reached the platform in about twenty minutes, and this is at about five hundred feet above the rocky base of the pyramid. Upon this platform, which is a square surface, twenty persons could conveniently find room. Probably, this pyramid had originally no platform, but ran up to a point; yet the supposition that originally a colossus stood upon its summit, as upon other similar monuments of Egypt, contradicts this opinion. Besides, the whole gradual structure was formerly covered with a polished species of marble. Thus was it that Herodotus beheld the pyramid of Cheops; and the second, named after Cephren, has still at its apex the remains of such a shining encasement.

"Here stood I, upon the very summit of the largest pyramid, and my eyes surveyed a wide extent of this wonderful and most remarkable land. What a circuit did I not behold! In the north-east lay the city of the caliphs, with its ancient mameluke fortresses, its slender minarets, and its lofty palms, and its citadel, which is as superb as it is strong. It leans against the Mokattam, which, like a shade, looks over it with its white beard. On the east and on the west, the illimitable Desert in its nakedness glared upon me with its dazzling sand; here and there only were sparingly scattered tufts and spots of a stunted shrub, which dotted the Deserts like the shadows of clouds. In the north, the eye was refreshed with the view of the fertile valley of the Nile, with its dark green herbage, the luxuriant vegetation of its trees, and its golden cornfields. In the centre, flowed the sacred Nile itself, this all-sustaining element, the very quickener of life. Like a favourite child of the Almighty, it looks with grateful eye to heaven: enclosed by the blank borders of the Desert, it lies there like the joyful token of a dear and distant friend. Lastly, in the south, are the ruins of Memphis, reposing in death-like sleep; the Desert has entombed them; by their side lies the repository of the mummies, truly the battle-field of Death, and above it tower, like strong and faithful brothers armed for every chance, the pyramids of Abusir, Sakkara, and Daschur."—p. 34—36.

The following passage is aptly entitled "Demands upon our faith at Jerusalem."

"There is assuredly no city in the world whose surface, with its stones and ruins, offers, at this moment, to the strictest historical investigation, so many characteristics of the past as Jerusalem. Yet this has not sufficed for the desires of leisure minds, for they have recklessly ventured upon discoveries which range far into the dominions of the incredible. But credulity has given the heartier welcome to these discoveries, from their appearing to cherish a species of sober piety, which in its day numbered many proselytes. This day has not long been over under every zone; may there be few amongst my readers who will not, too, seriously reflect upon what I call demands upon our faith! Indeed, those would certainly err, who, on account of the weak side of the tradition, should therefore tax it with absolute caducity and penury. To destroy the body because of the diseased limb is unadvisable.

"The Via Dolorosa—who knows it not from its many representations in Catholic countries? That at Jerusalem will naturally be the identical one which led the Saviour to his crucifixion; it runs past the house of the governor, close to the gate of St. Stephen, and terminates in the church of the Holy Sepulchre. I will not adjudicate upon its authenticity: it is at all events probable that the real road along which Christ walked to death took this direction, and was similarly constructed. For my purpose, a few will suffice of the peculiarities which make the Via Dolorosa recognisable, independent of its several chief points. In the house of the governor, the chamber is to be seen wherein Christ sat in bonds before he was led to judgment. Close to it, in a ruinous condition,

is Pilate's dark judgment-hall; and upon the first storey is the balcony whence Pilate uttered the *Eccc homo* to the people. About the middle of the Via Dolorosa is the house of the rich man, at whose door Lazarus lay. Near the Temple, the spot is identified where Christ absolved the adulteress. On Mount Zion a church has been built where Jesus laid the clay upon the eyes of the blind man. A street was formerly named from the archway where Judas is supposed to have hanged himself. The house of Zebedee is as well known as that of the Pharisee, where Mary Magdalene anointed the feet of our Lord. The church of St. Anna contains the grotto of the conception of the Virgin. Even the very spot where the cock stood when it crowed, and where Peter stood when he heard it, as also the identical one where he wept so bitterly; all this can be pointed out. Beyond the wall is recognized the spot where Solomon sat when surveying the labourers when at work upon the Temple; a stone is also shown which is said to have been the usual seat of Elias; and the accursed fig-tree stood close to the spot where Christ taught the Lord's prayer.

"But the boldest dive into antiquity marks the spot where Abraham and Melchisedech met; the scene of the intended sacrifice of Isaac; and, lastly, the tomb of the great parent, Adam. This tomb lies exactly under the spot of the cross, at Golgotha.

"But I must not dwell longer upon the idle fondness for such superfluous singularities. We may readily reconcile ourselves to these assertions, by reasoning them with a grain of salt."

Thus much our philosophic author ventures to say upon this string of absurd fooleries—the shameless lying imposition of an apostolic church. Our patience, we confess, is not so elastic that we can reconcile ourselves to these barefaced, though, doubtless, profitable inventions. In addition to the "grain of salt" for the *dish*, we would strongly suggest "pickled rod" for the *ministrants*.

Leaving Jerusalem, the description of some of whose unquestionably genuine remains we should like to have inserted, we proceed to Bethlehem.

"I have already announced my arrival at Bethlehem. I came, with my two companions, out of the Desert of St. John; the sun was going down as I greeted the town, which is seated upon its rocky hills above a carpet of brightly glittering olives, and which the tongue of the prophet had called 'not the least among the princes of Judah.' The view of Bethlehem was indescribably delightful to me; the impression made by its appearance harmonized so thoroughly with the ideas I brought with me. It wore, as it were, the halo of transfiguration: all was as silent around me as if an instant of devotion had wholly absorbed the tumult of the day. Bethlehem seemed Sunday, at once solemn and lovely. As the poor Virgin became the "blessed among women," even so was this modest mountain-town of Judea saluted to become the most venerated of all the cities of the earth. Since the birth of our Saviour, not only has its name remained impressed on the memory of all; but its hills, its rocks, its walls, have remained irremovably fixed before the eyes of all who have made the pilgrimage of the Holy Land—for doubt has not endeavoured to touch Jerusalem. . . . Both David and Christ sprang from Jerusalem; it was this landscape which their eyes surveyed when they were first opened beneath the canopy of heaven."

Leaving to those who may be interested in such matters, the field in which the shepherds were on Christmas-eve, the grotto of the nativity, and other monkish legends more intrusive and teasing than were the Bedouins who insisted on conducting our traveller to the pyramids, we rejoin the escort of our learned friend some weeks later, when about to enter Nazareth.

"About four in the afternoon we beheld the cheerful Nazareth lying before us. On three sides it is enclosed by hills richly covered with foliage, and leaning against a hill on the west. It has palms and cypresses as well as a high minaret

in its centre. . . . The houses in Nazareth have a solid aspect; all have flat roofs without cupolas. We saw upon these roofs small parties enjoying the evening breezes, whose refreshing coolness after the sultry day was also very agreeable to us. Nowhere did we observe traces of the earthquake which had visited the town a few years before. But a terrific impression was made upon me on the western side of the town by the overhanging precipices of the declivity of the mountain where the town itself lies. The incident related by St. Luke at the commencement of his Gospel was unconsciously brought to mind. The Nazarenes, he relates, all wondered at the 'gracious words' that proceeded out of the mouth of their fellow-citizen; but when they listened to the severity of the prophet, they drove him in rage from the city, 'and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.' More than one of these rocks around the modern town, which, to all appearance, occupies the site of the ancient one, shows how naturally this expression of their violence was suggested to the Nazarenes. The tradition, however, which places the rock, whence they purposed casting him, at a distance from the city, is certainly incorrect, as it does not agree with the narrative of the Gospel.

"The house or workshop of Joseph is naturally enough shown at Nazareth, as well as the synagogues wherein our Saviour referred to the passages in Isaiah, and usually delivered his discourses. Also a block of stone in the shape of a table is exhibited, at which he is reputed to have eaten with his disciples. There is also the garden in which Jesus, when a boy, took especial delight. This garden, full of fig-trees, oranges, and pomegranates, suggests at least very agreeable thoughts. But what chiefly attracted me to-day was the well of Mary, a few minutes' walk from the city on the road to Tabor. But few of the venerated spots of Palestine are so sure of identity as this well. It is now the only one of the city, and probably it was so more than two thousand years ago. I found this evening a great many women and maidens collected for the purpose of drawing water from this well: who can doubt that the most blessed amongst women may have once stood here? Among the present water-bearers I saw several graceful figures. Their heavy pitchers they carried upon their heads with remarkable skill. . . .

"The morning of the 26th of July aroused me to fresh delights. At an early hour I wandered over the eastern heights opposite the city, which is more overgrown with fig-trees than with olives. It was difficult to find the most beautiful view of Nazareth. It had from all points a picturesque and beautiful effect. The eye ever found an agreeable resting-place in the white tower of the mosque with the lofty and dark cypresses by its side. But I lingered with the most delight on the spot whence I could view, together with the city, the well also, in the north, upon the edge of the mountain. And thus I let the eye of my body together with the eye of my soul, dwell long upon Nazareth and its hills and valleys. Two thousand years may possibly have changed much; but as much as I saw must also have been spread out before the divine eye of the son of Joseph of Nazareth. How often may he not have wandered where I was now wandering! his sacred heart full of his great futurity—full of the conception of his doctrine which, from the narrow mountains of his little home, should fill all mountains and all seas of the earth, and every land and every heart."

Who can avoid envying the traveller that is favoured to stand on the heights of Mount Ismael, in the neighbourhood of Nazareth?

"A few months before I had stood upon the loftiest pyramid, with the Desert, the Nile, and Cairo at my feet. I had since stood upon Sinai, the majestic mountain of the Lord, and had petitioned Heaven itself to be a bosom friend; from the minaret at the summit of Mount of Olives, I had viewed at once the Holy City, with Bethlehem's height, and the mountains of Samaria, the wonderful sea of Sodom, and the mountains of Moab; yet, to-day I felt as a child who had as yet seen nothing but his own home, and knew nothing of the world. I was thus overwhelmed with the view from Neby Ismael, which crowns the heights of Nazareth. I looked towards Tabour in the East, the lesser Hermon and Gilboa peered upwards in its vicinity, and guided me to the mountains of Samaria in the south. Thence I looked towards the foreland of Carmel, and in

the blue distance Carmel itself. Amid all these mountain-heights the broad plain of Esdraelon reposed before me, as if encircled by eternal walls. But beyond Carmel, to its left as well as to its right, lay, like a festal day in shining beauty, the mirror of the Mediterranean. In the north, a second extensive plain spread forth, with Cana, the little town of the marriage, and the 'Horns of Hattin,' when the army of Saladin trampled underfoot all the conquests of the Crusaders. In the north-east, lastly, shone down like a divine eye behind desert groups of mountains, the summit of the great Hermon, enveloped in its eternal snows; and withdrawing my gaze from those distant scenes, I looked down upon Nazareth, which clung like a darling child to the hill above which I stood.

"What were the feelings of my soul during this survey? The admiration and devotion then felt have no words to express them; but a psalm of the inspired David was rushing to the lips to resound to the depths of the unfathomable ocean, and to ascend to the snowy summit of Hermon. What may this watch-tower have been to our Saviour? A symbol of his kingdom upon earth, of the gospel of redemption, as it embraced heaven, earth, and sea, with the arms of maternal affection; as it compressed together both the past and the future into the one great hour upon Golgotha. The snow of Hermon looks like the grey head of Time—like the Past; the sea, pregnant with mystery,—like the Future. Between both reposes the present, this dew-drop, reflecting infinitely rich images from the rays of the morning sun.

"Here did the Saviour, when he looked over the ocean to the West, certainly think of thee, thou beloved Germany! He thought of thee because he knew that thou wouldest one day be called on as the holy avenger of the truth, to fight and bleed in opposition to falsehood; that thou wouldest found, in German hearts, a bulwark for the faith, comprised within the epistle to the Romans, when it had vanished from the palaces of the city upon the seven hills. Would that thou thyself stood here and heard with me, that to thee the words resounded 'hold fast what thou possessest, that no one rob thee of thy crown.'"—p. 232.

Many other passages tempt us, but we can find space for but one more, which speaks of the sea of Tiberias.

"Reminiscences of our Saviour were all around us. The waves of the sea foamed to-day as they did when the disciples in terror awoke their master, whom wind and sea obeyed. . . . We entered a peasant's dwelling and made our couches upon its flat roof. So tranquilly modest did the little village lie in the moonshine, that it was scarcely conceivable that once one of its daughters was possessed with 'seven devils;' but the beautiful and pious Magdalene, as so many pictures have displayed her, admitted of the sweetest association with it.

"A cheerful morning aroused us; the lake again lay before us in tranquil clearness, reflecting the dark blue sky. We rode along its western shore through the most luxuriant foliage I ever remember to have seen. On our left we had a dense grove of nebek trees, olives, and figs; on our right, a narrow strip only of trees and shrubs separated us from the resplendent lake. But the eye rested upon the delicate rose-coloured blossoms of the oleanders, glittering in the morning dew, which grew on both sides of the road, forming a thick garland. One thing only was wanting to complete the enjoyment of this delicious scene; this was an excursion on the lake. I looked far and wide; not a single boat or vessel of any description was to be seen; even that had disappeared which had been seen some few years ago by a party of travelling Franks.

"Of Chorazin, Bethsaida, Capernaum, not only have the names disappeared, but even the very stones of the ground, which, in the East, speak with so eloquent a tongue, here yield us no information. I rode beyond a league to the Khan Minyeh, where I could distinctly see the Jordan, which flows at about a league and a half distant into the lake. The dark-coloured stones which lie dispersed about the mountain, close to the dilapidated Khan, might be considered as the indication of the spot where Capernaum stood, as the greatest probability speaks in favour of the locality; but no ruins are to be seen, and the stones themselves are shapeless and unhewn. Has not the punishing hand of Heaven struck this spot? The wail of our Lord over Chorazin, over Bethsaida, over Capernaum,

exalted unto heaven,—must it not present itself forcibly to the soul of him who in vain now seeks for the ruins of a wall or a pillar in indication of these cities, where, according to the testimony of Matthew (xi. 20), the majority of the miraculous acts of our Lord was performed? Magdala, the little village where the pious penitent was born lies, as it did two thousand years ago; even its very name may be still recognised; and yet the three cities, the wickedness of which approached to that of Tyre, Sidon, and Sodom, must have lain in the immediate vicinity of Magdala."

Under all the disadvantages of a translation we have found this a very readable volume, it abounds in picturesque and interesting tableaux. We have great pleasure in commending the work to the notice of our readers.

TISCHENDORFF'S ACCOUNT OF HIS BIBLICO- CRITICAL RESEARCHES.

WHEN, more than seven years ago, I began to bestow a critical study upon the Greek original text of the New Testament, I soon adopted the twofold conviction that, an historical error, as it were an hereditary sin, of three hundred years standing, clings to our customary editions of the text, and that a correction of this, at least to a certain degree, does not lie beyond the bounds of possibility. The effect which endeavours, having for their object the promotion of this correction, must have upon the entire church, but especially upon evangelical Christianity, lay distinctly before my eyes.

I now hasten to explain myself more fully respecting this hereditary sin of three hundred years' duration. When, in the sixteenth century, the original texts of the New Testament, preserved up to that period in MSS. alone, became much more extensively multiplied by means of the printing-presses of Guttenburg, the manuscripts at hand were treated in a way that had but little reference to a strict examination of what might be correct and what might be erroneous.

The great Erasmus, who, in strange antithesis, has been called the Voltaire of his age, presented the world, in March, 1516, with the first printed edition of the original text of the New Testament. The few manuscripts which had served him for this purpose had collectively been transcribed a thousand years or more subsequently to the original composition of those Holy Scriptures. Nineteen years later, towards the close of his life, Erasmus published his fifth edition, which he had formed, indeed, by a comparison of the works of the Fathers, and of the Latin version used in the Catholic church, but which, nevertheless, differed very unessentially from his first edition.

Shortly afterwards, the form of the text of the New Testament obtained further circulation, by means of the learned Parisian printer, Robert Stephens, who was, nevertheless, singularly enough catalogued in the *Index Expurgatorius*: this text, indeed, after passing almost untouched through the hands of Beza, became signalized at the commencement of the seventeenth century, by means of the Elzevirs,

celebrated printers at Leyden, as the universally-adopted text. This honourable distinction the Erasmo-Elzevir text bore throughout the seventeenth and eighteenth centuries, and justified it, in as far as it was that which was in common use.

But, even during the same period, much was done in England, in Germany, in France, in Holland, and also in Italy, of high importance towards the critical study of the text of the New Testament. Manuscripts, written but a few centuries after Christ, were discovered and examined; very ancient translations of the Greek text into Latin, as also into several of the Oriental languages, were extracted from libraries and compared; the ancient Fathers, and their citations from the New Testament, were examined and used. The result of all this was, that editions of the Greek text were published, giving the various readings extracted from the original, together with endeavours to glean from such readings corrections for the text in use. Yet the latter maintained not merely the right of usage, but had also gradually obtained with those who were not acquainted with its origin, or were incompetent to form a correct judgment upon it, a sort of sacred authority which made it as inviolable as an article of faith. Of this I proceed to give an instance.

Wetstein, a talented and indefatigable inquirer, was upon the point of publishing, in a new edition, the results of the critical investigations of the text made by him during his travels. He had been previously quite unreserved in communicating some of the results, and it was known that in several passages he purposed introducing new readings upon the authority of ancient testimony. He hereby gave so severe a shock to his colleagues, the theologians of Basle, that he was obliged to deliver up the first sheets of his work to a sort of inquisition, and, in consequence, after a protracted process, he lost his trifling situation of deacon, and was obliged to fly to Holland, whence he in vain solicited permission to return to his native city. This occurred in the year 1730.

About the same time, the great critic, Richard Bentley, of Cambridge, wished to procure paper from France, free of duty, for an entirely new edition of the original text of the New Testament. He exerted himself to obtain this permission, but it was refused him by the English Government. His annoyance at this refusal prevented the appearance of the work.

But, towards the end of the preceding century, a German philosopher, Griesbach, of Jena, laboured with tact and success upon the correction of the text of the New Testament, and was fortunate enough to secure grateful recognition; and many a learned divine has, since then, chiefly in Germany, laboured with the same views, and still labours at the present day. Griesbach's fame has, however, remained so great, that a celebrated Parisian Hellenist seriously asked me, "Has Griesbach, then, left anything to be done?"

I must now, therefore, prepare myself the more resolutely for my reply to the question, What is, then, that historical error, or, as it may be called more characteristically, the supposititious hereditary sin, the cure of which I said was so desirable even at the present day? It consists herein: that the text of the sixteenth century, published with

an evident disregard of all criticism, even although in many single passages it has been expressly purified from errors, has still remained in such esteem, that the majority of the improvements proposed have only dared, like bold adventurers, to look upon its intrenchments from a distance, without breaking in upon them. What, therefore, Erasmus pretermitted, has become the patrimony of succeeding centuries.

The matter stands, therefore, thus: Of the Greek text we possess originals from the fourth century downwards; in the works of the Fathers we find passages of the text, dating from the second, third, fourth, and following centuries. For the text of the ancient translations, made originally in the first Christian centuries, we have documents concurring almost with the period of their being made. We may say, generally, of these collective testimonies, that the most ancient contain a different colouring of the text from the more modern ones; or that they, both ancient and modern, more or less considered as a whole, present, in at least from four to five thousand passages, a difference of text. But the received text, in consequence of its being derived originally from modern manuscripts in the sixteenth century, takes, consequently, that colouring which the most modern texts bear in contradistinction to the most ancient, with merely the exception that, recently, as I have already said, it has been here and there corrected from these.

Allow me, that I may make this clearer, to suppose that at the present time we were still without printed copies, and that we only had upon our right hand the ancient documents, and on our left the modern; would it not be unreasonable to adopt the text from the latter, and extract from the former merely a few corrections here and there? Would it not be more unreasonable, the more clearly the difference between the two was apparent? And if this mode of proceeding has been adopted, may it not be considered as an unworthy submission to custom, and a denial of justice to the sacred cause, to persist in this contumacy?

It is true that an invention has been stumbled upon which has given to the established form the appearance of an admirable justification. The mass of textual testimonies may be classed, as it were, in families; some appearing to contain that text which was most in use in one portion of the Christian community, and others the text of the other portion. Hence it is that we speak of an Oriental or Alexandrian text, and of an Occidental or Constantinopolitan text; or, also, of an African and Latin text; both of which again equally correspond with the Oriental or Alexandrian text, and of an Asiatic text, which is equivalent to that of Constantinople. To the so-called Alexandrian class—for so it may be called concisely, and with good reason—belong the whole of the most ancient testimonies; and to the other, the whole of the more modern ones. For the origin of both classes we are referred to the systematic remodelling, or recension, of a learned individual, somewhere about the third century; and yet the more modern are considered more genuine than the elder ones. And, accordingly, it is assumed that, in the sixteenth century, a lucky chance led casually to the publication of the purer text.

But what results from a general examination of these assumptions?

In the first place, that the most learned men of antiquity, as the Biblical critic, St. Jerome, in the fourth century, knew nothing of these works which are the foundation of the classes of the text. Further, that the so-called Alexandrian text has been followed by the majority of the most ancient of the Fathers in Asia, as well as by the Africans, in their citations; and that the copies made by the Alexandrian transcribers were in ancient times universally the most esteemed. Moreover, in our copies we find a great uniformity in the mass of modern ones, and infinitely less uniformity in the older ones, although their number is comparatively small. Lastly, the more modern manuscripts, in many cases, bear about them such a peculiarity of character as distinctly to evince an arbitrary deviation from some of the more ancient.

From all this ensues, absolutely, that the hypothesis of a classification of testimonies may be by no means made a leading principle in our task of a correction of the text. But, on the contrary, the most natural mode of proceeding must necessarily be to prefer the text of the most ancient document, especially when it agrees both with the Greek manuscripts as well as with the Fathers and translations, as long as this preference is not opposed by weighty internal evidence.

Something similar has been already undertaken. A celebrated philologist of Germany has adopted the principle of taking but a very few, and only the most ancient, manuscripts as the foundation of a new text. Yet with all its excellencies—and the idea itself is indisputably the greatest—so many deficiencies appear to me still to cling to the work (this I endeavoured to show publicly in 1842),* that the main proposition seems to me to be still unsolved.

By these preliminary observations I am in a position to set forth clearly the object of my own biblico-critical undertaking. In the first place, my object is to collect the few manuscripts of the original text of the New Testament, written before the tenth century, and lying dispersed throughout the libraries of Europe, and print them *verbatim*. This collection of originals, which would comprise from thirty to forty volumes, appears to me, on the one side, to present a far safer foundation for the learned critics of the text of all ages than the comparison or lists of various readings; and, on the other side, I consider it in itself as a valuable possession for the Christian church. Or is it unimportant that the church should by this means, receive into its hands the most ancient originals of its sacred code, which have been so miraculously preserved through the storms of centuries, which is impossible with respect to the solitary originals themselves, which have been exposed not only to the unavoidable dilapidations of time, but also to peculiar and accidental mishaps? I would then proceed in a similar way with the most ancient and most important translations, namely—and this falls entirely within my province—the Latin; for which we have very ancient manuscripts, some with the text in use prior to Jerome, and that of St. Jerome himself. The text of St. Jerome is that which, about the middle of the fourth century, by command of

* Compare *Neue Jenaer Literaturzeitung*, 1843, Nos. 80—82.

Pope Damasus, he compiled from the multitude of those at his disposal. Further, my plan requires a study of the Fathers of the church as shall lay before us most accurately the text they used. Out of these threefold labours a text will, at length, be formed upon the strictest scientific principles: a text that will approach as closely as possible to the very letter, as it proceeded from the hands of the apostles.

But what interest, you will ask, have we—have the unlearned—have the community at large, in all these learned labours? The answer is not difficult. The translation for which we are indebted to the masterly hand of Luther, as well as other printed translations in German and in the languages of the other nations of the present day, had chiefly for their foundation the above-described Greek text of Erasmus; only that those which have emanated from Catholic Christianity have adhered more to the Latin text of the vulgate authorized by the court of Rome than to the Greek text. But the text of the vulgate, chiefly derived from modern manuscripts, has the same relation to the most ancient Latin codices that the Erasmusian text has to the most ancient Greek. Consequently, the translations of the New Testament, at present in use among the nations, need a similar correction, in accordance with the best and most original authorities.

But I must, at the same time, explain myself with respect to the kind of varieties of the text which is here under consideration. I have often, especially out of Germany, heard such questions as the following:—"Well, how does Christ present himself in your manuscripts?" "What is there in them about the Trinity?" Elsewhere I have heard severe remarks upon the suspiciousness of individual passages. From these I perceived how little the essence and spirit of the thing were understood. The variations of the text refer more particularly to so-called trifles than to matters of doctrine. I say "so-called" for I can recognize the character of "trifles" only in contradistinction to that of "doctrinal" importance. Most frequently, that is to say, many thousand times in many codices, the question relates to the capricious falsification of expression with regard to grammar and style, and, also, very frequently, to determining accurately what each of the writers of the New Testament individually wrote, especially among the four evangelists, and to removing from his text what has been added during the lapse of time from the others, with a view to the completion of his narrative. Occasionally, however, material and historical matters are in question; lastly, there are cases—but which are sufficiently rare—where the variety of the readings even affects the doctrine.

Hence, you will be able to judge how important or unimportant this criticism is. In my opinion, in the text of the book, with which no other book in the world can be compared, from the sacredness of its origin, its high significance, and immeasurable consequences, nothing can be held to be so trifling as to be indifferent. What did the apostle write? even be it but a particle, or even but a grammatical form, I hold to be a question, the solution of which is deserving of the most serious study. Have not, not merely books, but even whole libraries, been written, and that without meriting censure, upon the correctness of the text of the Greek and Roman classics.

But I must give you further explanations respecting doctrinal readings by means of illustrations.

In the first Epistle of Paul to Timothy, c. iii. v. 16, the ordinary Greek text has "God manifest in the flesh." In lieu of which, the most ancient authorities among MSS., the Fathers, and translations, have "*which* or *who* appeared in the flesh." The passage is rendered thereby especially important, inasmuch as the usual reading gives the strongest support to the opinion that Christ was decidedly called "God" by St. Paul. The other reading does not by any means destroy the doctrine of the divinity of Christ in St. Paul, as the ignorant have imagined and the weak have feared: for, whether the apostle called the Saviour God, or not, the doctrine is as firm with him as the fact of his conversion.

The passage respecting the Trinity, in the first General Epistle of John, v. 7, 8, is also celebrated: "For there are three that bear record [in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth], the spirit and the water, and the blood: and these three agree in one." Hence, according to the collective testimony of the ancient Greek manuscripts, and the collective Greek as well as the most ancient Latin Fathers, as the collective ancient translations, the words from "in heaven" as far as "that bear witness in earth" must be removed from the text. The words stand, however, as in the authorized vulgate of the church, so also in our usual German editions, although Luther by no means admitted them into his translation. This passage is naturally important with respect to the Trinity. And yet Luther had the firmest belief in the Trinity, without requiring this interpolated passage.

Among the questionable component portions of the text are the eleven verses in the Gospel of St. John (viii. v. 1—11), containing the story of the woman taken in adultery. The strongest critical testimonies deny their authenticity, or, at least, their place in the Gospel of St. John. This dispute is very old, for even St. Augustin treated of it. He, indeed, asserted that only the weak in faith would reject it. But the doctrinal question, which is capable of very different replies, does not absolutely occupy the highest position in criticism. It is here exactly that the importance of the examination of the original text is exhibited. St. Augustin did not understand Greek; he adhered to the Latin translation. He was hereby prevented from observing that the whole passage differs so positively from St. John's style as to appear like the interpolation of a strange body into his Gospel.

But it would be very erroneous to seek the ultimatum of the great critical undertaking of which I speak, in negatives; although the principle of negation has, with great injustice, already been subjected to the suspicion of an unholy proceeding. For which is more holy, to leave inconsiderately amongst what is divine that which is human, and which, in the course of time, has acquired the appearance or the assumption of divine, or, to esteem the divine so highly as to wish it denuded of all that is deficient in confirmation? Allow me to say thus much in behalf of negation. But when the conscientious investigation of all the originals of long-past centuries, when the strictest use of these triumphant arms of science, sure of victory, shall have transformed

the book of books to a work whose originality is more confirmed on all sides than any classical work of antiquity, am I wrong in believing that thereby the true progress of our age will be as much advanced as an essential service rendered to the holy cause of our faith? And this I confess is the point of view from which I set out on my undertaking, and this is the sense in which I ventured to lay this undertaking, shortly before the commencement of my travels, before Prince John of Saxony, an illustrious prince who has both a liberal regard for the earnest labours of a church to which he does not belong, and holds also out to it the hand of a protector. Since then, in the countries of Catholicism, not less than in those of Protestantism, I have acquired the conviction, that this sense, this point of view, is the true one; for thence only can I explain to myself the general sympathy that I have met with. Thus Coquerel in the "*Lien*," 23rd October, 1841, speaks of my labours:—"The *Lien* will keep its readers acquainted with the progress of labours of such high importance to religion, and which promise to inscribe another name upon the list of those men to whom Biblical criticism owes its progress, and who have given to the Christian faith so remarkable a pre-eminence, that no Greek author exists whose text is as authentic as that of the New Testament."

I am afraid I should incur the charge of vanity, did I name to you those individuals who have pronounced judgment upon the publication of the *Codex Ephræmi* in the spirit of my own views. These have accorded me the most heartfelt satisfaction. I will mention but one—my meeting, in the winter of 1843, with an aged Swiss theologian, who was deeply versed in criticism and exegesis. This worthy man received me with tears of sympathy; his joy at my biblico-critical undertakings was numbered, it seemed, among the most desirable experience of his old age.

But, indeed, I dare not suppress the fact that, above two years after the appearance of this codex, I was asked by a celebrated theological professor of Germany, "Will the codex soon appear?" This circumstance may be connected with the view that the so-called criticism of the text comes into the category of the most superfluous things in the world, in as far as the Bible springing from the hands of Providence, is borne under the protection of these hands through all time. But, perhaps, the wondrous finger of Providence may be more distinctly recognised in this particular, that, amid the mass of Biblical codices, with such a variety of texts, still a few aboriginal ones have been preserved even to the present day, as certain guiding stars for conscientious searchers after truth. Besides, if theories of inspiration be admitted to extend on the one side to Robert Stephens and the Elzevirs, and on the other side to the supporters of the vulgate and of other translations, further competition may certainly appear admissible.

But between the two melancholy extremes of reckless unbelief and careless indiscriminating credulity, my faith is immovable, that the Book of Redemption will be of the same validity to the very latest posterity, thousands of years hence, that it is to me at present, and the same as was its value to the Miner's* son, who raised the

* Luther.

treasure with enthusiasm and success from the depth of the mine, where it had lain buried for ages.

I have yet a few more words to say as to the relation that the studies of my travels bear to my Biblico-critical tendencies. All else I pass by. In the first place I set about the compilation of those most ancient Greek codices, or, more distinctly, their preparation for the press, through which, indeed, several of the most important of them have already passed. In this particular, I have attained, with a few minor exceptions, all that I have striven for. The Parisian Palimpsest, called, by way of distinction, the Codex Ephræmi, I completed at Christmas, 1842. It is the dearest Christmas-gift that the grace of the Lord has accorded me. The discovery and preparation of old documents for the Latin translation was of great consequence also to me. Besides, I formed a bond of friendly union with men, from whom, in due time, my undertaking will receive powerful support; and, on all hands, even in other than the learned circles, I sought to excite or to augment friendly feelings towards it.

I need not attempt, in this place, to describe to you how great was the interest, the favour, the countenance, which I found for my journey and its objects; at Paris, where I became the grateful debtor of the celebrated Letronne, Raoul Rochette, Hase, as well as the generous Emmanuel Lascases, and Guizot; at Cambridge, where, at the recommendation of the Duke of Sussex, in the most liberal manner, the library of Trinity College was thrown open to me; from the learned Dutch, or from De Wette's genuine cordiality, and other pleasing reminiscences in Switzerland. Nor need I repeat to you that, in Italy, I found also many patrons and friends, nor dare I begin to speak of my German fatherland.

That I traversed the East for my special object admits, I think, of an easy justification, even if the richest produce I obtained there served for other purposes. For, besides what I really found there, it has helped to clear up my doubts as to how far the latest acquisitions, which, in Europe, form the groundwork of a critical examination of the New Testament text, may thereby undergo further modification.

I need now only add an excuse for the length of my letter. Your interest in the cause must be great to induce you to overlook its dryness. But I know that it is great; the Gospel possesses so large a share of your heart, that I can readily comprehend how much it concerns you to obtain a valid text of the New Testament Scriptures, the bulwark of theology against the attacks of doubting science and the sacred and indestructible foundation of our faith.

PRAYER THE BEST HOPE OF THE MISSIONARY CAUSE.

BY A RETURNED MISSIONARY.

It has been remarked by many missionaries from foreign lands, how poor and meagre an attendance there is at our prayer-meetings for the revival of religion at home and abroad! How little pleading is there

with God, on the ground of his promises! How great is the want of holy fervour in the supplications of some of our church-members! and how weak their sympathies with a sinful and perishing world! How little of the compassion of the Divine Redeemer, who, when he came nigh to the city—the guilty and unbelieving city—even amidst the plaudits of the surrounding multitude, wept over it!

Much has been said, and that justly, that our churches are, many of them, working missionary churches; and, so far as giving and working go, this in some cases is delightfully true; but are they, to the same extent, praying churches? If so, how is it that our ladies' working parties, our juvenile meetings, and public anniversaries are so well attended; and our prayer-meetings so deficient in attendance and spiritual life? Where is that earnest wrestling of the praying patriarch, which led him to exclaim, "I will not let thee go, unless thou bless me"? Where is that pleading for a double portion of the Holy Spirit's influence, which Elisha was so anxious to obtain? Where is that holy violence which taketh the kingdom of heaven by force? Where is there that deep sympathy with our missionaries in the sorrows and disappointments they meet with in their work, which there ought to be? How often does the success which the great Head of the church vouchsafes to his servants in some parts of the world excite a missionary feeling, whilst the trials and obstacles which they meet with in others awaken no sympathy or prayer! How little feeling is there manifested for our native converts in heathen lands, who are surrounded by the temptations and allurements of their heathen relatives, and by all the corrupting associations of idolatry! A missionary, writing from Madras, speaking of the effects of the baptism of four Hindoo youths, says: "The institution, in the English department, is reduced more than half in number, and the preparatory schools have also suffered much, with the exception of the girls' school. The Hindoos are now set on our utter ruin, and meditate a meeting of all castes, right and left hand, to prevent parents, by heavy penalties, from sending their children to our schools. We believe that the God whom we serve will, in due time, overturn this confederacy, and make the great events that are passing over our mission tend to the glory of his name, and the advancement of his cause among the heathen. In the meantime, our souls are gladdened by the grace given to our young converts, who are feeding in green pastures with the relish of their first love. But they are so feeble in themselves, and bring so many heathenish habits and customs along with them, that they require constant watching and nursing!" How much need is there that we should uphold our young converts, amidst such scenes of temptation, by our affectionate sympathies and fervent prayers, and thus "strengthen the weak hands, and confirm the feeble knees!" How much need that we should cry unto the Lord Most High, that he would calm the rage of the heathen, and prevent them from destroying the work of his servants!

As to the objects for prayer, they are almost too numerous to mention. Look at our persecuted brethren and sisters in the South Seas, Madeira, Madagascar, &c., who are literally "Wandering about in dens and caves of the earth, being destitute, afflicted, tormented," the

victims of the persecuting and cruel spirit of paganism and popery! Look at the mission-stations in South Africa, broken up by intestine war! Look at the declension of spiritual religion in some of our mission churches in the West Indies! Look at the afflicted and distracted condition of some parts of Ireland at the present moment! Look at the strenuous efforts which popery and its daughter, puseyism, are making to establish a ceremonial, instead of a spiritual, Christianity in many parts of Protestant England and her foreign dependencies! Look at the readiness with which some of our statesmen would endow popery to-morrow, if they thought they could do it with any safety to their own standing! Surely the appearance of these clouds in the spiritual horizon should lead us to watchfulness, humiliation, and prayer, to Him whose infinite wisdom and goodness can alone bring lasting benefit to his church out of these seeming evils. "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord."

Let us not be cast down, as if the revival of religion, in connexion with our missions at home and abroad, were a hopeless thing to look for. Truth and mercy have not yet left the earth; the Spirit of God has not yet forsaken the "church:" he still hovers over our Zion, ready to bless his waiting suppliants; and in some favoured spots of the earth, his renovating, upholding, and sanctifying influences are still most strikingly manifest. Witness the recent conversions that have taken place in Madagascar, and the firm and consistent stand which our beloved Christian brethren in Tahiti have made against the errors and insidious attacks of popery. The true church of Christ has weathered many a storm of political strife, and of Pagan and Papal superstition. It has withstood the bribes of the civil power, the blandishments of a false philosophy, and the withering blasts of a destructive infidelity; and wherever the truth, as it is in Jesus, is faithfully declared, and the Spirit of Jesus works there also, she is yet to be seen, "Clear as the sun, fair as the moon, and terrible as an army with banners." Let us also remember, in these days of mingled light and shade, that Jehovah, our covenant-God, still waits to be gracious; that Jesus, our great High Priest, is gone up on high, and has received gifts for men, even for the rebellious, that the Lord our God might dwell among us!

Let us, then, meet for prayer in his all-prevailing name. Let us, by united and fervent supplication to Almighty God, unlock the stores of the Divine treasury. Let us humble ourselves before our Father in heaven, confess our sins, and plead with earnestness and faith for the outpouring of his Spirit upon the labours of this noble institution. Who can tell but God will remember us for good, and grant us a reviving, and repair the desolations of our Zion? The prayers of Moses, the man of God, prevailed for the temporal deliverance of a whole nation; the prayers of Hezekiah and Jehoshaphat prevailed in like manner; and the prayers of the Primitive Church at Jerusalem, though in its infancy, prevailed for the salvation of thousands. Let, then, these and other numerous examples in the history of the church of Christ stir us up to lay hold of Jehovah's strength.

Let us wield, with energy and perseverance, the weapons which God

has put into our hands, for the pulling down of the strongholds of Satan in every part of the world, and doubt not but that they will, in the end, prove successful. The subtlety and power of the Prince of Darkness, and the opposition of an unbelieving world, must yield to the united efforts and fervent prayers of a believing church. Mal. iii. 10 ; Ezek. xxxvi. 37.—*Evan. Mag.*

RELIGIOUS STATE OF RUSSIA.

BY DR. BAIRD.

WHAT can be done for Russia ? This is a most important question. I am sorry to say that the door is far from being wide open for doing all that ought to be done for spreading the true Gospel in this empire. In Russia, the Greek Church is the National church, established by law, and maintained at great expense, by tithes or other provisions. It is true that many of the parochial clergy of that church do not receive large salaries ; but as there are numbers, the aggregate cost to the State, directly and indirectly, is great. Some other communions are tolerated, and even sustained, by law—such as the Roman Catholic in Poland and the Western Provinces of Russia properly so called ; the Protestants in Finland and the Baltic Provinces ; and the Armenians in the South. Even the Jews, the Mohammedans, and the Pagans (in Asia chiefly), have the aid of the State, in the sustentation of their respective religious worship.

But, after all, the Greek Church, or the Russio-Greek Church (as it is often called), is emphatically the church of this empire. To it belongs the Imperial Family. It is the favoured church, whose universal extension, as far as the limits of the empire, is not only the great desire and object of its hierarchy, but also of the Government itself. That this should be so, is the most natural thing in the world. Born and brought up in that church, believing it to be emphatically “ holy ” and “ apostolical,” it is of all things most to be expected that the Emperor, and all the great men about him, that are Russians, as well as the archbishops, bishops, archimandrites, and other clergy of that church, should be very zealous, if they feel any interest in religion at all, for its prevalence over all others. We should do the same, were we in their place, and possessed of only their knowledge of Christianity.

Although the Greek Church does not hold all the errors which Rome does, it unquestionably holds many of the worst of them. It is true that the parish priests are required to be married men ; that there is no canon of the church which prohibits the Scriptures to the people ; that the Apocrypha, though highly and unduly honoured, is no part of sacred canon by any formal decision of the church ; that there is no Pope in that church ; that the Eucharist is administered in both kinds, yet the great errors of auricular confession, purgatory, praying for the dead, worshiping the Virgin Mary and other saints, etc., prevail just as much in that church as in the Roman Catholic. And although the Greek Church has never been guilty of the horrible persecutions with which Rome is chargeable, she is just as intolerant and exclusive wherever she has the opportunity. Her hierarchy has all the accursed spirit of a hierarchy—bigoted, worldly-minded, having Evangelical religion, afraid of letting the people have the Bible, and disposed by all possible means to extirpate all Dissenters !

Were it not for the hierarchy of the Greek Church, I am persuaded that the Government of Russia would be liberal, as it regards religion. But that body constitutes a “ power behind the throne,” which not even the Emperor

himself would dare to withstand beyond certain limits. It was the influence of the hierarchy which led the Emperor Alexander to withdraw his countenance in his last years (which were years of weakness and of suffering), from the Russian Bible Society. It was that same influence which induced the present Emperor to suspend that Bible Society, by deceitfully promising him that the "Holy Synod" would do the work of supplying the empire with the Scriptures. And how has it fulfilled that promise? It has done nothing worthy of mention. It has published, indeed, the New Testament in the Modern Russ, accompanied with the Old Slavonic, but at such a price that the poor cannot afford to buy it; whilst it does not hesitate to sanction and publish the most absurd and worthless legends of saints as spiritual food for the masses of the people. It seems almost incredible that a body of 300 men, professed ministers of the Gospel of Christ—archbishops, bishops, archimandrites, and priests—embracing, it is said, some enlightened men, can be guilty of such conduct. And yet it is so! Well, indeed, may we exclaim, Oh, the accursed, and accursing influence of hierarchial power! Its spirit is the same, whether that hierarchy be Greek, Roman, Protestant, Mohammedan, or Pagan.

I have now said enough to lead you to suspect that the obstacles which oppose all efforts to diffuse a purer Christianity in Russia must be great. And yet something can be done, and it is very important that that little, whatever it may be, should be done. It is important, too, that it should be done soon; for no one can tell when the door, which is now partially open, may be entirely shut. That the Russo-Greek church is becoming more and more fanatical and intolerant every year, is certain. By the most infamous measures—such as employing a renegade Protestant to persuade the poor ignorant people that if they became members of the Greek church they should receive lands, and be exempt from taxes. They succeeded in proselyting some 20,000 nominal Protestants in the Baltic Provinces lately to join the Greek church! And, although these proceedings were very properly ordered by the Emperor to cease, as soon as he heard of them, yet the spirit which led to them will manifest itself again, as soon as it finds an opportunity. By the way, it is interesting to see how God brings good out of evil. Those defections from the Protestant churches in the Baltic Provinces, took place only in parishes where the Protestant pastors are Rationalists, and unfaithful shepherds. Where the pastors are evangelical and devoted men, the efforts of the emissaries of the Greek church have been wholly unsuccessful; this fact has opened the eyes of the unfaithful pastors. The consequence is, that men who had vehemently opposed the Bible Society have become its friends, and are, at this moment, zealously supplying their people with the Scriptures! God grant that they may go further, and preach a living Gospel to these dead souls, that Christ may give light and life, and raise them up in the vigour of a true Protestant faith.

It was a fortunate circumstance that, when the old Russian Bible Society was suspended in 1825 or 1826, there was a large stock of Bibles and Testaments, in various languages, on hand, either in the principal depôts at St. Petersburg and Moscow, or at other points in the empire. These the St. Petersburg Bible Society—a society which the Emperor permitted the Protestants to form in 1829, with special reference to the Protestant population of the empire, has gathered up and put into circulation. So that, together with what have been published in the Baltic Provinces, nearly 200,000 copies of the word of God have been distributed throughout Russia since that epoch. Last year, nearly 15,000 copies were distributed by that Society and by the Agency of the British and Foreign Bible Society at St. Petersburg. Besides this, Mr. Melville, the excellent agent of the British and Foreign Bible Society, who labours in the southern part of Russia, has had most encouraging success in the Crimea and the adjacent parts, among the Jews, Mohammedans, and Russians.

You see, then, that even in the Bible cause something can be done in Russia. But it is in the Tract cause that there is, at present, the widest scope for effort in this great empire. It is really cheering to meet the little band of Christian brethren here who are engaged in this good work, and hear them read the letters they receive from all parts of Russia respecting the demand for tracts, and the good which they have done. Nearly one hundred and fifty different tracts have been published here, chiefly in the Russian; although several in Armenian, Esthonian, Lettish, Polish, Mongolian, have also been issued. And this, too, with the approbation, and, in some sense, with the co-operation, of the censors, for they improve the style of the tracts very much as they pass through their hands.

By means of the great fairs, which are constantly holding in one part or another of the empire, tracts may be most widely disseminated. To employ a competent man for the work of visiting these fairs, carrying with him tens of thousands of tracts, falls appropriately within the sphere of the Foreign Evangelical Society.

Russia is a land of spiritual darkness; but some rays of light are penetrating into it. Let us *do* what we can in the good work. And let us *pray* that God would open the door more effectually, and raise up Luthers and Calvins to diffuse a purer Christianity in this vast empire. We may rest assured that that day will come, though we may not see it. Christ will be glorified by the triumph of his blessed Gospel in Russia—a land which, alas, has had but a poor opportunity hitherto to know it.

THE SECTARIAN SPIRIT.

A LETTER TO AN EVANGELICAL CLERGYMAN OF THE CHURCH OF ENGLAND, ON THE SUBJECT OF CHRISTIAN UNION.

MY DEAR SIR,—Although not a member of the Established Church, I have, from early habits and associations, strong predilections in favour of some of its services, and very many of its members. I rejoice to see, in the spirit manifested in some of its leading publications, an earnest, I trust, of a better state of things, as it respects the union of the Christian Church. With the view of promoting that union, and on the assumption that you are willing to give me a fair hearing, I venture to send you the following pages. I just premise that, in doing so, I have no intention to promote controversy, into which I do not mean to enter. I wish to be regarded, not as suggesting topics of dispute, but merely as furnishing hints for the unprejudiced consideration of every impartial mind.

It is delightful to know that good men of all parties are longing, in degrees proportioned to the spirituality and liberality of their minds, that the followers of Christ, to whatever party attached, should be brought closer together. The great difficulty is to ascertain how this is to be effected. Various obstacles, arising partly, I am persuaded, from misapprehension, and partly from the imperfection remaining even in the renewed mind, stand in the way of effecting what so many of the excellent of the earth are sighing for. To remove or diminish these obstacles must always be a work of vast importance; and even to *attempt* this should ensure the kindly feeling of all who love the Lord Jesus Christ in sincerity and truth. With this conviction on my mind, I hesitate not to essay something in the way of explaining the evils to be removed, and, to a very limited extent, suggesting the means to be adopted for their removal.

Meantime, I throw myself on your candour to receive, in the spirit in which they are written, the remarks I am about to make. In some of them, I take it for granted, you cannot entirely acquiesce, but I hope you will admit that they are characterized by a general spirit of fairness. Be assured that it is my constant endeavour and prayer, wholly to lay aside that merely denominational feeling, the suppression of which is, I am convinced, essential to success in the great work of carrying out the spirit of the Divine Redeemer's petition, "That they all may be one; as Thou Father art in me, and I in Thee, that they also may be one in us." John xvii. 21.

Not needlessly to occupy your time, I proceed, at once, to enumerate some of the obstacles to be removed ere that degree of Christian union which Jesus Christ demands, and which Christianity provides for, can exist.

I have deprecated mere denominational feeling. I have no hesitation in saying that, in my opinion at least, the views of a vast majority of professing Christians on the two following subjects, namely, Baptism and Church Government, are *purely denominational*: that the youthful members of families professing godliness, are, for the most part (not universally), placed under a *purely denominational* training; and that to the keeping up of a particular party—very inauspiciously, in modern language, called an interest—much of what constitutes the best and most lovely part of religion is sacrificed.

In asserting that the views of a vast majority of professing Christians on the subject of Baptism are purely denominational, it may be expedient for me to say that I bring this as a general charge against *all* parties, and that I do not here accuse or excuse the advocates of any particular form of baptism, either as to the manner in which it is administered, or the parties by whom it is received.

Whilst it is our duty to disseminate the truth of God, as far as we have been able to ascertain it, respecting every point of Christian faith and practice, yet it must be highly improper to use undue influence in the obtrusion of our views on others by authority; it must ever be unsatisfactory and unsafe to prejudge the cases that occur, and pre-occupy the minds of youth. There is, moreover, a natural and legitimate order in which instruction should proceed. First, the moral, then the ritual; first, repentance, then baptism; first salvation, then church government. Whilst, therefore, children are, by express Divine appointment, to be brought up in the nurture and admonition of the Lord, baptism and church government form I conceive no part of that primary nurture and admonition. Neither of these subjects, I venture to suggest, was, so far as New Testament evidence goes, in the days of the apostles, obtruded on any individual whether baptized in infancy (supposing, for argument's sake, infant baptism then to have existed,) or not, as a matter for his personal consideration, as something on the nature and benefits and proper subjects or mode of which he was called to judge, *till he had previously manifested* some concern about the salvation of his soul. To preach repentance towards God, and faith in our Lord Jesus Christ, was the first business of the heralds of salvation in those days, and when these doctrines had been preached to effect—in other words, when repentance and faith were manifested—then, and never till then, I submit, was the subject of baptism introduced to those whose minds were thus affected.

Let the same course of conduct be observed still. Let infants be baptized by those who contend for infant baptism; and none but, in good hope, believers by those who hold with believers' baptism; but let no efforts be engaged in to make the youthful members of any family Baptist, or Pædobaptist, adopt the virus held on this subject by their parents. Let baptism, so far as the said young persons are concerned, be a prohibited topic, till, as a consequence of hearing, or reading God's word, they manifest some symptoms of spiritual feeling; then let them be referred to what that word says on the subject in question, and be invited and encouraged to form their views simply

on the Divine testimony. If they have been already baptized as infants, and, on examination, are satisfied with that baptism, there let the matter rest. If, whether already baptized or not, they think believers' baptism exclusively the baptism of the New Testament, let them, without opposition from any quarter, embrace it.

But I proceed with the inquiry already announced, namely, What sort of lessons on the subject of baptism are amongst the various orders of professing Christians, inculcated on their young people?

Let us take the Baptists: first, with the less judicious and spiritual part of them, at least, it seems to be a kind of settled point to lose no opportunity of holding up infant baptism to ridicule. A host of silly stories are brought together to make what, in derision, is called baby sprinkling, appear in an absurd light. The children of the family hear these stories; they learn to laugh at a practice, of the rightness, or wrongness of which, they cannot, of course, form an intelligent judgment; and if, in after life, they take the subject of baptism into serious consideration, they do so under the influence of biased feelings and deep-rooted prejudice.

The Independents—many of them, at least—though some of them would revolt from anything so unfair,—are not slow to repay their Baptist neighbours in their own coin. Tales are repeated by word of mouth, and in print, of somewhat ludicrous mishaps occurring in the act of Baptism administered in the way which the Baptists think right; whilst, even from the pulpit, believers' Baptism is sometimes mentioned with a sneer; which, to say the least, it would be more dignified and decorous to withhold.

Nor are the members of your church, my dear Sir, to be exculpated in this matter. Almost as soon as the child, placed under your care, can say anything intelligibly, he is taught to say that in Baptism he was made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven." And this, by your renewed efforts, is so completely drilled into him, that on this particular subject he is scarcely to be considered a free-agent. His immature judgment is imposed on; his mind so entirely pre-occupied, that there is left no room for its impartial exercise; nor can it fairly be supposed that, without a most extraordinary and improbable mental effort, he will ever come to an intelligent and unbiassed conclusion on the question under consideration.

I know that, with a view to counteract improper notions on this subject, pious members of your church, from time to time, explain to their children what they believe to be the true nature of Christian Baptism. But these very explanations seem to me to add new force to my argument, and I cannot but think that they who give them, must sometimes wish that they were not called on to engage in such a work. It must, surely, be a matter of great difficulty to make a child understand that a blessing is contingent—held in abeyance—which he has again and again been required to affirm himself actually possessed of, in the words "I was made a member of Christ;" and for the positive bestowment of which the Almighty has, in the most solemn and explicit terms, been thanked in the prayer, "We thank thee, O Lord, that it hath pleased thee to regenerate this infant by thy Holy Spirit," etc.

Thus are all parties trying to pre-occupy the mind of their children on the subject of baptism; and if parents, in the different denominations, will persist in this course of conduct, where is the evil of a denominationalized judgment to end? For my own part, I hesitate not to say, that I should attach more weight to the simple, unsophisticated views of a pious and intelligent child, now first entering on a consideration of the question I am discussing, than to those of a thousand able ministers, whose minds, in early life, had been warped by the kind of educational training of which I have been speaking.

A vast proportion of good men (probably not less than 19 in 20), of every

party, I take it for granted, are what they are, denominationally, for no other reason than because they happened to be brought up amongst, or to receive their first religious impressions from, that party, all whose views they now so zealously advocate (so they persuade themselves) as the result of impartial and unprejudiced inquiry.

I might say precisely the same sort of things on the subject of church government. Here, also, we are, most of us, however, mere copyists. We talk, in the honesty of our hearts, of our truly venerable and apostolical forms of church government; and we all—Church people, Roman Catholics, Presbyterians, Methodists, Independents, Baptists—say that the more we examine into the subject, the more entirely we are convinced—of what?—that we are right, and that all besides are wrong.

Now, for my own part, I do not attach so much weight to the subject of church government as some good men do, nor so much as I once did myself. Of course, there is some form of church government preferable to, because more scriptural than, all others. It may be some one of those now specified; it may be one made up of materials culled from them all. No doubt, it is of importance to ascertain this; but on that subject I enter not. What I am concerned to show is, that here our opinions are, for the most part, very servile; that we are precluded by circumstances from easily arriving at a just conclusion; and that, therefore, to be intemperate advocates of *any* system, is not only wrong, but absolutely *absurd*. I am by no means sure that, in the existing state of things, it is *possible exactly* to imitate the primitive form of church government.

On the whole, then, two very important points connected with the subject under consideration present themselves to our view, and demand our attention. One is to endeavour to leave our children less denominational than their parents. The other is, to counteract, as far as it is possible, the evil of denominationalism amongst ourselves.

Amidst all this conflict of opinions on subjects confessedly important, it is cheering to know that on points of still higher moment all real Christians agree; and that "whereto they have already attained," there is a growing disposition amongst them to "walk by the same rule, and to mind the same thing."

More entirely to lose sight of all inferior things in an adoring contemplation of the great mystery of redeeming love; more habitually to desire, and, in the use of the appointed means—prayer, and watchfulness, and self-denial, and study of the Word of God—to seek after, a growing acquaintance with, and increasing conformity to, Him, whom to know is life eternal, whom to serve is the highest honour, and whom to love and enjoy is the purest happiness; to realize and retain a more abiding sense of personal demerit, and proportionably to exalt and adore the risen Saviour; to magnify the grace which sought, recovered, sustains, and sanctifies, their renewed souls; to cherish a deeper feeling of self-renunciation, and, in the exercise of it to aspire after more copious effusions of the Holy Spirit; more completely, and more constantly to rise above the influence of the world, and further to recede from conformity to its maxims, pleasures, and spirit; to have minds more deeply imbued with the "wisdom which is from above," and less enslaved by that which is earthly and sensual; to bear with patience and resignation, and even with thankfulness, the trials and discipline which God sees fit to appoint or to permit; more to live as strangers and pilgrims in a dying world, and yet as children of God, and aspirants after and heirs to a heavenly inheritance; to realize a larger amount of peace and joy in the Holy Ghost—peace that "passeth understanding," "joy unspeakable and full of glory;" irrespectively of accidental distinctions, and in proportion as they bear the image of Jesus; more to love the brethren, to promote their welfare, to minister to their happiness, to bear their burdens, and "so fulfil the law of

Christ." These are great and glorious points of agreement common to all God's people; qualifications for high and sanctified effort; in proportion to their possession of which, the disciples of Jesus stand prepared to carry out the great work of increased Christian union.

All really humble, warm-hearted Christians; all who love Christ better than human systems, and Christ's people better than party names and distinctions; are prepared for some great movement in the direction now suggested. From the various stations in which either accident or conviction has placed them, they are rallying round the cross of Christ, there to cement their friendship, and there to discuss their differences. They have already had to contend with many difficulties, and they count on the occurrence of many others which they could not foresee, and for which, of course, they could not provide. They well know that these things may, for a time, involve them in painful perplexity; but, so far as they are really true to their avowed object, so far as they come together prepared to sacrifice anything—status, property, life itself—which may impede the progress of the great work they have in hand; so far as they are found willing at once and for ever to renounce whatever may be proved to their own satisfaction contrary to the Word of God (and without these, in vain may they expect a divine blessing); so far they may feel assured of ultimate success, and cherish a well-grounded hope of perpetuating an *evangelical alliance*, from which none but the profligate, the interested, the bigoted, or the ignorant, will dare to keep aloof.

To claim, on the ground of accidental circumstances,—of birth, class, connexions, political influence,—a pre-eminence which, in their opinion, superior piety alone can give; to look contemptuously, or even coldly, on Christians possessing less talent or less power than themselves: all this the members of the Evangelical Alliance leave to those who believe themselves invested with a divine right to dictate to others what they shall believe, and how they shall serve God; who claim *more* than apostolical authority; who seek to coerce where apostles were content to persuade (2 Cor. v. 11, and Rom. xiv. 5); who would suppress the right of private judgment, whilst apostles said to those whom they addressed, "We speak as unto wise men, judge ye what we say" (1 Cor. x. 15); "Prove all things, hold fast that which is good" (1 Thesa. v. 21); "Examine yourselves whether ye be in the faith" (2 Cor. xiii. 5).

The followers of Jesus have no sympathy with those who are thus content to enforce external conformity, whatever be the state of inward feeling; who demand blind submission, and seek not for intelligent belief.

There is one way of promoting Christian union, my dear Sir, which is, perhaps, not sufficiently thought of and acted on. To carry forward, on an *extensive* scale, the great work of breaking down the barriers which have too long divided Christian from Christian is reserved for master minds; but there is open to the humblest individual a sphere more or less extensive, in which he may be promoting, not so manifestly, indeed, but as really, the great work now before our view. In the smaller circle in which he moves, he may, by the exhibition of Christian meekness and forbearance, remove prejudice and soften down asperity. He may promote the friendly intercourse of Christians, *as such*, when he cannot effect a perfect agreement in their views. He may so speak and so act as to constrain all the pious people about him, of whatever party, to say, If the Christianity of all who profess it were like this man's, there would be no dissensions, no roots of bitterness in the church of Christ.

Yes, were all who name the name of Christ thus to act, Christian union would be, I will not say greatly promoted, it would be *achieved*.

I do hope that a period is approaching when subjects which now give birth to endless heart-burnings, may be discussed without the slightest interruption of Christian harmony. In a union which should *preclude* such discussions it may be questioned whether any honest man could join. But why should

not those discussions take place? Amidst real friends, bound together by indissoluble ties, and who are always prepared to settle their differences on their knees, why should a disagreement in opinion lead to quarrels, to coldness, to estrangement? why, I say, when so obvious a method of settling every disputed point forces itself on our attention? Every argument, conducted in the spirit of real Christian humility and love, must lead to one of two results, both peaceful in their character; either one party will find itself convinced by the other, and thus a new point of agreement be established, or both parties, taught by experience the uselessness of prolonged discussion, will agree, in their personal intercourse with each other, to abstain from subjects on which, it is manifest, they cannot think alike.

As one step towards a better state of things, let all Christians, who can conscientiously do so, as opportunity may offer, unitedly surround the table of the Lord. And if the scruples of some prevent them from thus acting in conjunction with others, whom still they believe to be Christians, let them not be harshly censured;—they also act from conviction.

Believe me, my dear Sir, with much regard and esteem,

Yours, very sincerely,

SENEC.

FREEDOM OF THE MIND.

Free is the eagle's wing,
 Cleaving the sun's warm ray;
 Free is the mountain spring,
 As it rushes forth to-day.
 But freer far the mind,—
 Priceless its liberty;
 No hand must dare to bind:
 God made it to be free!

You may chain the eagle's wing,
 No more on clouds to soar;
 You may seal the mountain spring,
 That it leap to light no more.
 But the mind let none dare chain;
 Better it cease to be!
 Born, not to serve, but reign:
 God made it to be free!

Free is the mountain breeze,
 Floating from airy height;
 Free are the rushing seas,
 And free heaven's golden light.
 But freer than light or air,
 Or the ever-rolling sea,
 Is the mind beyond compare:
 God made it to be free!

Then guard the gift divine,
 Than gems or gold more rare;
 Keep watch o'er the sacred shrine;
 No foe must enter there.

Oh, let not error bind,
Nor passion reign o'er thee ;
Keep the freedom of the mind :
God made it to be free !

INTELLIGENCE.

THE BAPTIST IRISH SOCIETY.

THE Secretary read the Report, which stated that Mr. Hamilton, who resides at Ballina, has seventeen schools and five readers in his very large district, comprising considerable portions of the counties of Mayo and Sligo. Mr. G. C. Moore, an assistant preacher, has been removed from the north, and stationed at Coolaney, to aid him in preaching the Gospel in his numerous stations. His report was very encouraging. Mr. Eccles has been pursuing his work at Coleraine with undiminished perseverance and ardour. He is about to remove to Belfast, where he has been able to purchase a chapel, neatly fitted up, and capable of holding 600 persons. The lease has forty-six years to run, and the cost will not exceed £400. Mr. Mulhern's labours, in the Newtownards' district, have been incessant, and he has a rich reward in the peace of the church and the conversion of souls. He has commenced preaching at Donaghadee, and with very pleasing prospects of success. Mr. Bates had been greatly benefited by his removal to the north, and had a good prospect of success. Mr. Thomas, who has occupied Moate for rather more than a year, has had to contend with the discouragement which always attends missionary work in Ireland. But God does not suffer faithful servants to labour without some tokens for good. Being in a district where much distress prevails, the past few months have been a period of great anxiety. He has had to suffer personal affliction, and has lost two children by fever. However, amidst these trials the good work has been carried on. The Committee then directed attention to another station in the midland district of Ireland—Parsonstown, more commonly known as Birr, where Mr. Mullarky has continued to labour with great perseverance and an encouraging measure of success. Mr. M'Carthy, whose district lies in the centre of Ireland, and one of the most distressed parts of the country, has been prosecuting his labours with his accustomed zeal, notwithstanding increasing years, personal affliction, and family bereavements. Mr. Berry's station, at Abbeyleil, is in the southern part of the central district of the Society's operations. It is an important one, being surrounded by many country stations, where he has excellent congregations. In glancing at the south of Ireland, Waterford was the first district claiming attention. Mr. Hardcastle's labours, ever since want and disease became general, have been protracted and severe. From morning to night he has kept his place at the General Relief Committee. His wife, a lady of great excellence and piety, laboured, until typhus fever arrested her, in this benevolent work, and, in a few days, terminated her life. For some time the Committee entertained serious thoughts of giving up the station at Clonmel, for want of suitable agency to sustain it. Having accepted the services of Mr. Wilson, they resolved to give it another trial. The result has been encouraging ; and they are not without hope that it will yet become prosperous and useful in diffusing the truth. Mr. Watson having resigned his connexion with the Society, the church at Cork invited Mr. Bentley, who removed thither in November last. In closing that part of the Report, the Committee regretted to announce that the Limerick station was virtually abandoned. They had not been able to sustain it. The finances of the Society had been much affected by the efforts which the churches had made to relieve the temporal wants of the Irish. In that generous enterprise the Baptist churches had not been last or least. The largest portion of the relief had been distributed in food. The reports from all the districts, in each of the Irish provinces, united in testifying the gratitude, patience, and surprise of the people. They were amazed at British liberality. The Saxon and the heretic had been their kindest and most liberal friends.

THE BIBLE TRANSLATION SOCIETY.

THE Rev. Dr. Steane read the Report. After adverting to the arduous though important nature of the work of biblical translation, it stated that, since the death of Dr. Yates, the Calcutta translations had been carried on by the Revs. J. Wenger, A. Leslie, and C. C. Aratson, while the *Mission Press* remained under the management of the Rev. J. Thomas. Mr. Leslie was assiduously engaged in carrying through the press a revised edition of the Hindi Testament, while Mr. Wenger was occupied with Sanscrit and Bengali. In the Hindi, the printing had advanced to John ; of Matthew 8,000 copies, and Mark 4,000, had been printed, independently of former impressions. The total number of copies of the whole or parts of the Word of God sent out from the Baptist Mission Press, since 1831, was 387,137. In connexion with these great labours, the Committee acknowledged the aid afforded by the American and Foreign Bible Society, being £412 16s., during the past year. The Society had voted £50 to the Rev. J. Clarke for a translation into the Fernandian language, and £2,000 to the Baptist Missionary Society and the Calcutta translations. The total receipts for the year were £2,125 16s. 1d., including a legacy of £213 by Mrs. Norman, of Isleham, and two donations—W. Blacklock, Esq., Colchester, £50 ; and D. Sinclair, Esq., Edradour, £200. In conclusion, the Committee expressed a belief that the design of the Society was beginning to be understood ; and Dr. Steane added, that one clergyman of the Church of England had sent them two guineas, and another £25, intimating their intention of continuing their support, and that a missionary of the London Missionary Society was on the platform.

THE LONDON MISSIONARY SOCIETY.

REV. A. TIDMAN, Secretary of the Society, on rising to read the Report, was received with reiterated bursts of applause. That document was of a highly interesting character, forming a condensed and perspicuous statement of the proceedings of the Society, both at home and abroad, in the past year. It contained, among numerous features of powerful interest, alternately painful and encouraging, the following items of information chiefly in reference to the foreign labours of the Society, and commencing, as usual, with the state and prospects of the

“MISSIONS IN POLYNESIA.—In the once free and happy Island of Tahiti, French injustice continued to triumph. The great majority of the islanders who had, for four years past, found an asylum amidst their native mountains, continued inflexible in their resistance to the domination of France, although their last hope of help from England had, through an official message from the British Government, passed away. England had acknowledged the Protectorate, and therefore could not render them assistance. This announcement had been received with great patience and fortitude by the patriotic natives ; and though grievously disappointed in their expectations of succour from this country, their generous attachment to England and her Missionaries had remained unshaken. Amid the numberless disadvantages of their position, the truth and ordinances of Christianity were still loved and honoured by the religious portion of the armed islanders, and the Sabbath was strongly revered and devoutly observed. But among the worldly portion, vice and immorality had made fearful progress ; while disease and death, arising from exposure and want, were rapidly thinning the population at large. The arms of France, aided by famine and its attendant maladies, threatened, in fact, the extinction of the race, and, as the last apparent hope of deliverance, an effort was in progress to obtain for any of the native Christians who wished, the liberty of emigrating to the Society Islands. The French had eagerly endeavoured to plant the Protectorate flag on the latter group, but in this attempt they had been frustrated, and the Society Islands have been acknowledged free and independent. The Queen of Tahiti continued a refugee in Raiatea, nobly resisting the deceitful and

tempting persuasives employed to win her return to Tahiti, and induce her to acknowledge the Protectorate of France. Her conduct had exhibited a combination of firmness and patience,—a contempt of French bribes, and a dignified love of independence,—that entitled her to the tenderest sympathy and highest admiration. In the Hervey Group, the people had been called to sing of mercy and judgment. In the spring of last year, an awful hurricane arose and swept the islands, especially Rastonga and Mangaiu, as with the besom of destruction. But the mercy of God was signally manifested, and, though surrounded by universal ruin, not a single life was lost. On the arrival of the intelligence in England, an appeal was presented to the Christian public; it was met with promptitude and generosity; in the space of three months, contributions exceeding the sum of £3,000 were received for the relief of the sufferers, and no time was lost in sending abundant supplies of clothing, provisions, and building materials, to the Islands. This solemn dispensation had been manifestly blessed and sanctified; and He who rides the whirlwind and directs the storm had reaped glory from it to his name. The state of the Samoan Mission was highly encouraging. God had attended his Word with the effectual power of the Holy Spirit, and the native churches had been edified and multiplied. The Romish Missionaries who had obtained an entrance, had been successfully encountered with the sword of the Spirit; and, as in Tahiti, the first triumph of Popery in these Islands had yet to be won.

"With regard to CHINA,—as the social and moral condition of this mighty empire was progressively unfolded, the stronger appeared its claims on the zeal and compassion of the Christian church. The people were deplorably ignorant: infanticide, without compunction or shame, was openly practised to an appalling extent; while atheism and idolatry, with their endless train of evil consequences, held the mass of the people in miserable bondage. But these sinful and degraded multitudes were easy of access, and willing to listen to the voice of the Christian teacher. No opposition had been offered to his peaceful labours, and our Missionaries at Shanghai, Amoy, and Hong-Kong, had already gathered the first-fruits of their toil in the conversion of Chinese to the faith of Christ. Four additional labourers had been sent forth to this populous land; at Hong-Kong an intelligent and devoted native convert had been ordained to the Christian ministry; and there was an early prospect of adding to the number of European Missionaries. The British and Foreign Bible Society, with its wonted munificence, had made a grant of £1,000 towards the printing of the Chinese Scriptures, and the work was now advancing to completion.

"In INDIA, comparing its social and moral aspect fifty years ago, with that which it now presents in every part where Missionary labours had been continuously prosecuted, the progress of improvement had more than repaid the toil bestowed, and the signs of the times were full of promise. The desire of education, even from Christian instructors, had taken strong possession of the native mind, and the schools, both in Northern and Southern India, were filled with Hindoo children of both sexes, who were growing in general intelligence, combined with the knowledge of Christian truth. The Missionary, in preaching the doctrines of the Cross, whether in the market-place, by the road side, amid the crowded festival, or in the quiet sanctuary, was listened to with increased attention and seriousness; and the subtle Brahmin, or infidel Mohammedan, who was formerly hailed as his antagonist, was seldom suffered, even by the heathen themselves, to interrupt or oppose the messenger of salvation.

"In TRAVANCORE, the Gospel had taken deep and extensive root; the tree of life was spreading its branches far and wide; and throughout the Peninsula, many converts, bold in the faith, and examples to the hidden disciples, who, it was believed, were now very numerous, had confessed Christ in baptism, and been received to the fellowship of his church.

"In SOUTH AFRICA, during the greater part of the year, the eastern provinces of the colony had been the theatre of war, and scenes had daily occurred over which the friends of humanity and religion would bitterly mourn. Early in the year, thousands of savage and lawless Caffres, crossing the eastern frontier, invaded the colony, destroying the villages, stealing the cattle, and slaughtering without pity the inhabitants whom they found unprepared for defence. The results of the war, which originated with the Caffres themselves, partly under a

sense of real or imagined injury received from the hands of the colonists, and partly prompted by the desire of plunder, had involved to the invaders the loss of their national independence; but the authority of Britain, if equitably and mildly administered, would prove to them a greater blessing than self-government, with their past lamentable incapacity for improving it. During the progress of hostilities, the four Missionary stations of the Society in Caffreland were ruined; the Missionaries and their people had to seek refuge in the colony; much of their property fell into the hands of the enemy, and the houses and chapels were totally destroyed. The Christian institutions and villages within the colony occupied by the Missionaries suffered in various degrees, especially the flourishing settlement in the Kat River. The male inhabitants of the several Missionary stations, in common with the inhabitants generally, were required to bear arms in defence of the colony; and the courage, loyalty, and subordination they displayed, were highly creditable to their Christian profession. The calamities of war had been greatly aggravated by long-continued drought, and the contributions of the stations towards their own support, instead of being augmented, according to former hopes, had been unavoidably diminished. The progress of the work of God in the Missions north of the colony, had been cheering, and the extension of the Gospel among the numerous tribes, still in the darkness of heathenism, had been prosecuted with incessant ardour and growing hope.

"In MADAGASCAR, that land of cruelty and horror, the power of Divine mercy had achieved bright and glorious triumphs. In the face of slavery and death, the followers of Christ had stood firm and dauntless; by their steadfastness and prayers, many had been added to their fellowship; and, in the conversion of the youthful heir to the throne, God had glorified the exceeding greatness of his power, and the abounding riches of his grace.

"In the WEST INDIES, the faith and patience of the Missionaries had been sorely tried. A combination of events, which they could neither foresee nor control, especially the long continuance of severe drought, and the evil effects, both moral and financial, of an immense immigration of agricultural labourers from India and Africa, had seriously affected their personal comfort, and their ministerial efficiency. In addition to these trying circumstances, the love of many in the negro churches had grown cold. Since the curse of slavery was removed, new temptations had arisen, engendering a worldly spirit, combined with the love of money; and, from these causes, the hopes and expectations of former years, with respect to the self-support of the churches, had not been fully realized, even where there was no decrease in the resources of the negroes. But the picture was not without relief. The contributions of some of the churches had been larger than formerly, and there were also instances among them of great spiritual prosperity; while the hope might be encouraged, that they would all, at no distant period, be affiliated with the Parent Society, not in the feebleness and dependence of childhood, but in the vigorous co-operation of mature age.

"The Statistical Summary of the several Missions was nearly the same as reported in the year preceding, namely:—Number of stations and outstations supported by the Society in different parts of the world, 460; churches, 150; 165 European Missionaries, and 700 European and native assistants. Number of printing establishments in operation fifteen. In the past year the Directors had sent forth to various parts of the world Missionaries, with their several families.

"The total amount of receipts, during the past year, had been £76,319 7s. 1d.; the expenditure, £75,724 6s. 11d."

THE CHRISTIAN INSTRUCTION SOCIETY.—The Secretary read the report:—That an urgent necessity existed in London, for efforts to gain the attention of the people to the glad tidings of the Gospel, was but too evident a fact. The moral and spiritual destitution of a large portion of the inhabitants was but little (as concerning practical and saving knowledge) better than that of the far distant heathen. One single illustration of this might be adduced in the well-ascertained fact, that, out of a population of more than two millions, there was not, on any service of the Lord's-day, in churches and chapels of all denominations, a greater

attendance than one-fifth, or about 400,000 persons. If inquiry was made as to the occupation of the rest, the crowded state of steam-vessels, railway-carriages, public houses, tea-gardens, club, and even gaming-houses, would furnish a melancholy reply. Such a desecration of the Sabbath, in its influence on the Sabbath-breaker, and example on others, was sufficient to prepare the way for the dismal catalogue of crimes which the moral statistics of London brought under public notice. The ordinary means of public religious instruction were inadequate to meet the circumstances of those who had no thought of God, and who will not attend his house. The operations of the Society in the several districts of the metropolis have been as follows :—Associations, 98; families visited, 50,867; number of visitors, 2,084; prayer-meetings, 80. It then went on to give from the reports of the agents some most gratifying instances of usefulness, at the same time that it exhibited an appalling amount of spiritual destitution in the metropolis. It had always been a leading object in the operations of this Society to induce the poor to attend the public worship of God, and the preaching of the Gospel. The returns of the past year stated that 1,033 persons have been prevailed on to observe this duty; but few churches and chapels provided suitable accommodation for the humble poor. To meet this, services had been held in the school-rooms, and in the apartments of the poor themselves, at which the families under visitation were invited to attend; such services had been conducted at eighty stations during the past year, in some instances weekly, and in others more frequently; and in connexion with which many pleasing results had been witnessed. During the summer months, religious services had been conducted in the open air, and many thus heard the Gospel who could not be induced to enter even an apartment in their own neighbourhood for that purpose.

THE LONDON CITY MISSION.—The London City Mission report began by alluding to the extension of the Society's labours, during the year, by the occupation of thirty-four additional districts. It had been found necessary to increase the number of examiners; and the Committee had obtained the valuable services of the Rev. R. W. Dibdin, and the Rev. Dr. Steane. Both the present secretaries had agreed to relinquish their pastoral engagements, and devote their entire time and attention to the work of the Mission; and the Missionaries would now have a more efficient oversight. All new Missionaries would receive a course of instruction on the evidences of Christianity and the doctrines of the Gospel, and additional means would be adopted to qualify them for their important labours. Among the thirty-four new districts were portions of St. George's-in-the-East, Shadwell, Greenwich, and Deptford, and parts of St. Pancras, Marylebone, and Whitechapel. The Committee had resolved, in certain cases, to consent to the appointment of Missionaries within twelve miles of St. Paul's, but in every case beyond their ordinary boundary of eight miles, they would require the entire support of the Missionary to be guaranteed; they had accordingly appointed to Richmond, Chigwell, North Gray, and the neighbourhood of Barnet.

The deplorable condition of London seemed to become more and more apparent to them. In Horace-street (late Cato-street), of the 132 families resident therein, there were only two that were not either without religion, or infidels, or, if of any religion at all, Roman Catholics. In a district newly occupied in the highly-favoured parish of Islington, all but three of its twenty-six shops were open for trade on the Lord's-day; and out of its 540 families, not the odd forty regularly attended public worship. The Missionary to the Italians was labouring to the full satisfaction of the Committee; of the Missionary to the cabmen, an account was given in the Society's Magazine for the month. The Missionary to the police had obtained access to the force in general, far beyond what was anticipated, and his visits were most thankfully received, many of the men saying, "At last some one is about to care for our souls." It was quite affecting to find how many dated their declension in religion from their first entering the force. Encouraged by the receipt of £72, and the great good effected, the Committee had also appointed a Missionary to the City Police. During the year, 16,825 visits had been paid to the police, 1,374 being to the sick and dying. Very nearly half a million of the population of London was now under the visitation of the Missionaries. The Missionaries paid, during the past year, 674,151 visits, 72,532 being to the sick and dying; religious tracts distributed, 827,183; number of meetings

held for prayer and exposition of the Scriptures, 14,448; number of adults induced regularly to attend public worship, 2,312; number of children sent to school, 6,387.

During the year, the Missionaries had met with very painful illustrations of the active and soul-destroying efforts made in some parishes by the ministers of religion, in inculcating what could scarcely be called semi-Popery, since it much more nearly approximated to direct Popery itself; in some of these parishes the Missionaries had met with great opposition, and were branded with the worst of names.

The report then proceeded to detail some individual examples of the Society's usefulness. Through the labours of one of the Hackney Missionaries, twenty-seven individuals had been admitted as communicants in the year, and sixty-three other cases had occurred of hopeful conversion to God in health, besides forty-three others in affliction, and ten in death, with nineteen other cases of outward reformation. Some hundreds of cases of outward reformation had occurred during the year; in 388 instances persons had become communicants; 2,997 adults under visitation had died, of whom 1,025 were visited in their last sickness and till their death by the Missionaries alone; 191 persons who had gone back in the world, had been restored to church fellowship, most of them being individuals who lived religiously in the country, but on coming to London gradually lost their religious impressions, because here "no man cared for their souls." The meetings held by the Missionaries had been useful in the conversion of souls in so many instances, that the Committee felt more and more strongly how important a part they were of the system of operation adopted by the Mission. The receipts of the year, exclusive of the contribution (£225) to the Disabled Missionaries' Fund, and of £200 appropriated for the Model Female Lodging-house, by A. Gordon, Esq., amounted to £13,929 14s. 8½d., being an increase of 2,213 17s. 7½d. over the previous year's; but the financial position of the Society was by no means satisfactory; the increased expenditure for new Missionaries was greater than the increased receipts by some hundreds of pounds, and the balance in hand was less than two months' pay of their salaries. The ordinary receipts had been gradually more and more exceeded by the expenditure during the last three years, till, in the year just closed, the deficiency reached £951. For several months the Committee had been compelled to refuse every application for an additional Missionary, unless his entire salary was guaranteed, and were thus prevented from appointing Missionaries in some quarters where the need was very urgent. The expenses of the Society were £1,300 per month; and the year's increase of receipts consisted mainly in guaranteed sums towards the support of new Missionaries, the remainders of the salaries having to be paid from the general fund.

THE TRACT SOCIETY.—The report gave a brief view of the Society's operations during the past year, in the distribution of tracts and religious books in China, Siam, Burmah, India, Australia, Africa, and the African islands, Spanish America, West Indies, British North America, North-Western America, France, Switzerland, Belgium, Holland, Spain, Italy, Germany, Hungary, Saxony, Sweden, Russia, the Mediterranean, and adjoining countries, Greece, Persia, Scotland, Wales, Ireland, and England. The grants made to district visiting, city and town missions, Christian instruction, and kindred Societies, for Sabbath-day circulation, soldiers, sailors, emigrants, prisoners, hospitals, workhouses, union-houses, railway workmen, fairs, races, foreigners in England, Home Missionary agents, convicts, ships, colliers, rivermen, and miscellaneous, amounted to 2,635,856, of the value of £2,560. The libraries granted, on reduced terms, to destitute districts, union-houses, Sunday and day-schools, factories, &c., amounted to 558. The libraries granted since 1832, have been 4,245; the issues from the London depository alone have been 18,224,836, being an increase of 653,423. The total circulation at home and abroad amounted to 440,000,000, in about one hundred languages. The report then referred to the publication of the "Monthly Volume," "D'Aubigné's History of the Reformation," and other works. The total benevolent income of the year, including special contributions for China, was £6,080 3s. 9d. The gratuitous issues, £7,936 9s. 7d., which exceeded the benevolent receipts, excluding the donations for China, by £2,017 9s. 10d. The legacies amounted to £1,931 11s. 10d.; the cash for sales, £48,495

10s. 7d; the total receipts, £59,416 3s. 9d., being an increase of £3,305 10s. 1d. beyond the preceding year. The report then adverted to the importance of employing increased means to circulate the publications of the Society, more especially by *colporteurs*; and concluded by encouraging its supporters to renewed diligence in the work of the Lord.

WESLEYAN MISSIONARY SOCIETY.—The Rev. Dr. Bunting presented the report for the year, of which the following is an abstract:—

The Committee begin their annual report with devout thanksgiving and humble ascriptions of praise to Almighty God. He has crowned the year with his goodness. Through his kind and overruling providence, intercourse has been had during the year with every Mission of the Society throughout the world, however remote; serious calamities which have threatened the prosperity, and even the existence, of some of the Missions have been mercifully averted or greatly mitigated; the Missionaries, for the most part, have been preserved in the enjoyment of life and health; a few have returned for a season to recruit their strength in their native country; while six lamented labourers have been called to their eternal reward in heaven. Twenty-five new Missionaries have been sent abroad to reinforce the Missions and to extend the sphere of Christian enterprise: an average degree of success has been granted in honour of the labours of the Society, and in answer to many prayers; and the liberality of the Society's friends has provided funds for the support of the Missions, which have not merely been adequate to the expenditure authorised by the Committee, but have also left a small balance in the hands of the general treasurers for the beginning of another year.

The statement of the income and expenditure of the year ending 31st December, 1846, is as follows:—

Towards the regular and ordinary expenditure	£115,762	3	2
Income of 1844, from all the usual sources, the ordinary annual expenditure for 1846, has been	111,534	8	8
Showing a balance of income over the expenditure of	4,227	14	6
To this must be added the surplus balance of 1845, of	766	14	10
Making a total balance in the hands of the treasurers of	4,994	9	4

On this statement the following remarks are respectfully offered. If the income of the year be examined, it will be found that there is an increase on the whole of £2,838 19s. 8d., and that this advance has arisen from an increase in every general source of income. The increase on the Home receipts is £2,067 16s. 9d. The following are the particulars. The receipts from the home auxiliaries, including the contributions received at the Mission-house, amount to £82,960 7s. 5d., and show an increase of £1,615 1s. 11d. The Juvenile Christmas and New Year's Offerings amount to £4,778 19s. 8d., being an increase on this delightful source of income of £284 10s. 3d. The receipts from foreign auxiliaries on the Mission stations are £11,788 6s. 5d., being an increase of £114 1s. 10d., and the miscellaneous receipts in the form of colonial grants, legacies, dividends, new donations on annuity for life, &c., have amounted to £9,790 3s. 10d., being an increase of £656 16s. 1d. on this item for the year. In the receipts at the Mission-house, already adverted to, there are not any very large donations like those received from some of the Society's more wealthy and generous friends in 1845; it, therefore, becomes evident that there has been a considerable advance in the income from the auxiliaries in the home districts, for which the Society is indebted to the increasing liberality of its friends at large and to the untiring zeal of the collectors, male and female, and the various officers of the Society, whose labours the Committee continually bear in grateful remembrance. The report then goes on to state that, in consequence of the encouraging state of the finances of the Society they had appointed a second missionary to Gibraltar and had determined to commence a mission to China. In order to the formation and execution of plans connected with their last proposal with as much dispatch and completeness as possible, a special sub-Committee for the China mission were appointed, who are desired to meet, and to collect and arrange all the information they can obtain respecting Missions of other Societies already exist-

ing in China, and the facilities and arrangements which may encourage the commencement and formation of a Wesleyan Mission in that empire.

WESLEYAN MISSION TO CHINA.—At the annual breakfast of the friends of Wesleyan Missions, the Hon. A. Kinnaird in the chair, the following interesting speeches were delivered, having reference to the contemplated commencement of a mission to China. Neither of the speakers are Wesleyans, but their Christian piety and interest in this important movement are alike unquestionable.

The Rev. Arthur Tidman (one of the Secretaries of the London Missionary Society) said: I am sorry that I have but a fraction of strength to express my deep regard for this cause on which you are invited "to commit yourselves." I was engaged officially for six hours yesterday at the anniversary of our own Society; but I could not refuse the urgent request of your committee to attend here to-day. With regard to the London Missionary Society, I may say we have had a night of darkness and trial for forty years. I can speak of those who are gone without offence. I think of Dr. Morrison and others, who lived and laboured "hoping against hope;" and we are now enjoying the golden beams of morning for which they toiled, but never anticipated at a period so early as this is. China, ten years ago, was as likely to be barred against the Gospel for, at least, an age,—as, indeed, it had been for ages past. Yet how wonderfully has God been manifested, in a way which baffles our wisdom,—opening that populous empire, that world of souls, by means totally unexpected, and by which (as far as our country is concerned) we cannot look upon but with regret. Let it ever be remembered that China has an imperative claim upon our mercy and justice. Do not let it be supposed that Britain is about to do what they have no claim for. The greatest obstacles to the progress of missionary labour there, will be found, not so much in the heathen as in dishonourable men, who bear the name of Christ but possess the spirit of mammon; who are selling the noxious drug which bewilders reason, and makes man, in his mental and moral powers, the mere mockery of humanity. With this evil our missionaries have to contend. The churches which put down slavery (for I do contend it was the Christian churches which did it) must join in attempting to put down this nefarious and unlawful traffic before we can have access to the hearts and minds of the Chinese people. Much has been said about the labours of Dr. Morrison, and much might with justice yet be said. I am not a man of letters, so that I am not the person to speak of his achievements in that cause; but I know that if the sanctifying talent which he poured upon the missionary world, had been bestowed upon science, or literature, or art, his name would have been emblazoned in the page of history. He was a man who would have done honour to any age, and to any people; but he was contented to toil unknown and unknown till the light of the Gospel should come forth to bless the world. I hope, my Christian friends, that you will commit yourselves to this work. The churches of America and of England have come boldly to the help of the Lord against the mighty; and I trust that the Wesleyans, though last in name, will be first in spirit and liberality. If there is anything which will exalt Christianity in the world, it is to let men see that this is the common cause of our holy religion, and, I am sure, upon authority never to be disputed, that when they shall behold us united in its accomplishment, they shall believe that Jesus is the Christ. I have a friend at the other end of the table, who will interest you much more than I can, for I like to sit and hear a missionary talk, and I am sure that there never was a missionary meeting so interesting and delightful as when the church were assembled, and Paul and Barnabas "declared all things that God had done by them." Though my friend is an old missionary, and a very faithful one too, he is not accustomed to address such audiences as this. With regard to the claims of China, he will tell you something about their ignorance, not altogether in accordance with what has been said to-day of their love of letters, for education there is confined to a class. He will make out a strong case to induce you to act without delay. Our brethren, who are labouring in one part of that empire where they have opened a chapel, are much gratified to have a large attendance of attentive hearers; and, what is very singular, of nearly always the same individuals. They rise in the moments of prayer, and appear wrapt in profound devotion; and such is the

scene, that our friends who know something of the Chinese character are impressed with wonder and delight. At Hong Kong, the chapel is not only crowded inside but outside too. These people are, therefore, you see, accessible. They are not oppressed by caste or by superstitions; but still they are a people who require the elements of Christian truth; they need the Gospel of the Lord Jesus Christ, and they will give it a cordial reception. I knew Mr. Smith before he went out, have read his work with pleasure, and am also acquainted with his coadjutor. I have only to say, Be quick; there is no time to be lost. While we are sending out missionaries with the sound of the trumpet, down the Thames and other rivers, on their voyage to distant parts of the world, there are men who are silently and stealthily going there, too, by tens and by hundreds. Read the Reports of these Jesuits, and you will find that for every man that leaves our shores, at least ten more go forth from that body, to plant themselves hand to hand and foot to foot with our missionaries. If these men, influenced by charity, were just to go to lands of barbarism in the spirit of the apostolic church, we should have no cause to complain; but they are too crafty for this; they go where the Protestant has been labouring, and has brought the people to the knowledge of the truth; and in China they are working with an enthusiasm worthy of a better cause. I trust we shall see that all churches are making China a prominent object of their study. We have sent out six additional labourers lately, and hope to send four more before the end of the year. Now, if we can commit ourselves to this with a balance against us, and which we have had for twenty years (though, perhaps, your Treasurer will think that we are mercantilely wrong), I think you need not hesitate to begin. We may sometimes commit ourselves to a good cause. I know that to obtain suitable agents is much more difficult than to get the money you want. You must pick your best men. It is not every man that will make a good missionary. He need not be a great scholar, but he must have an aptitude to learn, or he will never acquire the language, and if he does not do this, he is of no use, and the sooner he is recalled the better.

Rev. Mr. Young (Missionary from China) adverted to the efforts making for the evangelization of China, and concluded as follows:—Now let me impress on you the importance of this mission. Look at the vastness of the people—there are three hundred millions living without God, and without Christ, and without hope in the world; and say, then, whether the claims of China are not great and imperative. Look at it, and think of the ages which have rolled by, and no light has dawned upon that unhappy empire, and the name of Jesus never preached; and now that China is thrown open, is it not time to enter and bestir ourselves to occupy each position? for, if we are not quick about it, the Romanists will do it before you, and then you will not only have to contend against the natural obstinacy of the human heart, but the errors and superstitions of Popery; thus your work will be doubly difficult. Let them not take start, and pour in their agents while you stand looking on. The time is come when you must work, and work speedily, for they are even now counteracting our efforts. One of their priests lately told a missionary at Amoy that it was quite useless for us to give our tracts to his people, because he had instructed them to receive all that were offered, and then to destroy them; and as we could not distinguish his people from others, we could not tell who to give them to. Will you wait till they send over more missionaries? I was quite astounded at the meeting of the Reformation Society, to hear that they have engaged with the captain of a ship to take out one hundred missionaries! How many are the British churches sending? The London churches alone could send as many as China demands, to combine in one goodly army to fight the battles of the Lord in the vast extended plains of that country. Depending upon God, we shall be secure of success, and that China shall ere long be reckoned among the people of the Lord. Let us most fervently pray, that the Lord Jesus Christ will be pleased to call and qualify agents for this glorious work, and give them abundant success.

The Rev. James Hamilton: As I could not be present at your meeting at Exeter-hall, I was glad to take refuge in that of this morning. I have only to say, that the church to which I belong (the English Presbyterian) has engaged in a similar enterprise, though small of course in comparison with yours. We have set on foot a Chinese Mission, and I think as the most effectual comment

on the resolution which I hold in my hand, it would be well to tell you how we have been directed by God's providence in the matter. Two years ago, our churches felt a deep interest in this subject, and £2,000 were raised for the purpose, but we could not get a suitable person to undertake it. After two years we began to despair, and we determined to turn our attention to India. On the very day on which we thus resolved, a minister, with whom we had formerly corresponded, had made up his mind to accept the mission. He is a man every way qualified for the work (I refer to Mr. Burns, of Kilsyth); and we thought it a very striking providence that after so long a delay,—at the very time that we had determined to alter our plans, he should come forward in the way he did; and just to show that there was a little Wesleyan promptitude in our own slow community, Mr. Burns accepted the invitation on the 12th of April, our conference was held at Sunderland on the 19th of that month, and the question was put to him, "When shall you be ready?" "To-morrow," said he. We certainly thought that rather methodical. "I have brought all my things with me," he continued; and we found that he had indeed followed the apostle's example and was "ready to depart on the morrow." He is to sail on the 8th of June. The identity of our circumstances will, I hope, be one of those points of contact which, as churches, we shall sympathize together in. I find that your Secretary has put at the bottom of the resolution, "a short speech will do." That is very good advice at this late hour of the day. Allow me, however, to say, that I think there is a clear indication of the mind of God in this movement in so many of our churches on behalf of China; we must, therefore, now press forward, praying for success.

REVIVAL AMONGST THE NESTORIANS.

WE believe that the history of the Oriental Church does not record a revival so pure and genuine since the age of the apostles, as that which has taken place during the past year amongst the poor persecuted Nestorians.

The Nestorians, we may remind our readers, inhabit that mountainous tract of country in which the eastern sources of the Tigris spring. They are supposed, by some learned men, to be the representatives and lineal descendants of the ten tribes, who, it is alleged, were deported into the country now occupied by the Nestorians. Be this as it may, they form a deeply interesting race, and there is much in their character and creed to encourage the hopes of the missionary.

They have the greatest reverence for the Scriptures, and are desirous to have them diffused among the people in a language which all could understand. In their feelings toward other sects they are charitable and liberal, in their forms more simple and scriptural than the papal and other Oriental churches. They abhor image-worship, auricular confession, and the doctrine of purgatory, and hence they have broad common ground with Protestant Christians, so that, not inappropriately, they have been called the Protestants of Asia.

Among this branch of the primitive church the American board of missions formed an extensive mission, erected schools and seminaries, conjoined with the ministerial a medical missionary, and added a printing-press to the establishment. God blest their labours and many were turned to righteousness. Then came the desolating invasions of the Koords and their horrid massacres. But peace has made her abode with them again, and the Holy Ghost has come down to heal their wounds. The nature of this work is described as having been even more remarkable than its extent. It began in January and continued its progress till near the close of June, and resulted in the hopeful conversion of more than one hundred souls, including a number of ecclesiastics. We cannot detail the various features of this revival, but the following gleanings from the published account of it will show our readers that we are warranted in considering it a work of God.

1. "The hand of God was visible at its commencement,—that it was sudden and nearly at the same time at both institutions (male and female). No peculiar means had been used in addition to the faithful exhibition of Christ and him crucified as the lost sinner's only hope. In the seminary for males not a single individual had been convicted of sin, or manifested a spirit of earnest inquiry

during the year 1845, nor until 19th January last. But on the 22nd of that month Mr. Stoddart's study was crowded with inquirers till a late hour in the evening.

2. "God's hand has been visible in the nature of the work. One man from the mountains of Koordistan, said, his sins appeared to him to be higher and heavier than the mountains of his native country; and that even were there no punishment in the future world, he could not endure the thoughts of leading such a life as he had hitherto spent. There was great tenderness of conscience, and an uncommon disposition to spend time in prayer. Places enough for secret prayer could scarcely be found, till the removal of the seminaries to Seir in the summer placed the solitude of the hills within reach of the pupils. Many individuals spent hours each day in this holy employment. The natural love of the Nestorian mind for figurative language, combined with the ardent feelings of new-born souls, rendered their prayers exceedingly affecting and touching. 'At one time,' says Mr. Stoddart, 'they are praying that the dog may have a single crumb from his Master's table. At another they are smiting on their breasts by the side of the publican. At another they are prodigals hungry and naked, afar from their Father's house. Again they sink in the sea, and cry out, Lord save me, I perish. Those who have given themselves to Christ, now build their houses on the rock of ages, while the waters are roaring round them. Now they wash the feet of their Redeemer with their tears, and wipe them with the hairs of their head. And now having become soldiers of the cross, they plant the blood-stained banner in the inner citadel of their souls.'

3. "There is the same inexpressible desire for the conversion of souls that always characterizes a genuine work of grace. The elder converts from the mountains zealously propagate the holy influence they have received. From Geog Japa they go out for that purpose in all directions. And there has been a great visible moral change—labourers in the field who were formerly much given to profaneness and mutual revilings, now exercise a strong restraint on each other—reproving one another as occasion may occur, by repeating texts of Scripture; such, for instance, as, 'Every idle word men shall speak, they shall give an account thereof in the day of judgment.'"

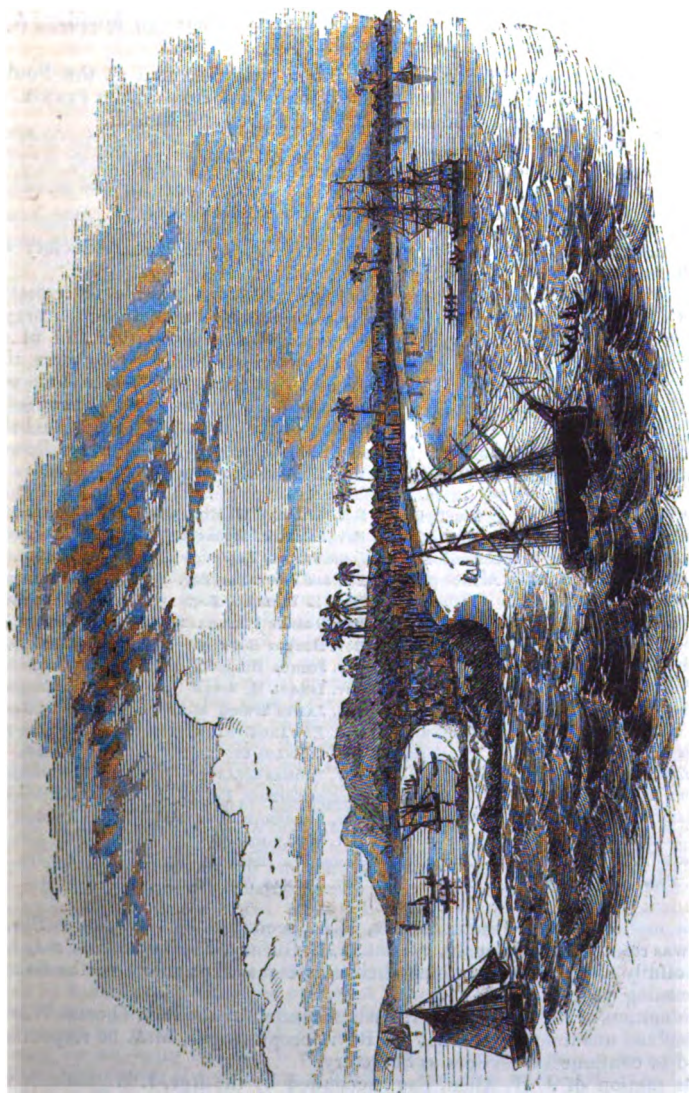
BAMPTON, DEVON.—The Rev. C. E. Pratt has resigned the pastorate of the Baptist church meeting in this place, and terminates his labours there at Midsummer.

STUDLEY, WARWICKSHIRE.—On May 12th a real commodious chapel was opened in this village. Sermons were preached in the morning and evening by J. Mortlock Daniell, of Birmingham; in the afternoon by C. G. O'Neill, of Birmingham. Mr. Morgan, of Birmingham; Davis, of Bromsgrove; Crumpton, of Alct Leuct; Philpin, of Alcester; Bottomly, of Henley-in-Arden; and Francis, of Westmanecote, took part in the services.

The land on which the chapel stands was given by Thomas Boulton, Esq., a gentleman residing in the village, a member of the Established Church. It has been erected at a cost of £370; about £125 has been collected, leaving a debt of £245, which will press heavily on the interest, especially as a great portion of the amount must be paid immediately. It is hoped, therefore, that the friends of truth will bear this case in mind among others and show their liberality. Donations may be forwarded to any of the above ministers, or to J. E. Sargent, Studley.

Studley is a populous village; a principal seat of the needle manufactory. The church is united with Cookhill, a village about five miles from Studley. It is an infant cause (the church having been formed so lately as 1841), and is still dependent for support on the Worcestershire Auxiliary Home Missionary Society.

THE MISSIONARY HERALD.



TURTLE ISLAND, BAHAMAS.

ANNIVERSARY SERVICES.

On Thursday morning, April 22nd, a Devotional Meeting was held in the Library of the Mission House, at which the Rev. C. M. Birrell presided, when prayer was offered by Messrs. Walton, Wallace, Tritton, and Watson.

On the evening of the same day, the Rev. T. Winter of Bristol preached on behalf of the Society, from Zechariah xiv. 6, 7, and Messrs. Stalker of Blockley and Mills of Kiddermminster prayed.

The Annual Juvenile Meeting was held in Finsbury Chapel on Monday, April 26th, when the Rev. Joshua Russell presided.

On Wednesday morning, April 28th, a sermon was delivered at the Poultry Chapel, by the Rev. J. Mortlock Daniell of Birmingham, from Psalm cxxxix. 23, 24, and prayer was offered by Messrs. Hewlett of Dover and Daniell.

GENERAL MEETING OF SUBSCRIBERS.

The General Meeting of the Subscribers to the Baptist Missionary Society was held on Tuesday, April 27th, 1847, at 10 o'clock.

John L. Phillips, Esq., of Melksham having been called to preside, he requested the Rev. C. H. Roe, of Birmingham to open the business of the meeting with prayer. The Secretary laid upon the table the Reports of the Committee and of the Treasurers for the year. The Minutes of the Committee for the year were then read, and various questions asked in reference to matters of business, and answers given. In an interval during the reading of the Minutes, the Meeting proceeded to the nomination of the Committee. The list being completed, and the ballot taken, scrutineers were appointed to examine the papers; and the following names were brought up as the Committee for the ensuing year.

Rev. JAMES ACWORTH, LL.D.	Bradford.	Rev. WILLIAM H. MURCE, D.D.	Rickmansworth.
Rev. JOHN ALDIS	London.	Rev. JAMES P. MURSELL	Lancaster.
JOSEPH H. ALLEN, Esq.	London.	JOHN PENNY, Esq.	London.
Rev. CHARLES M. BIRRELL	Liverpool.	THOMAS PEWTRESS, Esq.	Gravesend.
Rev. CALES E. BIRT, M.A.	Wantage.	JOHN L. PHILLIPS, Esq.	Melksham.
Rev. SAMUEL BRAVN	Loughton.	Rev. GEORGE PRITCHARD	London.
Rev. WILLIAM BROCK	Norwich.	Rev. ROBERT ROFF	Cambridge.
Rev. FRANCIS A. COX, D.D., LL.D.	Hackney.	Rev. JOSHUA RUSSELL	Greenwich.
JOHN DANFORD, Esq.	London.	Rev. ISRAEL M. SOULE	Battersea.
Rev. J. MORTLOCK DANIELL	Birmingham.	Rev. JAMES SPRIGG, M.A.	Margate.
Rev. BENJAMIN DAVIES, Ph. D.	London.	Rev. EDWARD STEANE, D.D.	Camberwell.
Rev. JAMES EDWARDS	Nottingham.	Rev. CHARLES STOVEL	London.
Rev. BENJAMIN GODWIN, D.D.	Bradford.	Rev. THOMAS SWAN	Birmingham.
Rev. SAMUEL GREEN	Waltham.	JOSEPH TRITTON, Esq.	Battersea.
Rev. WILLIAM GROSSER	London.	Rev. FREDERICK TRESTRAIL	London.
Rev. JOHN H. HINTON, M.A.	London.	Rev. WILLIAM UFTON	St. Albans.
Rev. JAMES HONY, D.D.	London.	JAMES WHITEHORNE, Esq.	London.
GEORGE T. KEMP, Esq.	London.	Rev. THOMAS WINTER	Bristol.

On the motion of Rev. Joseph Angus, M.A., seconded by Rev. James Sprigg, M.A., it was resolved unanimously, "That W. B. Gurney, Esq. and S. M. Peto, Esq. be respectfully requested to continue their services as Treasurers of the Society for the ensuing year."

On the motion of the Rev. Joshua Russell, seconded by the Rev. Thomas Winter, it was resolved unanimously, "That the Rev. Joseph Angus, M.A. be respectfully requested to continue his services as Secretary."

On the motion of J. H. Allen, Esq., seconded by the Rev. I. M. Soule, it was resolved, "That Charles S. Tosswill, Esq., George Gould, Esq., and Charles Jones, Esq., be auditors for the year ensuing."

On the motion of the Rev. Dr. Steane, seconded by the Rev. Joseph Tyso, of Wallingford, it was resolved, "That this meeting having had brought under their notice in the reading of the minutes for the year, the fact that the Committee had deputed the Secretary, the Rev. Joseph Angus, and the Rev. C. M. Birrell, to visit the churches in the West Indies, and that these brethren having discharged their important mission, had returned in safety, upon which the Committee had recorded their gratitude to God for the gracious protection afforded them, and had offered their congratulations to them on their return, as well as their acknowledgments to their brethren who had acted officially in their absence, takes occasion to express its approval of the steps taken by the Committee in the appointment of the deputation, and its entire concurrence in the resolutions subsequently adopted by them in relation to the subject."

PUBLIC ANNUAL MEETING.

This meeting was held in Exeter Hall on the 29th of April, Joseph Tritton, Esq. in the chair. After prayer by the Rev. E. Hull of Watford, the chairman spoke as follows:—

I should have been truly glad if the place which I have now the honour to occupy were filled by some other gentleman, whose connexion with our Missionary Society had been of longer standing and far more service than my own. I trust that this is not a selfish feeling, though certainly in that case I should have been relieved of a deep sense of responsibility, the existence of which will not appear unnatural when you remember the sacred nature and the solemn importance of the object which has brought us together, and also how much, at a meeting like this, depends upon the spirit and tone adopted at its very commencement. This position, however, happily, has its privileges too, among which I cannot but reckon that of bidding you welcome to another of these delightful anniversaries, of mingling with brethren, whom, from circumstances, we have rarely the pleasure of meeting except on occasions of this nature, and of uniting together with you to lay at the feet of our Lord and Master these our services and offerings, in the humble hope that, like those of the predicted future, they may come up with acceptance on his altar. Permit me also to remind you of one other privilege common to us all, and the enjoyment of which I trust we shall not only earnestly desire, but actually realize in the proceedings of this day: I mean the presence of Him in whose name we meet. Then will its duties be effectively discharged, its pleasures immeasurably enhanced, and its purposes happily attained; and when it is gone, while its memory will be fragrant of elevated emotions and holy resolves, its results, extending their influence far into the future, shall be themselves the tokens and the proofs that what we asked we did receive, that what we sought we found. It would be unnecessary for me, seeing that this is the fifty-fifth annual meeting of the Society, to dwell at any length upon its objects and claims, with which doubtless you are all familiar. Its own history thus far is the best and most

efficient exponent of these; an advocate whose practical eloquence is weightier and better than words. By the grace of God it has borne a part, a useful and honourable part, in the great work committed by the Head of the church to the sanctified energies of its various members. Those who have gone forth in connexion with it have diffused in heathen lands the savour of the knowledge of Christ, and have set it forth in all its simple purity,—

"When unadorned adorned the best,"

the faith once delivered to the saints. By preaching, by translating, and by living the gospel, theirs has been an influence most beneficial to mankind; and who shall question its acceptableness to God? They have had a share, too, in advancing, we think materially, those great social changes in our colonies which have wiped out a fearful stain of oppression from our national escutcheon. They have helped to burst the bondsman's fetters, and in the name and strength of their Master have said to the oppressed, "Go free!" We say not these things boastfully. Our soul would make her boast in the Lord. The cause glorious in its excellency, the openings providential in their development, the men striking in their adaptation, and the means voluntary, and therefore the more valuable in their bestowment, have all been of and from himself, and to him alone be all the glory. And let it not be thought that I speak invidiously. There are other societies engaged in the same great work, to which God has been pleased to give many and precious tokens of his approval and blessing. We have rejoiced in their joy—we sympathize in their sorrows—we wish them tenfold success, and we sigh for the day, God speed it onward! when both the citizens and watchmen of Zion shall all see eye to eye. Assuming, however, that the things I have mentioned are so,—do they not constitute a legitimate ground of appeal for continued, and even

increased support? And suffer me to say, though it should seem like a tale often told, that there have been few seasons, if any, in which the Society needed your support more than now. I must not anticipate the Report further than to observe, that, financially, the position of the Society is still not such as its friends can contemplate with satisfaction. Debt, though happily somewhat reduced since the last anniversary, still continues to oppress us,—a fact, I think, that is chiefly to be lamented in this point of view, that it prevents the Committee from enlarging the sphere of their operations, from listening to calls of most pressing importance, [and from carrying the light of life further and deeper into the dark places of spiritual death. Moreover, in its necessary and righteous demand for the most rigid economy, there is a danger of curtailing too much, not the luxuries—they know not such a term—but the requisite comforts of those who have gone forth, taking nothing of the Gentiles, and casting themselves, singly and all together, upon the sympathy of their brethren in Christ. This burden will not, we trust, be allowed long to remain. We have tried some methods to remove it. Let us, this morning, make one experiment more,—let us all resolve, by the grace of God, with a diligence more intense and an affection more glowing, to follow in his footsteps, whose principle was, “It is more blessed to give than to receive,”—whose command, “Go, preach the Gospel to every creature,” and who embodied them both in a course of sublime benevolence, which, while it is the happiest theme of thought, is the noblest study for action. There is another circumstance to which, as it bears upon the interests of the Mission, a reference will naturally be expected this morning. I allude to the many painful bereavements we have experienced during the year that has just closed. These visitations must command our sympathy. Debts, however pressing, may be paid; liabilities, however heavy, may be discharged; but who shall recall the high-minded, consistent, devoted labourers who have gone from amongst us? “The fathers, where are they? and the prophets, do they live for ever?” It will be in the recollection of some present, that, scarcely had we retired from this hall, on the occasion of our last anniversary, and the words of well-earned eulogy for some then deplored were still fresh upon our hearts, when another of our dear brethren, the early associate of the dead, and the honoured friend of the living, was called away. Others have followed in quick succession, and the places that once knew them now know them no more. We believe, however, that their work was done; they had fought the good fight, they had kept the faith; blessed they are, and their works do follow them; and, contemplating the usefulness of their lives, and the calmness, or say rather

the triumph of their departure, may we not adopt, concerning them, in spirit, if not in letter, the glowing language of the modern proverbialist?—

“As the aloe is green and well liking till the last,
best summer of its age,
And then hangeth out its golden bells to mingle
glory with corruption;
As the meteor travelleth in splendour, but bursteth
in dazling light:
Such was the end of the righteous—their death
was the sun at its setting!”

Burchell, Francis, Sturgeon, Dutton! may we die the death of the righteous, and may our last end be like yours! The fields of labour, however, with all their spiritual necessities, from which they have ceased, still claim the prayers, the efforts, and the offerings of the people of God. That was a noble thought to which the great general of France gave utterance, when standing on the plains of Egypt, and pointing his followers to her wondrous monuments, he exclaimed as a motive for action, “Soldiers! from the summit of those pyramids forty centuries look down upon you.” We also, brethren, soldiers of the cross of Christ, are compassed about with a glorious cloud of witnesses—our great leader himself, the noblest, the brightest, the best. There was a time—more than 3000 years have passed since then—when his divine voice addressed his servant on the memorable shore of that same Red Sea, and this was its bidding, “Speak unto the children of Israel that they go forward.” What better motto could we adopt at a meeting like this? It is the motto of this age of the world; let it be also of this age of the church. It is written on the daily discoveries of science—on the tariffs and treaties of commerce—on the multiplying institutions of public benevolence, and the advancing tide of intelligence and knowledge; and surely the cause of Jesus, more worthy than they all, shall not want some such practical endorsement at the hands of its friends. That cause is not, blessed be God, the scheme of a wild enthusiasm, which to-morrow’s stern realities shall scatter to the winds; it is not a baseless fabric which the coming storm of infidelity and idolatry shall level to the dust; but it is the cause of living, eternal, triumphant truth—esteemed it may be the foolishness of man, but gloriously manifest as the wisdom of God,—catholic in its nature, for it welcomes all—kindly in its ministrations, for through them the mourner finds his comfort, the captive his liberty, the dying his life—ennobling in its relations, for beneath its influence the abject slave of yesterday is to-day the worshipper, the servant, the child of the Most High; and as to its perpetuity,—the crown of all its excellence,—while it baffles our conceptions, it shall elevate our hopes and animate our hearts, for “of his kingdom there shall be no end.”

The Rev. D. Katterns of Hackney then moved, and the Rev. J. Stock of Chatham seconded, the first resolution, in speeches which we regret that it is impossible to give, as our limits will not allow us to do so without curtailing, what all our readers will be anxious to see, the addresses of the two brethren who had just returned from the West Indies, and who were now called up by the chairman.

The Rev. C. M. BIRKELL then said: If I were to yield to the present impulse of my heart—and I do not know why I should repress it—it would be to give expression to the sincerest gratitude to those in this assembly who have aided the work to which you have just made allusion by their effectual prayers. I have been informed we have signally enjoyed such supplications both in public and in private; and every one who has offered on our behalf but one petition ought to know that what he asked has been granted. I shall never cease to look upon it as one of the most remarkable proofs of divine goodness that during two voyages of 10,000 miles in extent, and journeys under tropical suns of about 2000 miles more, we never were overtaken by the slightest accident, and never were prevented by indisposition from pursuing our duties, which were sometimes most arduous and exhausting, for a single hour. Although the preliminary, the provisional arrangements which we made still remain for the consideration of the new Committee, I may perhaps take the liberty to add, that the assurance on the part of the brethren in all the islands which we visited, that our communications had served to remove misapprehensions, to compose some differences, to alleviate pecuniary embarrassments, and to be some comfort to themselves, to their families, and to their flocks, has been to us a rich reward, and I hope will put a new song into the lips of those who commissioned us, even praise to that God who alone could through such instrumentality convey blessings so seasonable and so great. And now it is very natural to expect that we should present, not only to the Committee, but to the Society itself, some account of our stewardship. Yet, I never felt any duty to be more difficult. I do not know that I have anything to communicate suitable to a general meeting, which is not already well known, or which may not be easily deduced from facts with which we have been long familiar. It is of course impossible for any sort of language to describe the material splendour of these countries. I have never met with either the tongue or the pen which has conveyed to me anything approaching to an idea of the glories which we beheld among the Antilles; it was hard enough, when they lay before us, to keep our minds steady enough to receive a just impression of the rapturous skies, the wooded mountains, the luxuriant valleys, to say nothing of the blue ocean, and the glittering rivers, and the midnight firmament.

These are to be known only at the cost of two months of unrest on the hoarse Atlantic; and although, Mr. Chairman, I do not wish to deter you, whom my companion and myself often wished were present when we were crossing some inspiring landscape, from actually visiting these scenes, yet I must confess, in all honesty, that the horrors of the sea and the beauties of the land approach pretty near to the point of counterbalancing one another. But with respect to the moral condition of these countries, I do think that a pretty accurate idea may be formed of it without leaving our own island. It is well known that the population of Jamaica,—to refer at once to the island to which the principal part of our attention was directed,—is now passing through an economical change of the deepest interest. There never was, perhaps, so remarkable an experiment performed on human society as that which is transpiring at present in that country. We are concerned in it at this meeting only so far as it affects the state of religion, and, even in that department, its consequences are not the least marked and momentous. It is, of course, well remembered, as I judge by the numerous references to it to-day, that both before and after the period of emancipation there was an unusual attention to personal religion, and vast accessions to the churches. Now, besides the influences of the Spirit of God, which were undoubtedly richly enjoyed in those days, it must be remembered that there were some external and secondary causes which considerably contributed to that result. Among these, perhaps, might be the mere love of excitement, which found gratification in large weekly assemblies, together with that tendency to imitate and to take the complexion of the society in which they happen to mingle, so characteristic of the negro race—and, I suppose, of all races precisely in their condition. But still more powerful was there in operation a desire to possess the approval and consequent protection and advice of the white man. They had no friend, no guardian, no counsellor, but the minister under whose banner they had ranged themselves; all their sorrows and difficulties—and these neither light nor imaginary—they came and spread at his feet, in the certainty of obtaining sympathy, and perhaps deliverance. Who can wonder that this consideration should have come to the help of their religious convictions, and perhaps in some instances should even be the only real impulse to a religious profession?

And who is there prepared to say that the missionary was capable of so analyzing these motives as infallibly to determine upon the existence of the one class or the other, or to assign its proper strength to each, if both were acting in combination? The only thing a man could do after the most earnest prayer and diligence, was to proceed upon the principle which Mr. Knibb, in one of the letters included in his Memoir, says was his own maxim, not to wait till he obtained all the evidence he could desire, but till he obtained so much that he dared not incur the responsibility of refusing the application. Now nothing but the lapse of time and the operation of new circumstances, could fairly test the character of the churches so formed. That test has come with greater rapidity, and perhaps in a severer form, than many anticipated. It is now acting in its full power, and the results are developing themselves every day. It is now no longer necessary for the black man to have a white protector, no longer necessary for the labourer to appeal from his employer to his spiritual teacher; and, consequently, one mighty impulse to a religious profession is removed. But, on the contrary, there is positive reason for reluctance in taking that step. There is not only the absence of an impulse, but the presence of an obstacle. A religious profession involves to some extent pecuniary liability. The funds which sustain the services of religion are drawn, with the most trifling exceptions, not from the general congregation, but from the inquirers and the church, and for these funds their new condition has opened up modes of application of which formerly they were ignorant. Clothed and fed, and guarded like children in the days of slavery, like children they spent all the money they had, and that the moment after they obtained it, upon their favourite object, which then was the cause of religion. But now, required to clothe, to feed, to guard, and to elevate themselves, they find it necessary to ponder before they part with the pecuniary fruits of their industry. That a certain amount of such caution is right, will be granted; and that it should sometimes be carried to excess, we should be the last people to wonder at. There is, perhaps, no severer trial to the piety of our own churches than that which arises from this cause; and we cannot be surprised that, coming so suddenly and so powerfully on churches so young, so inexperienced, of such slender attainments, it should make a rapid separation between the chaff and the wheat. Accordingly, not only our own churches, but those of every other evangelical communion, mourn over a somewhat general languor. It must not be concealed, that multitudes who were formerly full of zeal, are now engrossed with the world; and not a few, of whose piety they had the most decided conviction, they have been obliged to detach from their fellow-

ship; while the numbers seeking to avow themselves soldiers of Christ, form a striking and touching contrast to the "exceeding great armies" of former times. It is undoubtedly a sad thing to contemplate this state of comparative depression; but who can be surprised that it should come; and now that it has come, who would give way to despondency? It is my decided conviction, that, with all the deductions which must be made, these churches have not reached a state of religious feeling far beneath our own. The attendance at public worship has not, on the average, very greatly diminished. They still travel many miles under their scorching skies to the house of God. Whenever, in the course of our tour, we fixed a public meeting, we met with a prompt response. In our own agricultural counties, under the best circumstances, it is hard to obtain a meeting, even in the evening, when all the labour of the day is over. But what would be thought of a proposal to give up a whole day, and to go, not only to lose that day's remuneration, but to contribute something to the object presented; yet this was done repeatedly in our journey. It signified not on what day of the week, or at what hour of the day we summoned the gathering,—it was there before us. The mountains poured down their torrents of independent settlers, and the plains contributed their companies of the humbler labourers, that still seek their sole subsistence on the estates. The ground around the chapel quickly shook with the trampling of a hundred horses, and the air with salutations which, if loudness be any index of cordiality, must have proceeded from the very abysses of the heart. But the moment the service began, all was unbroken silence, and a propriety of demeanour quite delightful; and he must have been an intolerable speaker who was not quickly greeted with flashes of the eyes and teeth, or with the deep "Amen," which bespoke devotional sympathy. And, although I have spoken of their pecuniary contributions, there is still left among them a degree of liberality not unworthy of imitation. Let us remember that all their ministers, and all their schools, are supported by themselves; and we did not hear, in any part of the island, a single wish breathed to fall back again upon the pecuniary bounty of the British churches. Without at all pretending to distinguish between the donations which arise from principle, and those which spring from other causes, it deserves to be mentioned, that last year, which was on many accounts the least prosperous, twenty-four pastors, representing about 24,000 members, raised not less than £10,000 sterling, which, you perceive, is nearly, on an average, 10s. a-piece; and, at this moment, on all the property connected with the Mission, amounting to about £130,000 in value, the whole remaining debt amounts to a sum somewhat under £4000.

And, when we are able to announce such a fact with respect to England, I think we shall demand a jubilee. But not only has the present depression some mitigatory features; there are connected with it some things which mark a positive improvement. There is not only a greater searching of heart amongst all genuine Christians, but also a deeper conviction, on the part of all the missionaries, of the necessity of a more accurate knowledge among the people. They now perceive more distinctly than they ever did, that the season for scattering the seed with a bold hand over hill and dale, has given place to that in which they must address themselves to the less exhilarating but essential toil of casting up the furrows, confirming the roots, and displacing the choking thorns, that they may have, not only the green blade and the tall stem, which they have long had, but the full corn in the ear. Many churches which had extended themselves beyond all possibility of pastoral superintendence, and even instruction, except of a most partial and infrequent kind, are becoming divided into separate communities, each with its own minister. In most of these churches bible-classes are taught by the pastors and their wives; and I would say of the latter, that we found none of them in zeal "a whit behind the very chiefest of the apostles," and in some churches, the congregations have salaried scripture readers, who devote their whole time to the work which their names indicate. That important class of men, too, to whom a great amount of success is to be attributed, those called leaders, are now undergoing a steady improvement. I cannot pass by these good men without giving expression to my conviction of their general faithfulness. The propriety of their very existence, as office-bearers, has been questioned; but nothing could indicate a greater want of acquaintance with the circumstances that called them forth. Nothing could have been done without them; and, accordingly, we found every denomination bringing them into requisition; Wesleyans, independents, presbyterians, Moravians, and evangelical clergymen, all employ them, although variously naming them helpers, rulers, elders, scripture readers. Nothing in the West Indies gave us greater pleasure than to witness these good men devoting so much of their time, and of the energies of their minds, to the superintendence, and, as far as they could, to the instruction of the people. If you were to enter the cottages of some of them, you would see stretched across the rafters, under the rude palm thatch, a number of forms, generally of their own construction, which are brought down and made to occupy the whole of the floor, two evenings in the week for the general meetings of the districts; and every morning before the sun is high enough to light their way or to chase the dew from the dripping trees, you would see the devout people all coming in to

bear the scriptures read, to offer their morning praises, to supplicate help for the day's conflict, and then to issue forth to their labours on the estates and provision grounds. What could the missionaries do for these remote dwellers in the glens and on the rocks without such guardians? That these poor men are unlearned, except in that lore "which angels desire to look into," is no fault of their own. That not more (as I confess I was a little surprised to find) than one-third of their number can even read the scriptures, serves but as a memorial of that Egyptian darkness in which they spent their youth, and from which they were delivered only by "a mighty hand and an outstretched arm." These men, who sustained unshaken the first shock of persecution, receiving in their bodies the marks of the Lord Jesus, and who must always be regarded as the confessors of the first age of that sable church, are already assuming the signs of advanced life, and are passing to their reward; while the missionaries, with scrupulous regard to their feelings, and yet with a proper consideration of the requirements of the new state of society, are assisting them, and gradually supplying their places with men of more varied qualifications, likely to secure a wider influence over the instructed youth; and if their most earnest endeavours for this purpose meet with success, one great essential stone is laid in the foundation of their second temple. Besides these, there are others on whom they are fixing their anxious attention, with a view to the duties of the ministry. The necessity of pastors for the people, of their own colour and lineage, is becoming every year more urgent. The missionaries have never neglected that work, although many in England have greatly wondered they should have made so little progress. I acknowledge myself to have been among that number. Never till I reached the spot, had I had a just appreciation of the difficulties in the way; never till then did I so clearly perceive the extent to which the education of the people in civilized countries has been carried on in the persons of their ancestors,—the extent to which qualities, which we deem natural and innate, are the result of subtle influences in society, the operations of which we cannot detect, and of which we cannot tell "whence they come or whither they go." Of all these hereditary advantages the people of those lands are destitute. The entire population stands intellectually at zero. Every man must rise in his own person from that point; a circumstance which not only renders the process of elevation more tedious, but has a tendency,—and he who wonders at that tendency is, I fear, but partially acquainted with himself,—to charge the individual so distinguished from the surrounding multitude with so much vanity, as materially to interrupt his usefulness. Until the standard of education be

raised universally, there will always be great obstacles in the way of a highly qualified race of native pastors. Yet a beginning has been made, and well made. Upon the brow of a green mountain, surrounded by scenery lovelier, I should not wonder, than that Academus so celebrated in classic song, stands our college for the education of a native ministry. It is presided over by a highly qualified individual, our oldest missionary in the West Indies. Every year the class of young men improves. Those at present studying there—and some of them we examined previous to their admission—appeared to us in the highest degree hopeful. At the ordination of one who had finished his course we attended, and the confession which he read, in point of language, of consecutive statement, and of comprehensive thought, I have never heard surpassed at any similar service in this country. When I think of the good manners and intellectual aspect of these academicians, I cannot but say that the notions which most of us have derived from our nursery pictures, of the appearance of the negroes, is altogether erroneous. We figure them—I once did, and many still do—as men of no foreheads, of extravagant mouths, of preposterous nostrils,—when such cases are almost as rare as they are in England. A large majority are men of the noblest mould. But with respect, last of all, to that elementary, popular education, which in one sense lies at the basis of all permanent improvement, I regret to say that the missionaries appear to have considerably over-calculated the estimation in which the people would hold it. They thought that by building excellent school-rooms, and bringing over from England teachers, male and female, highly qualified, they would speedily spread the blessing. But in that they were mistaken, and now they find,—what I am afraid we, in this vexed England, are doomed to find—that a splendid educational apparatus is one thing, and the disposition of an ignorant population to avail themselves of it, quite another. They find, now that their school-rooms are miserably filled, and the great majority of their schoolmasters occupying the situation of pastors, that instead of relying upon one sudden stroke, they must call into operation an agency which no legislation can produce, of which the part shall be to enter the homes of the peasantry, and to track the footsteps of the children wherever they roam, perpetually and patiently endeavouring to awaken the desire of improvement, and alluring to habits of application. Of course, there is little in this to excite or bewitch the imagination, little that is akin to that magical rapidity with which we now aspire to accomplish every thing. But it is the penalty which, in all countries, is exacted by centuries of neglect, and the only condition upon which ignorance will relax her death grasp. That agency is rapidly coming into operation;

and in some years, perhaps in another generation, if we have reasonable patience to wait, we shall find the work accomplished. I must not detain the meeting from the more valuable statements of my esteemed friend, but I must express the conviction in which I know he will unite, that we have just reason for gratitude for the results of missions among this interesting people. When I compare them with what I saw of their own race in the republic of St. Domingo, during a deeply interesting visit to that island, which I dare not now ask the meeting to permit me to describe, and above all, when I compare them with those miserable captives whom we together saw in the capital city of Cuba, in the streets and squares of which our ears were for the first time assailed by the clanking of chains, and with what was, in some degree, even worse, for the chain is somehow associated with the decisions of justice—with the sound of the whip, that horrid symbol of the oppression and dehumanization of man, then no language could utter our estimate of that work of mercy, in which we have been permitted to take so large a part. I have not attempted to conceal the present state of religion, but to speak honestly, although not despondingly. For who can question that the churches have sunk under this wave of trial, only to emerge in greater purity? If the ministers are united in counsel, and in self-sacrifice,—and there never was greater union among all religious denominations in that island than at present—if the British churches continue their sympathy and their prayers,—now, if possible, more indispensable than ever,—it is not permitted us to doubt that the conflict now begun, and only begun, will end in conquest, and that the promise, that “the gates of hell shall not prevail against the church,” which has been already so nobly fulfilled in the past annals of that people, shall meet with a still more signal accomplishment.

The Rev. J. ARGUS then rose and said: I am sure I concur most heartily in the feelings of this meeting in welcoming me home again with my respected friend and brother who has just addressed you. I join in that feeling with more earnestness, perhaps, than you can do, from a knowledge of the peculiar kind of danger to which during our journey he was exposed. For my own part, I confess I have a strong feeling that the church at Liverpool also owes to the Baptist Missionary Society a noble contribution, from the fact that he is here to-day. I never saw a man so strongly devoted, in interest and in feeling, to the condition of the people in Haiti; and more than one letter expressed to me, and wished me to express to the Committee, their desire that our brother Birrell would return. I rejoice on our account that he is here, as I should have rejoiced on theirs had he remained. I rise to address this meeting, as may be supposed, under very peculiar feelings, and with

a deep conviction of my need of divine help, that I may speak with all boldness and with all integrity, doing injustice neither to our brethren, nor to this meeting, nor, most of all, to the common cause of our Redeemer. Bear with me, and give me, whilst I speak, your sympathies and prayers. I need scarcely tell you that for the last nine or ten years at least, the Baptist Missionary Society has been anxious, sometimes on one ground, and sometimes on another, to send a deputation to Jamaica. They applied to my late honoured predecessor without success, and to not less than a dozen brethren, but their applications failed; and now, last of all, a deputation has gone forth on behalf of the Committee, and of the churches connected with our body throughout this country; and I desire to acknowledge, in the face of this meeting, that that deputation is owing chiefly to the kind sympathies and the generous help of one of the Treasurers of our Society. I believe that, humanly speaking, that deputation would never have gone but for our friend, Mr. Peto; and I desire now, in the name of my brethren, and in my own name (and, may I not add, in the name of this meeting?), to thank him, and to join in united prayer to God, that he would be pleased to enrich him in his own soul, and to recompense to him again all that he has done, and given, and felt in connexion with our mission. Independently of the successful or unsuccessful results of our mission, I cannot withhold the statement of my conviction that such deputations will confer, if they are repeated, a greater blessing upon our churches both at home and abroad than it is easy to conceive. I trust that this will be but the beginning of a system that will be continued in future years. The objects of our visit, as set forth in the letter of instructions we received, are many of them of a business character. We were to assure our brethren of the deep interest taken in their labours by their English friends; we were to explain things which were misunderstood; we were to correct impressions which, as we thought, had been hastily and unjustly formed. We were to ascertain on the spot the state of property and deeds, to attend to various minor questions of business, and generally to make the fullest inquiry into the condition of the churches, and, so far as practicable, of the island. There are some things which, in going to Jamaica, we need to unlearn. If I were to say that we had turtle for dinner you might deem us extravagant; but if that we had bread and cheese, you might deem us economical. In truth, however, the economy would be exercised in the first case, and the extravagance in the second. If I were to say again, that the houses of our missionaries were floored with cedar, and had doors of solid mahogany, hinges of brass,—or, as one friend gravely reported, of gold,—they might be supposed on that account, to live ex-

pensively. The expense, however, would really be, on the long run, in using common English woods instead of the hard, beautiful wood of the island: and if it were said that every missionary has, at least, one horse—and that many have even horses and a chaise—they might be set down as gentlemen in some other sense than the one in which all Christians aspire to that name. The fact is, that without horses they cannot attend their stations, or move a mile from home, or obtain the commonest comforts of life, or hold any intercourse for counsel or sympathy with their brethren or friends. Horses are not luxuries, but essentials; and if you will not allow your missionaries a horse, you may call them home. If, again, I were to say that there are many thousand members of the church who cannot read, you might suppose them disqualified for their position, and extremely ignorant both of truth and duty. But, however decisive against them such ignorance might be if they lived in our own country, in Jamaica it is found to consist with great shrewdness, intelligence, and considerable bible knowledge. Whether it be, that by doing God's will, according to the amount of their light, more light has been obtained, or whether it be that, not able to read, their ear has become more sensitive, their minds more thoughtful, and their memory more retentive, the fact is, that there are many leaders and members who have accurate scriptural knowledge, are eminently qualified for their office, can repeat whole chapters, and even correct the younger members of the class in reading the scriptures, though not able to read themselves. The deputation were received by our churches and brethren with a cordiality and a degree of affection that I feel myself altogether unable to describe. I cannot conceal from this meeting that we had our fears whether there might not be some coldness, some indifference to our visit, some suspicion of its purpose, and I now desire to confess, that in these respects we were wrong. Everywhere the houses of our brethren were open to us. The church-meetings, the books, and the secrets, if they had any, were most freely disclosed, and a fuller exhibition I believe it is impossible to conceive. The respect and affection with which the churches in Jamaica regard the Committee of the Baptist Missionary Society were most gratifying to us. It was imagined that the Committee could do anything they pleased; and if Mr. Birrell and myself had remained in Jamaica till we had settled all the business, public and social, that was brought before us, we certainly should not have returned till another year. I have, however, in my own mind a most deep conviction of the responsibility resting upon the Baptist Missionary Society in consequence of this feeling. I believe, whether wisely or unwisely, justly or unjustly, this Society has more power in the island of Jamaica than

even the House of Assembly itself. One only fault did these friends find with your deputation. The only one, at least, of which I heard. They no doubt stated others, or would have done so, if they had known the imperfections of one of the deputation at all events, as I know them. "In one thing," said Mr. Finlayson, of Brown's Town—the man who was repeatedly flogged, in the days of slavery, because he would not give up praying—"in one thing you disappoint us. We know the Baptist Missionary Committee have no earthly head, for they are all brethren; but we did expect to see old men with grey hairs," said he, "like mine. Your hair, however, is dark, and not grey: but I see," he added, "how it is; you have got the grey hairs inside," a compliment I must personally disclaim, but which I believe to apply most accurately to my friend and colleague, Mr. Birrell. It is natural, on an occasion like this, to look back on the history of this Mission, and ask, Are you satisfied with the results, and do they justify the large expenditure of funds and of strength you have devoted to it? Since the first missionary arrived in Jamaica, some thirty years ago, the Society has spent on Jamaica more than £130,000. Upwards of fifty missionaries have been sent forth, eighteen of whom have fallen martyrs to our cause in the high places of the field. A large expenditure when viewed in the bulk; and yet but small. We gave six millions to redeem Jamaica from slavery, and we can hardly grudge £130,000 to bring her to God. Two hundred thousand pounds a-year for ever is the price of Jamaica emancipation, and £5000 a-year, for thirty years, is our gift to an object immeasurably nobler, and which has been attended with such blessed results. And let us mark these results. In 1830 there were in trust sixteen properties in Jamaica in connexion with our missions. In 1840 there were thirty more, or forty-six in all. Now, in 1847, there are forty-nine more, or ninety-five in all. These properties include sixty-three chapels, twenty-four school-houses, fifty-nine dwelling-houses for ministers, and 516 acres of land; and the whole has cost not less, certainly, than £130,000, exclusive of nearly £20,000 worth of property destroyed by the whites in the time of the rebellion. Here, then, is one result. If our missionaries had had no hand in emancipation, had conferred no blessing upon the people in the form of instruction or temporal comfort; if no souls had been converted to God, there is yet, at this moment, property set apart for the religious training of the people, and thus set apart through our instrumentality, that cost as much as all our contributions. If nothing spiritual had ensued, still it is there, to become in the hand of God the means of the future instruction and the salvation of the race. It must be confessed that the style of these buildings is not all we might wish. It

is even difficult to name it. I am sure it is not Grecian. I think it is not Gothic; but whatever it be, it is full of interest, and highly characteristic of its origin. It tells plainly who were the builders. The men who occupied the pulpits either handled the trowel and plummet, or at least spent their time among the workmen and planned the buildings. Coutart, and Knibb, and Burchell have all left behind them the proofs of their skill; and we learned to love the places the better that the impress of their genius was so frequent and visible. The engineering and architectural ability which their chapels often display, especially in effecting enlargements, is very striking. Additions to the back or front were obvious enough, but not always practicable. In such cases our brethren have added a lofty aisle to one side of a low-roofed building, in Eagle Street style (if our friends will forgive me coining a name). Sometimes you find fronting the pulpit a deep square cavity opening into a large room below, where you catch a glimpse of half your congregation. Sometimes the chapel was enlarged by increasing the height and adding a gallery; sometimes by removing part of the floor and forming a basement. In fact, the chapels have all the imperfections (and interest too) incident to the circumstances in which they were built. But they have qualities of sterling worth. They are admirably adapted for their purpose, and they are filled. They are nearly all large and substantial—they are erected where they ought to be, in towns, at the corners of the streets, not in courts and lanes, and on the hills accessible and visible to all. As we watched the people on every side winding through the valleys to the place of meeting, the words of Dr. Watts struck us with fresh beauty:—

"Up to his courts with joys unknown,
The holy tribes repair."

So admirably are those localities chosen along the roads and coasts, that more than one military authority has said, that if the surveyor-general were commanded to select the best military posts in the island, either in the interior or on the coast, he would certainly fix upon the sites which have been purchased for chapels or houses by baptist missionaries. Nearly every chapel, let me add too, has its minister's house and school; many a minister's house its ten acres of land. I say again that a nobler boon was never given to any island by any society in the missionary history of the church; and you are recompensed in chapels alone for all you have given. You are aware that it was one object of our visit to place this property on a more satisfactory footing. According to most of the deeds, which were framed in the days of slavery, or before churches were formed, the appointment of the pastor was with the Committee. This appointment will now be given to the people;

while, at the same time, in all deeds, provision is made for securing the property for the general use of our body, and the object for which the chapels were built. When the deputation landed in Jamaica, fifty-six deeds had been recorded; thirty-nine more were prepared during our stay, including twenty-six chapels, eight schools, twenty-four mission-houses, and 295 acres of land. It has already been stated that we were empowered by a friend or two in this country to give aid to our brethren, if we found it necessary (as was expected) to aid them. On reaching Jamaica, we deemed it desirable to examine the accounts of the chapels before we proceeded to help them. We then formed our plans. The chapel-debts in the island amounted to about £8500—a small sum on so large an amount of property; but part of it was pressing severely upon our brethren, especially upon the widows of honoured missionaries who were personally responsible for it. We then appealed to the churches, and by giving £1800 we induced them to contribute or become responsible for another £1800; and we induced various friends to relinquish claims to the amount of nearly £1400 more; so that our £1800 diminished the chapel-debts by £5000, leaving the entire debts under £4000; a quarter part of which is not pressing at all. To complete chapels now in progress, we also gave about £400, on an equal amount at least being contributed by the people. Our £2200, therefore, has conferred on the island an advantage represented by £5800. The gratitude of the people, the relief to the minds of our brethren and the widows of the missionaries, cannot be represented by figures at all. But these are the material results of the labours of our Society: of great value in themselves, and yet more valuable as the means of the future education and improvement of the people. Spiritually, the results are not less important. Thirty years ago, when our mission began, there were a few baptists in the island. Our brethren laboured with zeal, though with but little success. At the end of thirteen years their churches numbered 5000 members; in fifteen years, or just before the rebellion of 1832, they numbered 10,000 members; and now they contain upwards of 30,000. Twenty thousand at least have passed into glory; and 30,000 remain. And all the churches to which they belong have been formed and matured in thirty years; a result which, if it be as real and spiritual as it is apparently glorious and impressive, must fill all our hearts with gratitude and encouragement. The secondary causes of this success I cannot refrain from naming, because they are in themselves of interest, and also of great practical value. Everywhere in Jamaica the minister is known as the protector of the people. He stood by their side when, in the days of slavery, they were flogged for praying.

He lifted up his voice against the iniquities of that system, till, by the religious feeling of British Christians, it was swept away. He has aided them to make equitable arrangements with the planters. He has measured out with his own hand the sites of the negroes' cottages and gardens. He has recorded their titles. He is now sometimes their lawyer, sometimes their physician, and always their friend. No man will assert that this constant interposition, on the part of our brethren, has, in every instance, been wise,—that would be to claim for them superhuman prudence,—or that such interposition is generally desirable. Manly independence and self-sufficiency on the part of the people would obviously be preferable. The true defence is, that such interposition was necessary to the very being of our churches. Without it, the churches would have been scattered, the people robbed, and peeled, and oppressed, and the very name of emancipation have proved a mockery, a delusion, and a snare. Not to have interposed when they alone could have interposed, would have been to side with the wrong-doer, and to alienate the affections of the people; and it has had, in the issue, some happy and important fruits. It has taught the people to honour our brethren, and then to honour the religion which, in the person of the missionary, had proved itself so friendly to their interests. Another secondary cause of success has been the union subsisting in the churches. There is no jealousy, no quarrelling, no suspicions. At the very time when our brethren had differences between themselves, they concealed them from the people; and till recent unhappy disputes on one side of the island, quarrelling between sister churches was unknown. "We are all one concern," said one of the members of a church on the north side. "Falmouth, and Brown's Town, and St. Ann's Bay, never fear trenching one another. It's only one church, and we are all brothers." The last cause of success, which has often occurred to me, has been the simple evangelical character of the preaching of our missionaries,—like Andrew's preaching,—their message has been, "We have found the Messiah,"—and its great object, to bring their hearers to him. The spirit of discussion, so common and perhaps so necessary in the east, they have never allowed. The doctrine of the cross, especially in its aspect on the sinner, and in relation to his justification, was ever upon the lips of Burchell, and Knibb, and others. Christ was all their theme. And his doctrine proved the power of God, and the wisdom of God in the conversion of thousands. Now that these thousands are converted, it is perhaps obvious enough that a more comprehensive exhibition of divine truth is required. I believe our brethren feel that —while Christ for us, is part of the gospel—it is but part; and that Christ for us and

Christ in us, is the whole. I doubt not, however, they will adapt themselves to the wants of the people; and, in the meantime, we can but thank God that the one principle of salvation, by the blood of the Lamb, was so dear to the hearts of our brethren, and has become so mighty in their hands. I have but two remarks more to offer before I close these statements. In the first place, let me say that our brethren in the island of Jamaica would deplore, and every true friend of the Baptist Missionary Society and of these churches ought to deplore, if one single farthing more of the money of the Society were spent in that island. I will tell you the grounds of this declaration. Four and twenty churches raised for all purposes,—not, be it remembered, for salaries,—but the churches under four and twenty ministers raised for all purposes, in the worst year they have ever known, more than £10,000, which is more than £400 for each church. The income of these churches varies from £150 a-year to £1200 a-year; and £400 is the average of each, be it remembered, for all purposes. Now, sir, I should venture to protest, in the name of three-fourths, nay, of nine-tenths, of the brethren connected with our churches at home, against the giving of a single farthing of money, contributed out of our poverty, to support the gospel amongst a people who are able to do so much. Look at the facts. Here is the church at Montego Bay. It is well known that the chapel cost £12,000, and it is without debt; and there is also a minister's house which cost £1000. I do not find fault with this outlay. The people raised the money themselves, and they had a right to spend it; but here they are free from debt, and able to raise from £600

to £900 a-year for all purposes. Their chapel roof needs to be repaired, and is coming down. The expense will be £500. There is not a man among them who could give any large amount. They have said to us, "Give us £200, and we will raise the rest." We exclaim, "Give you £200! Oh, no! we will lend you that sum, and we must have a bond to secure the repayment." The result is, that in one fortnight they raise £300, and they then claim the loan. There is no reason why other churches in that island should not do as much for themselves and their brethren. This I lay down as a first principle in all the future proceedings of the Baptist Missionary Society. But then, secondly, continue to give our brethren your sympathy, your counsel, and your prayers. Be it ever remembered, my dear friends, that Jamaica differs from this country essentially in this single particular: there is no public religious opinion in the island to sustain the ministry, or to shield ministers against misrepresentations. Christian ministers stand, so far as the island of Jamaica is concerned, nearly alone; and on this account they need your sympathies and your counsels all the more. We must be prepared most strenuously to make the people do their part, so far as pecuniary circumstances are concerned; but we must be prepared also to sympathize with our brethren, to advise them, to keep up written communications with them, and to do all that we can to help on their work and to cheer their hearts amid the toils and difficulties which they have to encounter. God grant that our other fields of labour may have a share of the blessing which the island of Jamaica has received, and we shall then be repaid a hundred fold for all that we have done.

Resolutions which we must defer till next number were then carried, after addresses by J. Sheppard, Esq., J. L. Phillips, Esq., the Rev. W. Fraser, W. H. Bond, Esq., and S. M. Peto, Esq.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of March, 1847.

£ s. d.			£ s. d.			£ s. d.		
Annual Subscriptions.			Donations.					
By Mr. Boulton	45	8 0	Allen, Stafford, Esq., for			Beare, Mr. G. H., Col-		
Anderson, W., Esq.....	1	1 0	Schools.....	1	1 0	lected by.....	0	18 0
Benham, Mr. James, ad-			Allen, William, Esq.,			Bell, Miss, Carlton Villas,		
ditional	0	10 6	for do.....	1	0 0	Collected by—		
Carey, Rev. E.	1	0 0	Allen, George, Esq.,			Bell, Miss	1	1 0
Carey, Mrs.....	1	0 0	Amphill, for do.....	1	0 0	Bell, Miss M. S.	1	1 0
Davies, Rev. Dr.	1	1 0	Ashby, F., Esq., Staines,			Bell, A. M., Esq.....	1	1 0
Hialop, Mrs.....	1	1 0	for do.....	0	10 0	Bell, Mrs. F. H., Can-		
Hume, Mrs.	1	1 0	Ashby, Thomas, Esq.,			terbury Villas	0	10 0
McLaren, D., Esq.	1	0 0	do., for do.....	0	10 0	Elgode, Miss, Wim-		
Meacher, Mrs.....	1	1 0	Ashby, Charles, Esq.,			pole Street.....	0	10 6
Nelham, Mrs.....	0	10 6	do., for do.....	0	10 0	Knight, Mrs., Camden		
Payne, Mrs., Penton			Ashby, S., Esq., do., for	0	10 0	New Town	0	5 0
Row.....	2	2 0	do.....	0	5 0	Rouse, W., Esq., Can-		
Peto, S. M., Esq.....	100	0 0	Ashby, William, Esq.,			terbury Villas	0	10 6
Townhill, C. S., Esq.....	5	0 0	Hounslow, for do.....	1	0 0	Bell, Miss H. E.	1	1 0
Whiteborne, Jas., Esq..	2	2 0	Barry, J. T., Esq., for			Do., Collected by.....	2	1 0
			do.....	1	0 0	Bible Translation So-		
						ciety, for Transla-		
						tions	1000	0 0

<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>	
Biggs, Mrs., Tottenham, for Schools	1 1 0	LONDON AND MIDDLESEX AUXILIARIES.		Islington Green	12 19 0
Cash, Samuel, Esq., Peckham, for do.	1 0 0	Artillery Street	3 16 2	Do, by Master Jones	0 8 0
Cash, W., Esq., do, for do.	1 0 0	Austin Street, Shoreditch— Contributions, balance	8 0 3	Kensington, Silver Street	8 15 6
Cassell, Mr. J., for do.	0 10 0	Do., by R. Cubitt, for Dove	0 10 0	Contributions	13 16 6
Christie, Mr. T. M., Kington, for do.	1 0 0	Battersea	7 0 8	Acknowledged before	22 12 0
Edwards, Mrs., box by Fine Box, produce of ...	0 5 1	Contributions	39 12 0		20 0 0
Fowler, Mrs., Totten- ham, for Schools	1 1 0	Do., Sunday School	2 16 6		2 12 0
Friend, Bank Note, No. 10845	5 0 0	Do., for Dove	1 0 0	Keppel Street	14 18 3
Olpin, Mr. Charles, for Schools	0 10 6	Blandford Street, on ac- count	20 0 0	Ladies' Society	1 6 11
Gurney, Samuel, jun., Esq., Carshalton, for do.	3 0 0	Bow	1 16 2	Juvenile Auxiliary ...	1 18 8
Harris, Mr. J., Peck- ham, for do.	1 1 0	Contributions	11 4 5	Do., for Dove	2 18 4
Heales, Mr. J., Berk- hamstead, for do.	0 10 6	Do., Sunday School	0 7 0	Mase Pond	35 0 0
Horn, Mrs., Tottenham, for do.	1 1 0	Do., for Dove	1 0 2	Do., Sunday School, for Mutton	20 0 0
Horn, Mr. R., for do.	0 10 6	Brentford, New— Collection	8 6 3	New Park Street	12 18 5
Howard, J. E., Esq., Tot- tenham, for do.	2 0 0	Contributions	12 6 0	Do., Juvenile Aux- iliary, for Ceylon Schools	32 0 0
Hull, Samuel, Esq., Ux- bridge, for do.	0 10 0	Do., for Dove	0 17 5	Do., do., for Dove	5 11 0
Jefferys, Mr. R., Peck- ham, for do.	1 1 0	Acknowledged before	21 9 8	Northampton Street— Sunday School	1 15 6
Jernyn, Mrs., do., for do.	1 0 0		21 9 8	Prescot Street, Little— Sunday School	2 0 0
Kitching, Mr. John, Stamford Hill, for do.	1 0 0	Brixton Hill, Salem Chap- el, balance	4 5 6	Regent Street, Lambeth Proceeds of Tea Meet- ing	1 4 6
Littleboy, Mrs., Berk- hamstead, for do.	0 10 0	Camberwell	120 2 7	Do., of Lecture	6 6 10
Marsh, Mr. J., Kings- ton, for do.	0 5 0	Do., Sunday School	7 14 6	Contributions	10 14 0
Miles, Mr. Edward, for do.	1 1 0	Do., Proceeds of Lecture	6 0 0	Do., Juvenile	67 8 5
Moreland, Mr. J., Croy- don, for do.	1 0 0	Do., for Colonies	0 10 6	Do., do., for China	16 8 4
Neath, Mr. Joseph, for do.	1 0 0	Do., for India	1 11 0	Do., Sunday School	4 7 10
Norris, Mr. T., Berk- hamstead, for do.	0 5 0	Camden Town, Hamil- ton Street, Young Friends, by Mrs. Car- rey, for Dove	3 0 0	Do., do., for Dove ...	2 13 6
Norton, Mr. Thomas, Peckham, for do.	1 0 0	Chelsea, for Dove	0 17 0		120 12 1
Norton, Mr. W., do., for do.	0 10 0	Devonshire Square	26 5 8	Acknowledged before	35 0 0
Norton, Mr. Thomas, Bermondsey, for do.	1 0 0	Do., Ladies' Branch	14 15 11		65 12 1
Overend, Mrs., Chitt's Hill, for do.	2 0 0	Do., do., for F. E. in India	8 0 0	Romney Street— Sunday School, for Dove	1 10 0
Pope, Miss, Staines, for do.	5 0 0	Do., for Dove	5 16 8	Salterns' Hall	17 4 10
Rackstraw, Master, for Dove	0 4 6	Do., for Africa	1 1 0	Shacklewell	22 0 11
R. E., do.	0 4 6	Acknowledged before	55 19 3	Contributions	23 17 3
Roodyn, Mr. Samuel, Peckham, for Schools	0 10 6		5 5 2	Do., for Dove	1 5 7
Rutter, Joseph, Esq., Uxbridge, for do.	1 1 0	Eagle Street	50 14 1	Do., Sunday School, for do.	0 6 8
S. G., do.	1 0 0	Do., for Dove	6 6 10	Do., for Africa	5 12 11
Sparden, Miss, Contribu- tions by, for Patna Orphan Refuge	10 10 0	Ealing— Collection (moieties) ...	3 12 6	Do., for Outfit	0 14 0
Squires, Mr. T., Berk- hamstead, for Schools	1 0 0	Contributions	2 10 8	Shouldham Street	3 10 0
Sterry, Mr. Henry, for do.	2 2 0		6 3 2	Southwark Negroes' Friend Society, for Spanish Town Schools	8 0 0
Sterry, Mr. Joseph, for do.	1 1 0	Acknowledged before	6 0 0	Tottenham	23 11 7
Sturge, Mr. George, for do.	2 2 0		0 3 2	Do., Juvenile Society	0 18 9
Wilshere, Rev. T., Ems- worth	0 10 0	Hackney	14 11 5	Do., Infant School	0 3 10
		Contributions	21 6 6	Do., for Dove	0 14 0
		Do., Sunday School, Ann's Place	3 9 10	Trinity Chapel— Female Auxiliary (moieties)	10 12 10
		Do., Ladies' Society	4 9 6	Walworth— Hornley Street— Sunday School	1 8 10
		Do., for Africa	1 0 0	Lion Street— Sunday School, for Agra School	1 1 0
		W. M., by Miss Vines	2 0 0	Do., for Africa	2 3 0
		Hammersmith	24 0 0	South Street Sunday School, for Dove ...	0 7 0
		Hampstead, by Miss Wil- kin	1 14 8		
		Harrow, by Mrs. Kilby ...	1 1 1	BEDFORDSHIRE.	
		Hatcham—Jones, Capt. John, & N.	1 1 0	Amptill, for Dove	0 18 7
		Henrietta Street	2 9 5	Carlton	1 7 0
		Contributions	25 0 7	Crane	3 9 8
		Do., Sunday School	1 12 11	Contributions	1 8 0
		Do., Juvenile Society, for Italy	2 11 5	Heath and Reach	1 14 0
		Do., for Dove	1 16 9	Houghton Regis	11 15 10
				Contributions	8 4 2
				Keysoe	2 5 0

Legacy.

Barnes, Rev. W., late
of Chesham

	£	s.	d.		£	s.	d.		£	s.	d.
Leighton Buzzard—				Maryport	5	16	6	Reas.			
Lake Street	10	12	7	Contributions	7	2	0	Ashdon	3	14	6
Ledburn	1	7	5	Do., for Dove	2	1	6	Contributions	3	11	6
Contributions	19	11	10	Whitehaven	8	13	7	Braintree	16	15	6
Do., Juvenile	0	10	4	Contributions	3	17	0	Contributions	11	4	6
Ditto, Sunday				Do., for Dove	1	0	0	Do., for Dove	1	0	0
School	3	13	1	Do., for Schools	1	15	0				
Do., for Africa	0	8	0	Workington, Collections,				Colchester	18	13	0
Do., for Schools	7	10	0	Independent Chapel	2	11	7	Contributions	17	4	8
By Miss Maria Cooper,				Contributions, for				Do., Juvenile	2	7	0
for Dove	1	0	7	Beerbrook	1	0	0	Do., for Dove	3	13	3
Sharnbrook	4	0	0					Do., for Schools	1	0	0
Contributions	8	10	6								
Do., Young Friends,				DERBYSHIRE.							
for Dove	2	0	0	Derby, by Rev. W. F.				Acknowledged before	43	17	11
Steventon	2	2	10	Polle	2	9	8	and expenses	20	0	5
Contributions	5	8	8	Do., for Dove	1	10	0				
Do., for Dove	0	13	0								
Thurleigh	2	0	10								
Contributions	3	2	0	DEVONSHIRE.				Colchester—			
Wootton	3	0	0	Friend, by Mr. John				Blacklock, W., Esq.	100	0	0
				Nicholson	0	10	0	Karl's Colne	1	11	11
BERKSHIRE.				Charford Cross, Lecture	1	2	5	Contributions	4	14	0
Ashampstead	4	0	0	Dartmouth, Lecture	1	10	6	Harlow	9	2	0
Blackwater	3	11	9	Devonport, Morice Square—				Contributions	24	15	2
Contributions	2	3	3	Contributions, for				Do., Sun. School	0	15	2
Do., for Dove	0	15	0	Dove	2	4	6	High Easter	2	2	0
Kingston Lisle	3	0	0	Do., Sunday Schools,				Ilford, Turret Place	6	5	3
Reading, for Africa	1	7	0	for do.	0	14	0	Do., Sunday School	0	8	9
Do., for Dove	1	10	6	Hazelwood Chapel—				ingham	13	10	6
Wokingham	10	0	0	Proceeds of Lecture	0	7	0	Loughton	10	9	0
Contributions	1	7	6	Kentishere	1	0	0	Old Sampford	3	0	0
Do., for Dove	1	11	0	Kingbridge, Sunday				Saffron Walden	14	17	5
				School, for Dove	1	6	7	Contributions	14	0	1
BUCKINGHAMSHIRE.				Proceeds of Lecture	4	0	9	Do., for Schools	1	0	0
Datchet, for Dove	1	1	6	Malborough, Lecture	0	12	0	Do., for Dove	1	16	6
Fenny Stratford	3	1	11	Modbury, Lecture	1	12	0	Thaxted	8	12	6
Do., Bow Brickhill	1	12	0					Waltham Abbey—			
Do., Milton	0	7	7	Plymouth—				For Dove	0	13	7
Great Brickhill	1	18	8	George Street Society							
Great Marlow, for Dove	0	11	0	in aid of Missions	63	17	9	GLOUCESTERSHIRE.			
High Wycombe	24	9	5	Contributions	2	16	6	Arlington, for Dove	0	10	0
Olney, for Dove	0	12	0	Do., George Street				Bourton on the Water	5	9	2
South Bucks, by Rev. S.				Sunday School, for				Contributions	13	15	3
G. Green—				Dove	1	3	6	Do., for Dove	1	18	2
Great King's Hill	2	9	6					Cheltenham—Salom	19	7	0
Contributions	2	10	0	Acknowledged before	67	17	9	Contributions	80	4	0
Do., Sun. School	0	13	3	and expenses	41	9	5	Do., Sunday School	10	4	6
Great Missenden	3	8	0					Naunton and Guiting	3	0	7
Contributions	2	3	6	Salcombe, Lecture	26	8	4	Contributions	4	1	7
Do., Juvenile	3	0	7	Shaldon, by Mrs. Ste-	0	14	2	Do., Sunday School	1	8	0
Princes Risborough	5	9	3	phens	2	4	0	Sodbury, Old	2	2	2
Contributions	7	9	8	Stonehouse	2	5	1	Do., Sunday School	0	2	0
Do., Juvenile	6	10	1	Juvenile Society	0	7	3	Sodbury, Old	2	2	2
Do., do., for Dove	0	11	0	Sunday School, for				Stow on the Wold	1	4	8
				Dove	0	8	2	Contributions	0	15	5
				Torrington district	10	2	6	Thornbury	8	2	1
Acknowledged before,				Torrington, Great—				Winchcomb	1	4	0
and expenses	23	14	10	Sunday School, for				Contributions	3	3	5
				Dove	1	0	0	Wotton under Edge	2	0	6
Weston Turville	5	10	0	Totness, Lecture	0	16	6	Contributions	4	5	4
Do., for Dove	0	15	10								
				DORSETSHIRE.				HAMPSHIRE.			
CAMBRIDGESHIRE.				Gillingham, for Dove	0	12	0	Beaulieu—			
Cambridge—				Wimborne	1	0	0	Burt, Rev. J. B., A.S.	1	1	6
Burditt, Rev. Thomas,				Do., for Dove	0	13	10	Do., donation	20	0	0
A.S.	1	1	0					Mursell, Mr. W.	5	0	0
				DURHAM.				Guernsey, Collection	2	5	10
CORNWALL.				Bishop Auckland	1	2	0	St. Peter's Port—Wes-			
Launceston, for Dove	1	8	6	Hamsterley	1	11	0	ley Road Chapel	3	11	4
Truro, for Dove	0	11	6	Contributions	0	16	0	Contributions	5	5	0
				Monkwearmouth Shore	1	10	0	St. Martin	1	6	5
				Contributions	3	3	0	Contributions	0	12	7
CUMBERLAND.				South Shields	8	5	6	St. Saviour	1	1	8
Carlisle—				Contributions	6	1	0	Contributions	3	12	2
Collection, Presby-				Sunderland	13	3	1	Hardley Row	10	13	2
terian Church	0	17	3	Contributions	14	0	5	Contributions	4	14	4
Contributions	4	15	0	Do., for Dove	0	12	6	Jersey—			
								St. Helier's	3	15	0
								Contributions	5	0	9
								Niton, I. W., for Dove	0	8	5

	£	s.	d.
Portsmouth, Portsea and Gosport Auxiliary—			
Collection, Annual Meeting			
House Alley	6	7	9
Contributions	19	2	0
Ebenezer	2	18	0
Juvenile Society	2	10	0
Ferton	4	7	5
Contributions, for Dove.....	0	8	6
Landport	3	6	7
Contributions	2	4	7
Do., Sun. School	2	14	5
Meeting House Alley	10	9	4
Contributions	14	8	10
Do., Sun. School, Marie la Bonne	0	5	7
White's Row	5	1	9
Contributions	3	19	8
Do., Sun. School	0	9	8
	78	14	1
Acknowledged before and expenses.....	63	14	0
	15	0	1
Southampton, East Street	10	19	3
Contributions	8	5	9
Do., Juvenile.....	3	12	8
Wallop, Lower, for Dove	0	16	1
HEARTFORDSHIRE.			
Bishops' Stortford	1	18	0
Do., for Dove.....	1	13	2
Hitchin	18	18	6
Proceeds of Tea	7	3	6
Contributions	15	12	6
Do., for Schools.....	2	10	0
Do., Juvenile	8	8	6
Do., Sunday School	0	5	0
Hitchin—			
A Friend, by Mrs. Dodwell, for Native Female Child, Intally	4	0	0
Boyston	6	4	0
Stevensage	3	4	7
Contributions	0	11	11
Tring	11	11	1
Walford	15	13	0
Contributions	36	6	5
Do., Sunday School	1	10	0
Do., for Dove.....	3	3	4
HUNTINGDONSHIRE.			
Contributions, by Mr. Thos. Coote	10	10	0
Houghton	1	17	3
Huntingdon	9	10	0
Ramsey	23	16	11
St. Ives	22	10	8
St. Neots	11	16	3
Spaldwick	3	6	10
	83	7	11
Acknowledged before and expenses	67	2	0
	16	5	11
KENT.			
Ashford	1	14	6
Do., for African Schools	1	1	0
Broadstairs, Providence Chapel—			
Contributions	5	2	0
Do., for Dove.....	0	1	0
Do., for Translations	0	5	0
Canterbury	20	1	7
Contributions	25	13	2
Juvenile Association	3	4	7

	£	s.	d.
Contributions	47	19	11
Do., Sun. School	1	2	8
Do., for Dove.....	3	6	6
	101	8	5
Acknowledged before and expenses.....	22	11	7
	78	16	10
Chatham—			
Zion Chapel	11	2	1
Contributions	13	13	6
Do., Sun. School	0	11	7
Do., for Dove.....	1	8	3
	26	15	5
Acknowledged before	23	13	7
	3	1	10
Providence Chapel ...	1	13	6
Do., Sun. School	0	8	0
Do., for Dove.....	0	9	0
Dover, Pent Side, Dove	0	13	0
Eythorne	0	7	6
Do., for Dove.....	1	1	0
Gravesend, Zion Chapel—			
Sunday School, for Dove.....	0	15	1
Maidstone—King Street	11	11	1
Juvenile Society, do.	2	16	6
Contributions	16	12	5
Margate	9	6	10
Contributions	18	10	10
Ramsgate	30	0	0
St. Peter's.....	5	4	0
Do., for Dove.....	0	16	0
Staplehurst	6	10	0
Woolwich—			
Collections—			
Queen Street.....	8	18	0
Do., Devotional Meeting(moiety)	4	5	6
Enon Chapel.....	3	3	0
Proceeds of Lecture (including Contribution of Sunday School)	5	0	0
Contributions	8	15	11
	30	2	5
Acknowledged before and expenses.....	12	6	0
	17	16	5
LANCASHIRE.			
Ashton under Lyne.....	13	14	6
Do., for Dove.....	1	5	0
Chowbent	6	2	3
Contributions	2	1	0
Do., for Dove.....	0	13	0
Dover, near Wigan, for Dove	0	13	0
Hulme, for Dove	0	10	0
Liverpool, on account, by Mr. J. J. Godfrey	60	0	0
Bible Class, by Mr. R. Johnson	1	11	6
Manchester—			
Collections—			
York Street	10	15	3
Union Chapel	82	11	2
Grosvener St., East	14	10	10
George St., Salford	3	10	10
Public Meeting, Town Hall.....	15	7	10
Public Tea Meeting, Grosvener Street	15	11	3
Contributions	260	8	0

	£	s.	d.
Do., Juvenile Society, Union Chapel	28	0	0
Do., Sunday School, George St., Salford, for Dove.....	0	10	1
Proceeds of Lecture, York Street	2	4	10
	433	2	1
Acknowledged before and expenses.....	399	12	3
	33	10	10
Preston	3	2	6
Contributions	14	19	6
Do., Juvenile Society	5	0	0
Do., for Schools.....	5	0	0
Rochdale, for Dove	2	2	0
Do., Sunday School, for Dove	1	0	0
Sabden—			
Poster, George, Esq., A.S.....	50	0	0
Tottlebank.....	7	12	0
Do., for Dove.....	2	6	0
Wigan—Sunday School, 2nd, for Dove.....	1	0	0
Wigan—			
First Church	11	2	0
Contributions	3	17	6
Second Church	8	3	0
LINCOLNSHIRE.			
Brocksleby, for Dove ...	0	6	0
Burgh le Marsh, for Dove	1	0	0
NORFOLK.			
NORFOLK, on account, by T. Geldart, Esq., Dereham, by Mr. John Smith	5	0	0
Dickleburgh	4	0	0
Diss, for Dove	2	8	0
Kenninghall	1	15	8
Lynn, Sunday School, for Dove	15	0	0
Norwich, Orford Hill—			
Bignold, T., Esq.	1	0	10
Do., for Haiti	1	0	0
French, Mr.....	2	0	0
NORTHAMPTONSHIRE.			
Clippstone	6	9	0
Guildenburgh, for Dove	1	0	0
Kettering	14	15	10
Do., Sunday School			
Boys	0	8	10
Do., for Africa	0	4	4
Do., Independent Congregation, by Rev. T. Toller ...	2	0	0
Do., Young Men's Society, by Rev. Dr. Campbell.....	1	10	0
Ringstead, for Dove.....	0	7	0
Rushden.....	6	9	8
Spratton, for Dove	0	9	8
Stanwick, for Dove	1	0	7
Do., Sunday School, for do.....	0	1	2
NORTHUMBERLAND.			
Berwick on Tweed, for Dove	2	15	0
Carlisle—Public Meeting, Methodist Chapel	1	10	0
Matfen, for Dove	0	11	6
Newcastle on Tyne, Tuthill Stairs, on account... ..	45	0	0

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

JULY, 1847.

THE REV. THOMAS CHALMERS, D.D., LL.D.

THERE has recently fallen on the high places of the field an individual possessing so much genuine greatness, that we feel ourselves constrained to make some allusion to him in the pages of this journal. It is true that he moved in a distinct sphere, and in another section of the church to our own; but he was a man confined to no country, and incapable of being limited to any sect. The name of Chalmers will be pronounced with reverence by the remotest ages, and his recent sudden decease will affect hearts in all countries in the world.

The venerable man was born sixty-seven years since, in the town of Anstruther: a place now comparatively decayed and desolate, but which, in the days of the Kingdom, was one of a range of boroughs skirting the county of Fife, and washed by the blue waters of the Forth, so much cherished by the Scottish monarchs as to have led James V. somewhat cleverly to say that that county reminded him of "a grey plaid with a golden fringe." His parents were devout people, in humble circumstances, who gave to a numerous family the dowry of a thorough education. This their son was sent to the university of St. Andrew's, only a few miles distant, where he speedily acquired distinction. His taste lay, principally, in the mathematics, which he prosecuted into regions seldom visited by the northern universities: thus adding to that peculiar class of individuals—of whom Pascal is a familiar instance—having the reasoning and imaginative faculties acting

unitedly with the highest power. He became, in very early life, a candidate for that chair in the university of Edinburgh which was conferred on Sir John Leslie, but his friends persuaded him to make natural science only a secondary object, and to devote himself to the church. He did so: first as assistant for a little while at Cavers, and then as parish minister at Kilmany, a rural village in his native county; but, alas! without any spiritual qualification for his sacred office. He devoted himself, as his own pen informs us, to the task of elevating the character of his parishioners by every possible motive except that which springs from the cross of Christ; and he did so without success. But the eye of God was upon him; he was "a chosen vessel;" many were to rejoice in his light, and to reach Calvary under his guidance. The occasion of his conversion was remarkable. He was selected to write the article "Christianity" in the "Edinburgh Encyclopædia." When he had arranged his materials, it struck him that his most powerful arguments were drawn from external sources, and not from the nature of Christianity itself. He at once acted on the suggestion by instituting a minute investigation of the Bible. Various concurrent causes aided his prayerful search. He fell at the feet of Immanuel, and rose declaring, "I am determined not to know anything among you save Jesus Christ and him crucified." Nothing could exceed the energetic and overwhelming power of his discourses at this period. To his own people it was as life from the dead, and not to them only: we have heard from the lips of not a few in other parts of the land confessions of eternal obligation to God for his enforcement of ideas which had occupied before a merely inoperative existence in their creed. The language in which he refers to this revolution in his views may be unknown to some of our younger readers, and we therefore subjoin a short passage of his "farewell address," containing ever-memorable and momentous principles:—

"I cannot," he says, "but record the effect of an actual, though undesigned, experiment which I prosecuted for upwards of twelve years among you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil-speaker his censoriousness, and the liar his deviations from the truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer have

remained in full alienation from God. But the interesting fact is, that during the whole of that period I never once heard of any such reformatations having been effected amongst you. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life had the weight of a feather on the moral habits of my parishioners. It was not till I got impressed by the utter alienation of the heart in all its desires and affections from God—it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions—it was not till I took the scriptural way of laying the method of reconciliation before them—it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their dependence and their prayers—it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity, that I ever heard of any of those subordinate reformatations which I aforetime made the earnest, but I am afraid, at the same time, the ultimate, object of my earlier ministrations."

When he had remained in this obscure place for about twelve years he was induced to remove to Glasgow. There he met with a class of hearers of a widely-different character, and assailed for the most part by wholly different temptations. But it required of him no effort to rise to the demands of such a sphere. His mind was vast in its conceptions, and his enthusiasm required wide scope for its profitable application. He was not one of those who use the same words and adopt the same set of measures in all possible situations. There was an inexhaustible inventiveness in him, and he aimed at a perfect adaptation to the circumstances before him. Looking at the thousands sunk in ignorance and apparently hopeless poverty, he proposed means of relief developed in lectures afterwards published under the name of "The Civic and Christian economy of large towns"; marking the temptations peculiar to Christians in the walks of business, he threw his energies into another work, preached, previous to publication, called "The application of Christianity to the commercial and ordinary affairs of life"; then, looking in another direction, and observing among men of science a lurking infidelity, he created a deep sensation by the delivery and publication of his "Lectures on the connexion of the Christian Revelation with the Discoveries of Modern Astronomy." This was the period of the full strength of his ministry, and it is

even yet too early to form an estimate of its effect on the thought and character of the country.

After a residence of about ten years in Glasgow he accepted the chair of Moral Philosophy in the University of St. Andrew's, and subsequently that of Divinity in the University of Edinburgh. Great as his influence was in the pulpit, it was, we cannot but think, still greater as an instructor of the literate youth, and especially of the rising ministry of Scotland. A cold and ineffective theology had long prevailed in the Scottish pulpits. A large proportion of her national ministers were men of the world; they would have resented the charge of being anything else. The avowed atheism of Hume did not interrupt his friendship with Robertson and Blair: they were above being influenced by such trivial differences of opinion! The church of Knox was on the point of foundering in the storm which had proved fatal to the church of Calvin. But the cry of the faithful from their secret places reached the ear of the "Lord God of Sabaoth," and He began, about thirty years ago, to show signs of an intention to pour out immediate floods upon the soil. Various events bore towards this result. One of the most influential, undoubtedly, was the removal of this great man to the universities. O! the power which he threw into this noble task! The chilling formality for which the halls of theology had been proverbial for ages totally disappeared. Shall we ever forget the days when we sat among that privileged band, and beheld him, with expectant hearts, day after day, ascend to his place? Shall we ever cease to remember those hallowed opening prayers—breathed in tones of the deepest reverence, of which every word seemed given him from above; or those impassioned instructions which, often accompanied by flashing eyes and an excited frame, thrilled through every spirit and banished the idea that we had any connexion with materialism whatever? We might, elsewhere, have acquired as correct information; we might, by other minds, have been conducted more expeditiously over the ground of study; but few were the men who had equal power in conveying the stores of their own minds into the complete possession of others, so that they should not only understand what they said but become its *conscious proprietors*; and fewer still were they who had an equal power—of far higher consequence to an instructor than accurate learning—of inspiring their pupils with a lofty enthusiasm and with every noble impulse!

It is not our intention to offer any critical estimate either of the character or of the writings of Dr. Chalmers; but we cannot refrain from adverting to one or two of the features of his greatness.

Nothing more immediately struck the eye of a stranger than the

simplicity and kindness of his demeanour. He was totally free from affectation and from the remotest appearance of condescension. His countenance was always radiant with benevolence, and it was a continual feast to him to make others happy. It often struck us that our Lord, in the days of his flesh, must have produced an impression on the minds of his friends exceedingly similar : an impression that he was at once your superior and your equal ! It was the just saying of a distinguished individual respecting him, that he was " one of the most loveable of all living men."

Another thing which was so prominent as to be remarkable in him, was his love for the poor. He began his ministry among them, and he ended it among them. He never could preach in any public place without being surrounded by auditories of the first intelligence. Statesmen, and nobles, and princes, crowded to his ministrations whenever they could, and an eloquence which it was seldom possible to resist, enraptured them. But his love for poor congregations never forsook him. It was his greatest delight to unfold the cross in some miserable garret ; or, if he could do so without tidings of the fact spreading over the city, in some place of worship to which they had been specially invited. He had great influence over them, and they had much over him. In a conversation which we were privileged to have with him, during a walk in the vicinity of Edinburgh, a year or two ago, he referred with extraordinary feeling to the people of his first charge. Their rural simplicity and earnest affection captivated him ; and when he left them, he said, he had wept like a child.*

We need hardly add—yet it was exceedingly observable in him—he exhibited an undeviating attachment to evangelical truth. A desire to please the thousands who crowded to his ministry never induced him to search for a more novel theme than salvation by the blood of the Lamb. We have often been struck with his fine discrimination during his commentaries on his favourite, Butler. He would occasionally propose the question whether we could detect any contrariety between the sentiments of the author and the evangelical system ; and when we confessed our inability, he would direct our attention to some almost imperceptible error which his " spear" would call forth into its true

* Dr. Chalmers was at no pains to forget the Scottish dialect. In familiar conversation he used it in its richest forms. Lord Jeffrey has said more in favour of this national talk than, perhaps, it is entitled to ; but he is correct in stating, what is not sufficiently known in the South, that it is not confined to the common people, but is used by persons of the highest education and intelligence. We well remember Dr. Chalmers' *ipseissima verba* on the occasion referred to. It may amuse even the Scottish reader to quote them : " When I left," said he, " my puir folk at Kilmany, I grat like a bairn."

proportions, to our mingled wonder and instruction. It is true he did not consider the preaching of Christ to mean a continued iteration of primary truths, but as embracing all that pertained to the instruction, elevation, and perfection, of the human mind. Yet he never separated morality from doctrine, and never was betrayed into the opinion that men could be "educated in righteousness" without the impulse, divinely imparted, of the love of the Redeemer.

He has finished his course without relaxing his speed. He was saved the exhaustion of illness and the humiliation of decay. After a Sabbath's labours amongst his favourite poor, and in the expectation of meeting the General Assembly of the Free Church, on the following day, he retired to rest—to everlasting rest! Next morning, a stricken family and an astounded city exclaimed, "He is not, for God hath taken him!"*

His funeral was national. No private person, probably, ever was interred in this country in the presence of so large and so deeply-interested a multitude. The particulars have appeared in nearly all the public prints; but we close with the following account of the scene from the graphic pen of an eye-witness:—

"Dr. Chalmers had, we understand, expressed a wish to be buried in the lately-opened cemetery at Grange, situated on the pleasant rising ground—once, we believe, a portion of the old Boroughmoor—about a quarter of a mile south of the Meadows, and little more than half a mile from the Doctor's favourite residence at Morningside. It is a singularly beautiful spot, surrounded on all sides by green fields, and on the south and west by lines of wellgrown forest-trees, that must have seen at least their century. And, sweeping downwards on every side—towards the Grange House and Morningside, on the south and west, and towards Newington and the Meadows on the east and north—it commands within its range of prospect every more striking feature of the scenery for which Edinburgh and its neighbourhood are so remarkable. The purple Pentlands, piled up, as seen from this point of view, over the nearer Braid Hills and the Hill of Blackford, look down upon it on the one hand; the colossal Arthur's-seat, just in the point of view where the lion-like contour of the eminence is most complete, seems sentinelling it on the other; the flatter lines of the landscape, roughened with wood, and dotted over with buildings, reduced in the distance to mere speck-like points, present here and there, in comparatively prominent relief, their bolder objects. Here Liberton, with its

* Dr. Chalmers has left a widow and six daughters, two of whom are married to ministers of the Free Church.

church and tower,—there the rising ground of Craigmillar, with its ancient ruin,—yonder, amid the tall trees, the Gothic chapel of St. Catherine ; while along the long, descending ridge, bearing its picturesque bravery of spires and monuments, and guarded by its veteran castle at the one termination, and the tall escarpment of Salisbury Craigs on the other, stands the proud city, with its smoke-wreath resting over it. We had at one time half wished that Chalmers should have been buried in the Grayfriars, with the Hendersons and M'Cries of our ecclesiastical, and the Robertsons and Mackenzies of our literary, history ; where the church made its greatest and most imposing stand against the Erastian encroachments of the secular arm, and where the dust of so many of the martyrs lie. But we recognize, as more appropriate, the choice which selected the virgin soil of this new locality, whose main associations are with the sublime of nature—with the unnarrowed expanse of the heavens above, and the plains and hills, the woods and fields, that give variety to the wide tract of earth below. Chalmers, like all the truly great, may be said rather to have created than to have belonged to an era. Influenced by the past, like all men, he was yet less influenced by it in its immediate connexion with his own church and country than any of our other great ecclesiastical leaders since the days of Knox. He could feel the poetry of the times of the Covenant, and sympathise with the Christian men who died in behalf of the rights and liberties of their church—rights and liberties identical in those ages with the cause of religion itself ; but, in looking for his patterns and examples, he did what was done by all our first Reformers,—passed over those uninspired times, on which we are, perhaps, too apt to linger, impressed rather by the scarce wholesome admiration of what our fathers did for God, than by what God did for them,—and rested his whole mind on that more wonderful time when the adorable Redeemer walked our earth in the flesh, and fallible men, inspired by the Spirit, gave infallible testimony regarding Him.

“ The day was one of those gloomy days, not unfrequent in early summer, which steeps the landscape in a sombre neutral tint of grey—a sort of diluted gloom—and volumes of mist, unvariegated, blank, and diffuse of outline, flew low athwart the hills, or lay folded on the distant horizon. A chill breeze from the east murmured drearily through the trees that line the cemetery on the south and west, and rustled amid the low ornamental shrubs that vary and adorn its surface. We felt as if the garish sunshine would have associated ill with the occasion. A continuous range of burial vaults, elevated some twenty feet over the level, with a screen of Gothic architecture in front, fenced by a parapet, and laid out into a broad roadway atop, runs along the

cemetery from side to side, and was covered at an early hour by many thousand spectators, mostly well-dressed females. All the neighbouring roads, with the various streets through which the procession passed, from Morningside on to Lauriston, and from Lauriston to the burying-ground—a distance, by this circuitous route, of considerably more than two miles—were lined thick with people. We are confident we rather under-estimate than exaggerate their numbers, when we state that the spectators of the funeral must have rather exceeded than fallen short of a hundred thousand persons. As the procession approached, the shops on both sides, with scarce any exceptions, were shut up, and business suspended. There was no part of the street or road through which it passed sufficiently open, or nearly so, to give a view of the whole. The spectator merely saw file after file pass by in what seemed endless succession. In the cemetery, which is of great extent, the whole was at once seen for the first time, and the appearance was that of an army. The figures dwindled in the distance, in receding towards the open grave along the long winding walk, as in those magnificent pictures of Martin, in which even the littleness of men is made to enhance the greatness of their works and the array of their aggregated numbers. And still the open gateway continued to give ingress to the dingy, living tide, that seemed to flow unceasingly inwards, like some perennial stream that disembogues its waters into a lake. The party-coloured thousands on the eminence above, all in silence, and many of them in tears—the far-stretching lines of the mourners below—the effect, amid the general black, of the scarlet cloaks of the magistracy: for the Magistrates of Edinburgh, with much good taste and feeling, had come in their robes of office, and attended by its officials and insignia, to manifest their spontaneous respect for the memory of the greatest of their countrymen—the slow, measured tramp, that, with the rustle of the breeze, formed the only sounds audible in so vast an assemblage—all conspired to compose a scene solemn and impressive in the highest degree, and of which the recollection will long survive in the memory of the spectators. There was a moral sublimity in the spectacle. It spoke, more emphatically than by words, of the dignity of intrinsic excellence, and of the height to which a true man may attain. It was the dust of a Presbyterian minister which the coffin contained; and yet they were burying him amid the tears of a nation, and with more than kingly honours.”

C. M. B.

THE ANTIQUITY OF DISSENT:

III.—PETER VALDO AND THE WALDENSES.

IN pursuing the history of ancient Protestant Dissenters, we must retrace our steps for a few centuries, in order to connect the Albigenses of modern, with the Waldenses of ancient, times.

Amidst the valleys of the Alpine mountains, between Italy and France, there has been a body of Christians which, from time out of mind, has refused all association with "the church." Without any original connexion with other denominations of Nonconformists, these Christians have been most enduring in the maintenance of Nonconformity, having, through successive generations, contended earnestly for the faith once delivered to the saints.

From their own records we learn that they have possessed the Sacred Scriptures ever since the age of the first ambassadors of Christ, that they have held the same doctrines which were received by their fathers from the Apostles, and that they have never recognised the right of the civil governor to legislate, or the obligation of the civil governor to provide, support for the church of Christ.

The authenticity of their records has been attested by competent persons, who assure us that they are every way worthy our belief. The testimony of their adversaries is valuable. One of them saith, "Among all the sects which still exist, or which have formerly existed, there is not one more pernicious than this, because it has been of longer continuance; for some say that it has lasted from the time of Sylvester; others from the time of the Apostles." Another adversary of the Waldenses says, "There is a sect which calls itself after no man's name, which affects to be in the direct line of apostolical succession, and rustic and unlearned though it is, yet it contends that we ('the church') are wrong, and that it only is right. It must derive its origin from the devil, since there is no other extraction which we can assign to it."

The reader will give to this theoretic parentage of the Waldensian churches whatever credit it deserves. It is probable, we apprehend, he will prefer their own theory, and admit that they existed among the earliest of the churches of Jesus Christ.

The evidence of this fact would, doubtless, have been yet more satisfactory had not the greater part of the Waldensian documents been destroyed in the persecutions of the dominant church. However, from the pages of their enemies, their early, if not their apostolical, origin may be made out. They are constantly spoken of as a large body, by whose heresy "the church" was grievously disturbed. The point of importance in their history, is their approximation in doctrine and practice to the simplicity which is in Christ. They utterly denied the doctrines of purgatory, penances, prayers for the dead, invocation of the saints, consecrated places, and sacramental grace. They rejected the claims of tradition. They insisted upon the right of private judgment. They appealed themselves, and always required their opponents

to appeal to the New Testament alone, in expounding or defending Christian truth. They held that the Scriptures were to be universally circulated; and, withal, they never failed to advocate the entire independence of the church of the civil power. One of their most learned and accurate historians, the Rev. G. S. Faber, cannot conclude his admirable volume, without a grave lamentation over their sympathy with the voluntary principle. They went so far, he complains, as to deny the legality of any endowment of the church!! This was their worst error, he adds, as it "at once undermines religion, and unchristianizes every nation, as a nation, which adopts it." But how the voluntary principle undermines religion is, assuredly, not evident from the history of the Waldenses. They did adopt it. Milton, who was their zealous friend, bears witness to their adoption of it from the beginning. They denied that tithes were to be given, or that they were ever given, in the primitive church. Their ministers had the knowledge of some useful trade or calling, and especially of medicine and surgery, in which they were well skilled. And when they required temporal support, their congregations supplied their wants. We quote their own words: "Our food and clothing is sufficiently administered, and given to us by way of gratuity and alms, by the good people whom we teach." Now, if the voluntary principle, of necessity, undermines religion, of course in the valleys of the Alps—the only place in which, according to Mr. Faber, it was preserved—it must have been undermined; his volume must be taken up as a testimony to the irreligion of the Waldenses, and as a record of the inability of Christianity to sustain itself, except amidst the guardianship of an established church. But, what is the fact? Why, that his book was written expressly to show, that, "in the valleys of the Alps, by a pure and visible church, the ancient faith of Christianity has been preserved, sound and uncontaminated, through all the middle ages of innovating superstition"!

So much, then, for the connexion, of which churchmen are exceedingly fond of talking, between the voluntary principle and the subversion of religion. The very church, whose existence is used by this dignitary of the establishment as his prime argument against the papacy, was a voluntary church. If, therefore, its existence as a pure church avails Mr. Faber against the impure Church of Rome, its existence as a voluntary church avails us equally against the compulsory Church of England. If he may use his argument against the Papist, we may use it against himself.

The Waldensian churches continued in comparative seclusion for several centuries, shut out, by the mountainous position which they occupied, from intercourse with other bodies of faithful Nonconformists. In the course of those centuries, the Paulicians arose, and flourished to a great extent. About the year 755, wearied with the incessant persecutions to which they had been subjected, they began to migrate towards the west. After many vicissitudes they settled in great numbers in the south of France. It is worthy the reader's attention that, quite back to the times of the second century, there was a strong adherence to purity and spirituality amidst the Christians of that neighbourhood. They were, therefore, prepared to hail as faithful brethren those who were suffering for righteousness' sake. Accord-

ingly, as the Paulicians flocked into their towns and villages, they were encouraged to take up their abode, and to pursue their various callings, throughout Gascony, Languedoc, Provence, and Aquitaine. A great multitude of them settled near the town of Albi, in the latter province; from which circumstance they, with their brethren, received the appellation of Albigenses. Gradually blending with those of the original inhabitants, who were valiant for the truth of the Gospel, that appellation speedily became employed as a designation of them all. Thenceforward the Paulician name was dropped, and the Albigensian was adopted in its stead.

Their increase was extraordinary. By the simplicity of their worship and the purity of their lives, they commended themselves to many who were become convinced of the enormities of "the church," whilst, by maintaining wholesome discipline, they guarded their communion against the intrusion of unconverted men. Romanist writers record that "their converts were innumerable."

One historian writes, "The error of the Albigenses prevailed to that degree that it had infested as much as a thousand cities, and, if it had not been repressed by the swords of the faithful, I think it would have corrupted the whole of Europe." Another writes, "The leprosy of the Waldenses spread its infection throughout all Bohemia, and the greatest part of the kingdom separated itself from the Church of Rome."

It will be observed that this last quotation mentions not the Albigenses, but the Waldenses. This, therefore, is the place to speak of the union of those two noble bands of evangelical Nonconformists.

We have said that, in consequence of their secluded situation, the Waldenses were, for several centuries, comparatively unknown. At all events, they were not associated with other Dissenters from "the church." The circumstances of their ultimate association, as far as we can understand them, were the following: In the year 1160, a rich merchant of the city of Lyons, named Peter Valdo, was assembled with the more illustrious of his fellow-citizens, apparently on some occasion of state. As their business was proceeding, one of their number suddenly fell down dead. It pleased God to sanctify this event to the conversion of Peter Valdo. From that hour he appears to have become a new creature in Christ Jesus.

Soon afterwards, "he distributed his substance among the poor; devoted himself altogether to the profession of the Gospel; caused the Scriptures to be translated into the vulgar tongue; began eagerly to make proselytes to his adopted sentiments, and sent them forth throughout the whole world, to denounce the Roman Church as the Babylon of the Apocalypse, and to warn all men against partaking of her abominations." He instituted, moreover, an order of preachers, whom he denominated "the poor men of Lyons." Animated with the spirit of the Gospel, those preachers went in all directions, proclaiming the Gospel in its purity, knowing nothing among men but Christ and Him crucified. God worked with them abundantly, so that multitudes abandoned the communion of "the church," and attended to the ordinances of Christianity, as they judged, consistently with the directions of the New Testament. The churches thus formed may be

spoken of as Waldensian churches. From the first, the followers of Peter Valdo naturally co-operated with the Albigenes, and it was not long ere they became so identified with them in community of teachers, as well as in doctrinal opinion, that they were practically one. In the decrees of the Emperors and the Popes, they are mentioned as maintainers of the same heresies, and as common enemies of "the true church."

During the thirteenth century, "the true church" raised against these so-called heretics a persecution which is fearful to remember. Determined to put down differences of opinion, and to exterminate dissent, the Establishment resorted without mercy to the fire and to the sword. If men would not conform, they were put to death; and if death in ordinary forms did not terrify them into conformity, then every torment which ingenuity could devise was inflicted, to force them, if possible, to renounce their allegiance to Christ.

To escape from this barbarous and unrelenting persecution, many of the united Waldensian and Albigenian Christians fled to places which were thought to be secure; and having heard of the ancient Waldenses among the valleys of the Alps, they betook themselves thither, where they found at once cessation from suffering and ample opportunity for engaging in the service of God. Delightful to all parties was the discovery that they were so nearly joined together in one mind and in one judgment concerning the sufficiency of the Scriptures, the necessity of regeneration, the spirituality of the church, the right of private judgment, and the duty of every converted man to attempt, without any ceremony of ordination, the conversion of other men. Thus, sympathising with each other's supreme reverence for the authority of Christ, they became a happy and useful band; the Waldenses imparting the benefits of their pre-eminent prudence to the Albigenes, and the Albigenes imparting to them the benefits of their pre-eminent zeal. Thus these two bodies became united, constituting one association of churches, which called no man master upon the earth. Their descendants are still resident in that locality, but in a condition of great depression. At this time, the King of Sardinia is subjecting them to grievous suffering for their Nonconformity.

There were, however, many of the Albigenian Christians who were not among the refugees to the valleys of the Alps. The following statement concerning their dispersion is valuable: "When exquisite punishments were of no avail against them; when the evil seemed to be only embittered by the remedy, which had been unseasonably applied, and when their number daily increased, regular armies were at length enrolled, and a war of terrific magnitude was decreed against them. Its end was, that they were slaughtered, routed, everywhere despoiled of their property, and scattered in this and in that direction. A part of them fled into the neighbouring Alps, where they found secure concealment both for life and doctrine. Part migrated into Calabria; part retired into Germany; others, directing their course westward, found a refuge in Britain."

Thus scattered abroad, those genuine successors of the apostles went everywhere preaching the Word, and preparing the European mind for ultimate general opposition to the authority of "the church." Formi-

dable, indeed, was their undertaking. As they had been persecuted in their own territory, so were they persecuted almost in every place to which they went. An affecting instance of their suffering for righteousness' sake occurred in our own country, in the reign of Henry the Second. "At that time," saith an old chronicler, "somewhat more than thirty individuals entered England, as it were peacefully, for the sake of propagating their pestilence. They could not long remain concealed; for some persons, inasmuch as they were a foreign sect, inquiring more closely into their condition, they were apprehended and kept in the public prison. The king, unwilling either to dismiss or punish them without full discussion, ordered that a council of bishops should be assembled at Oxford. Here, while they were solemnly convened respecting religion, they answered that they were Christians, and that they venerated the doctrines of the Apostles. Being questioned concerning the articles of our holy faith, they answered rightly indeed, so far as respects the substance of the heavenly Physician; but respecting his remedies, the divine sacraments, they uttered perverse things. Being admonished to do penance, and unite themselves to the body of 'the church,' they entirely despised all such wholesome counsel. They also laughed to scorn the threats which were uttered to bring them to repentance, abusing that word of the Lord, 'Blessed are they which suffer for righteousness' sake.'

"Then the bishops, lest the poison of heresy should creep more widely, delivered them up to the prince, that they might be subjected to corporal discipline. His sentence accordingly was: That a mark of heretical infamy should be branded on their foreheads; that, in sight of the people, they should be whipped and driven out of the city; and that a strict prohibition should be published, forbidding all the subjects of his Majesty either to receive them into their houses, or to cherish them with any consolation. Judgment having been thus pronounced, they were led forth to their most just judgment, not with lingering steps, but actually rejoicing with much joy. They were subjected to just severity; and with garments cut short as low as the girdle, being publicly flogged, and with loudly-sounding stripes, being driven out of the city, they miserably perished, through the intolerance of the cold, for the season was winter, and no one showed them the least degree of mercy.

"The pious rigour of this severity," adds our author, "did not purge the realm of England from the pest which had already crept into it; but, through the terror which it struck into heretics, it prevented it from creeping any further."

A train of important reflections is suggested by this heart-rending narration, both respecting the character of those indomitable Dissenters and the anti-scriptural assumptions of the then Established Church. But we cannot pursue those reflections now. It must suffice to say, that the poison of the Waldensian heresy was not thus destroyed in England. Our thankfulness should be very great that, with increasing power, it has been circulating ever since.

We conclude in the words of Mr. Faber: "Through the medium of the Waldensic Church, we stand connected with the purity of the

primitive church. In despite of the lawless innovations of the Papacy, the promises of Christ have been faithfully accomplished."

Whatever the claim of the English Churchman to this connexion with the primitive church, none can well deny that the claim of the English Dissenter is a far more valid one. As the Waldenses were confessedly Nonconformists and Voluntaries, so are we.

ON THE DUTY OF MINISTERS INTERCEDING WITH GOD FOR THEIR PEOPLE.*

OF late our labours in this part of God's vineyard have been much less successful than in former years. Lukewarmness has spread, to a fearful extent, in our churches, and our preaching does not thoroughly arouse the people to repent and do their first works; cases of backsliding frequently occur, notwithstanding all our warnings; the impenitent portion of our congregations, with comparatively few exceptions, turn a deaf ear to our entreaties; while multitudes around us refuse to attend the means of grace, and are rushing madly to destruction.

We are set to watch for the souls of all such as are within the reach of our influence, and we must render an account to God for them. Then, with the eye of faith fixed upon the judgment-seat, let us endeavour faithfully to ascertain the causes of the comparative inefficiency of our labours at the present time.

Is it, that God is arbitrarily withholding his blessing? This is impossible. He delights too much in the prosperity of his church, and in the salvation of sinners, to withhold it, unless there be a necessity for his doing so. "The Lord's hand is not shortened that it cannot save; neither is his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have made him hide his face from you that he will not hear." Then, we are bound to inquire, What, and whose, is the sin which is separating us from God, and which prevents His blessing from accompanying our efforts to promote his glory? Is it the worldly-mindedness of our church members—their inconsistency of conduct, their lukewarmness, their restraining prayer before God? Were there no other reasons, these would be sufficient to account for the spiritual dearth with which we have been afflicted. But may not these evils, to no small extent, be owing to some imperfect discharge of duty on our own part? Let us look at home, and endeavour to discover whether, by the defectiveness of our pulpit exercises, our short-comings in pastoral duties,

* The substance of this paper was read to a few brethren in the ministry in Jamaica, at one of their quarterly meetings. At their request, it is forwarded to you for the BAPTIST RECORD, should you think it worth a place in its pages.

the coldness of our hearts and of our prayers, we are, in any degree, hindering the work of God from progressing.

In Jeremiah's day, the decline of piety in Judea was charged upon the ministers of religion. "The pastors have become brutish, and have not sought the Lord; *therefore* they shall not prosper, and their flocks shall be scattered." And is it not possible that a spirit of indifference in reference to the souls of those committed to a charge—closely allied to the brutishness spoken of—may have insidiously come over us, and lessened the frequency and fervency of our prayers for them? To ascertain this, we have only to ask ourselves, Do we "travail in birth until Christ be formed" in them? Have we "great heaviness and continual sorrow in our heart" for those who have back-slidden or are impenitent? Do we wrestle mightily in prayer for them all? If not, then, however devoted we may be to our work, and however faithfully we may preach the truth, we are, to some extent, at least, guilty of the same sins—of indifference to the trust reposed in us, and of neglecting prayer for souls.

It becomes us, dear brethren, with heartfelt sorrow and humility, to confess our sins to God, and to implore Him to deliver us from the blood of souls, to awaken us to a full realization of our responsibilities, to excite in us such deep compassion for the unconverted of our congregations and neighbourhoods, and such earnest desires for the steadfastness and perseverance of those believers who constitute the churches under our care, as shall lead us to more earnest, importunate, and constant, intercession for them than we have been accustomed to offer; that we may enter into the spirit of the apostles, who gave themselves to PRAYER, as well as to the ministry of the word; that prayer on behalf of our people may be as much our business as preaching to them; that we may not be able to keep silence, nor to give God rest until He revive his work in our midst.

From the solemn relation existing between the members of our churches and ourselves, and because on their enjoying and improving the blessings which are promised in answer to prayer the most important consequences depend, it is our first duty to plead with God for them.

We must especially pray for the deacons, class-leaders, day and sabbath-school teachers, and others actively employed in the work of God. Their duties are arduous and difficult; they need much wisdom, and love, and zeal, and patience. Their labours, like our own, will be useless without God's blessing. They are exposed to peculiar temptations, and need special grace to preserve them from dishonouring the name of God. Instrumentally, the prosperity of our churches depends as much, or more, on them than on ourselves. If they are unskilful in exhibiting and applying the truth, or grow weary of their work, or are influenced by unworthy motives, they will do little for the advancement of religion. If they manifest a spirit contrary to the Gospel, or are guilty of open sin, they will cause the way of truth to be evil spoken of, give occasion to the enemies of the Gospel to triumph, and place stumbling-blocks in the way of their brethren; but if, on the contrary, they are men of eminent piety and devotedness, wise to win souls, and faithful to their trust, not only will our hands be strengthened and our

usefulness increased, but our churches will prosper, and sinners be converted to God. How earnestly did Paul pray for his fellow-labourers! Let us follow his example, and pray for them *individually*, that God would give each of them wisdom for his work, direct his way, keep him from falling, sanctify him wholly, and bless all his works and labours of love.

We must pray for *all* the members of our churches, and, if possible, for *each individual*. In order to this a knowledge of the circumstances and character of every person will be necessary: a knowledge difficult to acquire where churches are large, but practicable where they do not exceed one or two hundred members. Let us, however, do all we can in this matter; seeing our people as frequently as possible, encouraging them to unburden their minds to us, and interesting ourselves in all that concerns their spiritual welfare.

Many are comparatively *ignorant*, and unable now to learn to read God's word, let us pray that he would write his law on their hearts. Others are *suffering* from the infirmities of age, heavy bodily afflictions, and temporal distress, and need our tenderest sympathy, and our fervent supplications that God would sustain, comfort, and provide for them, sanctifying their trials and preparing them for his heavenly kingdom. Some are the *subjects of strong temptations*, or filled with doubts and fears as to their interest in the atonement; for them we must pray that God would strengthen them to overcome the enemy of their souls, lift up the light of his countenance upon them, and show them his salvation. The larger portion of our flocks are probably *employed in worldly business*, toiling hard from day to day to provide things honest in the sight of all men; absorbed in necessary duties, there is danger of their forgetting God, grieving his Spirit, and dishonouring his name; let us plead earnestly for them that they may be saved from these dangers, and be enabled to walk in wisdom, to be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, shining as lights in the world, holding forth the Word of life, that we may rejoice, in the day of Christ, that we have not run in vain or laboured in vain. The future prosperity of the churches depends, under God, on *our young people*. They stand in slippery places: Satan, the world, and the flesh, are combined for their destruction; they will either be mighty agents in opposing or advancing the kingdom of the Redeemer; we know not to what extent the result may depend on our influence with them and our prayers to God for them; let us watch their course with deep solicitude, and pray constantly that they may be preserved from making shipwreck of faith, be useful to their generation, and finish their course with joy. There are also those in our churches who, it is to be feared, are *deceiving themselves*. We must implore God to open their eyes to their real condition, lest, after having long professed religion, and anticipating a place in heaven, they should at last be cast away.

The *excluded members* of our churches must not be forgotten by us. How deplorable their state, how fearful their guilt! Oh! brethren, let us pray for them, that they may not finally be given up, but be brought back, with weeping and supplication, to that God whom they

have forsaken and dishonoured, restored to the joy of his salvation, and upheld by his free spirit.

There are others who are not church members who must have an interest in our prayers—the anxious especially. Their situation is critical. Satan is using all his craftiness—working on their corrupt nature—to prevent their closing in with Christ. We must, therefore, with equal assiduity plead that the good work which has been begun may be carried on, that they may be enabled so to resist the devil that he shall flee from them, and that they may consecrate themselves wholly to the service of God.

It is to be feared that the majority of our *hearers and neighbours* are in an unconverted state—the enemies of God, the children of wrath, every moment in danger of perishing everlastingly. Let us look forward to the hour when we shall meet them at the bar of God. Our consciences may not then accuse us of having withheld the truth from them; we may have warned them to flee from the wrath to come with all fidelity, and with heartfelt affection invited them to Christ; but is it not possible that we shall feel guilty of *not having prayed for them with the earnestness and importunity which their awful condition demanded?* Let us, then, brethren, resolve to pray more for them than we have ever yet done, that God would have mercy on them and bring them to repentance. Their hearts are under his control: he can awake them from their slumbers, make them sensible of their danger, and reveal his Son to them as a gracious and almighty Saviour, subduing their enmity and attracting them to himself.

Brethren, if we thus give ourselves to prayer for our people, our love to their souls will be increased, and we shall be better qualified for our mission to them as ambassadors for Christ. We shall go from the closet to the pulpit—from pleading with God for them to pleading with them for God, and he will apply his word with power to their hearts, filling his saints with holy joy, reviving his work where it has declined, reclaiming backsliders, and converting sinners.

We shall not pray alone. As there is an intimate connexion between the devotional spirit of a minister and his people, they will be drawn into sympathy with us, and “will strive together with us in their prayers to God for us”; and in answer to those prayers blessings will descend from the God of grace upon us, and make us instrumental in conveying blessings to those who pray for us, and to all for whom we pray.

The word of God contains innumerable motives to intercessory prayer. “Pray one for another: the effectual fervent prayer of a righteous man availeth much.” “Ask, and ye shall receive.” “If we ask anything according to His will, he heareth us. If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death.” “I will yet for this be inquired of by the house of Israel to do it for them: I will increase them with men like a flock.” The ravages of sin have been stopped, the enemies of God have been overwhelmed, religion has revived and flourished in answer to prayer. Twice was Israel saved by the intercession of Moses; Hezekiah and Isaiah’s prayers procured the destruction of the Assyrian army; it was when the Apostles

had for many days "continued with one accord in prayer and supplication" that the Spirit descended first upon them, to qualify them for their work, and then on the multitude to whom they preached, so that three thousand souls were converted in one day.

If, then, it be true that there is a certain efficacy in the humble, fervent, believing prayers of God's servants to obtain blessings for others, are not we, dear brethren, responsible (if in any degree we have neglected this duty,) for the low state of piety in our churches, and the slow progress of religion around us? Had we prayed for our people as we ought to have done, instead of mourning, as we now do, over the hidings of God's face and the restraining of His power, we should have been rejoicing over the great things He had done for us.

Let us imitate the example of Paul, who could say respecting the church at Rome, "Without ceasing I make mention of you always in my prayers"; of Welch and Whitfield, who daily spent several hours in prayer; and, above all, of our blessed Lord himself, who pleaded for us with strong crying and tears, spending whole nights in prayer. Let us resolve that "for Zion's sake we will not hold our peace; that for Jerusalem's sake we will not be silent, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

J. C.

Jamaica.

THE CONSTITUENT ELEMENTS OF THE CHURCH OF CHRIST.

OUR Lord, when on earth, spoke of separating to himself a peculiar people, whom he calls his flock, his disciples, his sheep; they are not of the world even as he is not of the world. "The ungodly world is one vast confederation of evil, and the design of Christ in instituting his church is, not merely to provide an asylum for all the spiritual excellence of earth, but chiefly to create in the midst of this awful confederation a counteracting agency of good. The indiscriminate admission into his church, therefore, of the godly and the ungodly would be an obvious frustration of his design." Those whom the Saviour receives as his people are the contrite, the penitent: those that hunger and thirst after righteousness, who are born of the Spirit, are the subjects of true conversion, who receive him as their Saviour and their King, and to whom He imparts the privilege of becoming sons of God.

The Apostles were careful to carry out the design of their Divine Master, for as they proceeded from place to place they sought to make genuine disciples; they inculcated the necessity of repentance and a change of heart, they pointed to the Lamb of God who taketh away the sins of the world; and when any believed with the heart unto righteousness, and received the truth in the love of it, such were at once associated together for a sacred fellowship. The converts were not left to contend singly against the seductive influence of the world,

and the assaults of a malignant adversary, but were united in a holy bond and brotherhood with those who had obtained like precious faith. The associated followers of the Lamb were thus prepared to enlarge each other's acquaintances with the truth, to establish each other's faith, animate each other's zeal, and uphold each other's consistency; they formed a focus of light, a centre of influence, a point of aggression on the world around; while mutual intercourse, oversight, sympathy, and aid, gave stability to their purpose, as well as point and system to their endeavours to extend the influence and reign of the Lord Jesus Christ.

Who were they that awaited the gift of the Spirit on the day of Pentecost? They were "the disciples," "the brethren"; their faith in the word and promise of their Lord had endured the shock of his crucifixion; their character is distinguished from that of worldly men by their habits of prayer and their spirit of mutual affection. What was the character of those three thousand that were added to this small band, as the immediate result of the effusion of the Spirit on the day of Pentecost? It is affirmed of them that they were pricked to the heart, that they inquired for the way of salvation, that they gladly received the word of God ministered by Peter; after having been baptized, they continued stedfast in the Apostles' doctrine and fellowship, and in prayer; they gave marvellous proof of the sincerity of their convictions and of their love to each other; their glad hearts prompted a perpetual tribute of praise to God, and their singular unworldliness of character and behaviour won the regard and applause of the populace. These are denominated *the church*; and He who hath the hearts of all men at his disposal, we are informed, added to them daily "*the saved*." We notice that after the terrible stroke of God's judgment upon Ananias and Sapphira, great awe came upon the members of the church, and none but real converts durst join themselves to them, but "*believers* were the more added to the Lord, multitudes both of men and women."

In the sixth chapter of the Acts we have an instance deserving attentive consideration, of the body of believers at Jerusalem acting together in their associated capacity as an organized community charged with the administration of its own affairs.

There are other notices in the book of Acts of this church at Jerusalem, from the whole of which the nature and elements of a church of Christ according to the apostolic model may be accurately ascertained.

Let us contemplate the formation of the church in the opulent and luxurious Gentile city of Corinth. The Apostle commenced his labours there by reasoning with the Jews in the synagogue every Sabbath-day; but when the Jews opposed themselves and blasphemed he directed his attention to the Gentiles; amongst both parties success attended his zealous and well-directed efforts. In a night vision he was encouraged to speak the word with all boldness, by the assurance that the Lord "had much people in that city." The first-fruits of these, Crispus, the chief ruler of the synagogue, and his family, and many Corinthians, "believed on the Lord." The unwearied Apostle was content to remain and labour in this idolatrous city and neighbourhood more

than a year and a half, and after his departure Apollos came "and helped them much who had believed through grace."

About four years afterwards, Paul wrote his first letter to these Corinthian believers, in which he addresses them as the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints. The appellative "believers," especially as conjoined with the phrase "through grace," was never intended to apply to a mere intellectual assent to a form of words or a class of opinions, but marks out that saving faith which unites the soul to the Redeemer, which worketh by love and purifieth the heart. Or, if any suppose that this is attributing more to the expression than the truth would warrant, we have the additional phrases in the commencement of the epistle "sanctified in Christ Jesus," &c.: that is, they are consecrated persons, set apart from the world for the profession and practice of true religion, purified by the influence of the truths they receive, true and faithful Christians, professing and seeking holiness, who invoke the name of the Lord Jesus Christ, and live a life of religious reverence and devotedness to him.

In addition to this, we meet frequently in the inspired epistles with descriptions of church-members, as being now fellow-citizens with the saints and of the household of God; as being called from darkness to light and from the power of Satan unto God; as being new creatures, walking in newness of life, yielding their members instruments of righteousness unto God; as being quickened by the Spirit: as lively stones built up into a spiritual house; they have put on Christ, they worship God in the spirit, rejoice in Christ Jesus, and put no confidence in the flesh. In fact, let any candid inquirer read the epistle to the Ephesians, and the first to the Thessalonians, let him reflect upon the language employed, and he will inevitably be led to the conclusion that the members of the apostolic churches were those who gave evidence of being the children of God by faith that is in Christ Jesus.

We are thus presented with ample proof that the first churches were composed of those who gave satisfactory evidence of a real change of heart, of genuine conversion to God. We do not affirm, we are not required to affirm, that no hypocritical pretender intruded himself into those Christian societies; but the word of truth warrants the assertion that none were admitted, under the sanction of the Apostles, except those who made a credible profession of being on the Lord's side; that none were retained amongst them who were destitute of true piety, after the painful fact became manifest from the more complete development of their character.

Much mystery has been introduced into this subject by lengthened dissertations on Judaism and Jewish forms, and by needless discussions respecting the church visible and the church mystical. It is plain that the church may be spoken of as it exists locally. The society or societies of Christians at any particular place, as, for instance, the church at Philippi; or it may be contemplated as one united whole, as when, for instance, we speak of the church which the Redeemer hath purchased with his own blood—the general assembly and church of the first-born whose names are written in heaven. No difficulty is

thrown around the subject in the New Testament ; the visible church there being the community of those who have given "satisfactory scriptural evidence to each other that they have experienced the washing of regeneration and renewing of the Holy Ghost, and who show that they have passed from death unto life by their mutual sympathy, their common regard to the will and honour of Christ, and lively concern for each other's spiritual interests."

We have seen, from inspired truth, what are the elements of which a Christian church should be composed, namely, converted persons. But as a number of stones placed singly and separately do not constitute a building, so neither do believers, whilst living apart in their isolated state, constitute a church. They must be united together by mutual agreement, in order to their forming that body. The principal objects contemplated by the church in its associated capacity are, a distinct and formal separation from the world ; an actual and individual dedication of believers to the service of Christ ; the exercises of Christian fellowship and brotherhood ; the preservation of the purity of the spiritual temple by the enforcement of godly discipline ; the maintenance of divine worship ; the continued administration of Gospel ordinances ; and the perpetuity and advancement of the reign of righteousness and of truth in this ungodly world.

Wherever society exists there must be laws, more or less explicitly declared, which form the basis and the bond of its existence. The great Master of Assemblies has provided for this necessity in the case of his people. The laws of the Church of Christ are to be found in the New Testament, at once so plain and so perfect that they need only to be carried out fairly in their proper meaning and spirit to meet every case, and form a complete and sufficient code. It is, therefore, a presumptuous intrusion into the office of the great Lawgiver—a direct interference with the prerogative of the King of Zion, for any man, or set of men, whether professedly in the church or openly in the world, to make laws for the government of the household of God. The doctrines, duties, observances, of the church, are of divine authority and origin ; when carnal men take upon themselves to alter, authorize, or even enforce, the laws of God, we are presented with the strange anomaly of the rebel and the outlaw sacrilegiously handling the sceptre of the monarch, under a pretended regard for loyalty and order ; and when the professed children of God claim authority to decree rites and ceremonies, we see creatures of a day who know nothing—sinful beings, who profess to receive Christ as King, no less than Redeemer—correcting the plans and improving the purposes of the all-wise God ; to both we say, Man's duty is obedience, not legislation.

The Lord has charged his people with the obligation of administering his laws ; the members of a church, with its officers, are bound by their allegiance to the King of kings to enforce his will and carry out his intentions ; and they will find therein necessity for all their wisdom and all their love.

The sanctions which the church's Head has ordained on fulfilment or infraction of his laws are of a spiritual sort ; the breach of a divine law is not to be punished by the civil magistrate. No carnal weapon

is on any account to be called into requisition in such a case. In the kingdom of Christ the subjects are spiritual, the laws are spiritual, the punishments are spiritual, the privileges and rewards are spiritual. Admonition, reproof, public rebuke, suspension from the fellowship of the saints, and excommunication, are the ordained means of dealing with the inconsistent and the guilty.

Each church is made responsible for the faithful discharge of this duty in its own sphere. The many instances in which the word of inspiration came to the churches of Christ in the apostolic age, for this end, can leave no doubt on the inquirer's mind that each society of believers is competent to conduct its own affairs, or that it is made responsible to the Lord Jesus for so doing. It will be sufficient to refer to the manner in which our Lord addresses reproof to some of the seven churches of Asia, because they sustained amongst them ungodly characters, and, in some cases, connived at their sin:—"I have a few things against thee because thou hast there them that hold the doctrine of Balaam. . . . Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." Rev. ii. 1-6. "Put away from among yourselves that wicked person." 1 Cor. v. 7.

THE COMING ELECTION.

[*An Address to the Evangelical Dissenters of the British Empire, from the Yorkshire West-Riding Association of Baptist Churches assembled at Leeds, May 25, 26, and 27, 1847.*]

DEAR BRETHREN,—We trust you will not think it assumption on our part if we venture to lay before you our view of the dangers which now threaten the churches of Jesus Christ, and of our corresponding duty as faithful servants of the Lord. We only wish to impart and receive the benefit of Christian counsel.

To us evangelical religion appears to be placed in imminent danger; Satan and the world are employing far more dangerous weapons against the church of God than formerly; instead of persecution, they are trying seduction; instead of bonds and imprisonment, liberty, falsely so called; instead of imposing fines, they are holding forth bribes. The old system, which stirred up Christians to resist or escape, to watch and pray, is renounced for one to lull us to sleep. Dissent will now have to pass through that "enchanted ground" of proffered state-patronage, on which so many churches have slept never to awake; and on which others are kept from entire and perpetual slumber only by the stimulating efforts of Evangelical Dissenters.

It is too evident to need proof, that all leading statesmen wish for a state-endowment of every religious sect—a plan politically equitable indeed, but a scheme to which, from its open contempt for Revealed Truth, no devout believer can ever be reconciled. The policy of

modern statesmen has been to get a false principle into our statute-book, in some measure too small to arouse *universal* opposition, and then unblushingly to tell us that we must extend the operation of a principle which we have once admitted. What they dare not attempt at once they compass by degrees. For instance, a small annual grant to Maynooth, begun by a past generation, was their grand argument for our giving it a large and perpetual endowment; a £30,000 grant to all sects for building school-rooms, is the argument why we must go on to bribe the teachers and scholars of all sects. Soon they will plead that they ought to build places of worship for all, out of the national funds, as well as school-rooms, and pay the teacher of religion, as well in the pulpit as in the school. They will first tell us it is absurd for the State to train up Roman Catholic priests, and not afterwards pay them for the work to which it has trained them, and then add that, of course, a *Protestant* (?) government which pays Romish priests, ought much more to pay the members of all Protestant sects.

We wish, then, brethren, to suggest to you the importance of cordial unanimity at this crisis amongst all who love the truth as it is in Jesus, —unanimity in our earnest supplications to God, and in the course we take with and before our fellow-men. In time of persecution, brethren, “prayer has often been made of the church unto God without ceasing.” There is even greater need for prayer now. Our temptations are more dangerous, because more insidious. The fire of *state-persecution* often rendered the fine gold of faith yet finer; but the gifts of *state-bribery* can only alloy and debase the precious “gift of God.” Yet the former we naturally flee from; for the latter we are strongly tempted to open our hand. Never, therefore, has the church of Christ had greater need to plead, in the words of its Head, “Lead us not into temptation, but deliver us from evil.” Possibly, God has permitted our legislators to treat with such unwonted contempt our petitions against the Maynooth bill and the Minutes of Privy Council, to make us more earnest petitioners to a throne of grace than to the throne and senators of our land. He wishes to remind us, that, especially in matters touching his church, our principal hope should be, not our supposed influence with the rulers of this world, but our certain influence with the King of kings and Lord of lords. We are sure, brethren, that in this cause “the Lord of Hosts is with us.” Let, then, “the God of Jacob be our refuge.”

But, secondly, brethren, we should unanimously use right means with our fellow-men. We must not fail to make all our own people thoroughly acquainted with the principles of Dissent. They should all be Dissenters, not from custom, but from intelligent allegiance to Christ. It is our imperative duty to diffuse the knowledge of our principles far more than we have done—by tracts, lectures, and public meetings. Thousands, who know not what we mean by the Separation of Church and State, would, if they were informed, approve its self-evident propriety. Thousands more need but a little reasoning in a Christian spirit, in order to convince them.

The Anti-State-Church Conference, and an important meeting of Yorkshire Dissenters, held in the town in which we are assembled, have recommended Dissenters to *abstain wholly from mere party politics*

at the next election, and to give no vote at all, where they could not give one for an Anti-State-Church candidate; may we be permitted to second this recommendation? Dissenters are often accused of being political. Let us expose ourselves to such a charge no longer. If we have supported measures which we held to be for the good of the nation, to be political in this sense was simply to be benevolent or just; but, if our accusers mean that we addicted ourselves to *party*, as such, we have been wrong if we have done this. Let us present no appearance of repeating this wrong; recognise neither of two parties who are equally determined to trample under feet your most sacred principles.

The attempt is being made to bring all the churches of Christ in Britain into bondage to the State; reserve your votes for their entire emancipation. Refuse to give them to a spiritual slaveholder: for as such we must regard the legislator who endows religion.

We are aware, brethren, that you will expose yourselves by this course to much obloquy, and be stigmatised by many current epithets of abuse. Be not moved, brethren. Take your stand on principle. Touch not Government money. Vote not for those who would lead you into temptation. God has delivered you from state-persecution; be not so ungrateful to Him as to yield to state-bribery.

Brethren, we have ventured to appeal to you, because our only hope in this contest is in our God, and in the people of our God. Worldly rulers, worldly ecclesiastics, and worldly men, understand not your views of the spirituality of religion. They look upon it chiefly in its social bearings: we in its relation to God and eternity. Ignorant of that spirit by which our Lord governs and supports his church, they vainly imagine to help the church of Christ by state-bribes and the physical force of human law. Let our practical firmness enlighten them. Let us not merit contempt by *talking* of principle and *acting* on expediency, by proclaiming our principle as from Heaven, and voting for those who trample on it, as if it were of men. We must steadfastly refuse to vote for the bribers of the church of Christ. It must be a disqualification which no temporal ends will permit us to overlook. Politicians will then begin to examine the cause; they will perceive its merits. They will acquire, in the investigation, a higher sense of the nature of religion itself. Like Pharaoh and his people, if they lose some of their favourites from the next House of Commons, they may be better disposed to let the Lord's people go,—go free from all state-bondage,—that they may serve Him.

Events, however, we leave with the Lord. Duty, self-denying duty, is ours. Let us only ask of Him grace to be faithful to His truth, whether in the hour of persecution or in the hour of seduction.

LABOURS OF NATIVE CHRISTIANS IN CHINA.

BY THE REV. C. G. BARTH, D.D.

In the year 1844 the following document was transmitted to the Rev. Dr. Barth, from the Chinese Association at Hong Kong:—

“ Having experienced the infinite grace of the Saviour, in calling us from

amongst idolaters to His wonderful light, and the knowledge of His name, we are anxious to dedicate ourselves to the merciful Redeemer in our respective spheres and occupations, and to preach the glad tidings of salvation to our benighted countrymen, according to the measure in which the Lord shall grant us grace and give us opportunities. We unite, therefore, heart and hand, as brethren, at the foot of the cross, to promote the glory of God in our native country, China, earnestly beseeching the Most High, that He will show mercy and compassion to us in employing us as His humble instruments, and open the hearts of our brethren in the flesh to receive the Gospel. Such is the object of our sacred Union. Desirous of calling forth co-operation amongst members of the same faith in foreign countries, and especially in Germany, through the medium of Dr. Barth at Calw, we had this paper drawn up in English, but all our future reports will be in Chinese, and translated copies will be forwarded to our benefactors in the West.

"Our past operations will at once show what are our intentions in future.

"1. Preaching the Word of life. In this brother Chow has been prominent, having frequently proclaimed a dying Saviour's love throughout the whole day, and prayed with his countrymen, both in their houses and under the open canopy of heaven. Lohaou (generally known as Aloko) has, with Gaëhan, frequently accompanied him, each of these two taking their turn in speaking the word of salvation. More than fifty villages have therefore been visited in the neighbourhood, and the Gospel has been diligently preached in the Keun-taeloo, and also at Chekchu, where the Lord has called several souls to the knowledge of His glorious name. The people are, with few exceptions, willing to listen, and the presence of the Lord is frequently felt on such occasions; so that we have to glorify His name for His wondrous deeds.

"We frequently hold in the evening three prayer-meetings, at which the greater part of the hearers consist of poor workmen, and Aloko, as well as Gaëhan, has one or two at his house each evening. That in the native dialect is conducted by Yew and Ching, and the visitors at the Hoklo-assembly are often very numerous. This humble effort the Lord has richly blessed, by drawing many souls to the love of the Saviour.

"Amongst the preachers in the shops, old Chun is most prominent, and, notwithstanding his extreme weakness and approaching dissolution, he is fervently serving the Lord, and speaks with greater emphasis than any of our other brethren.

"Of the young preachers, who have only recently joined us, Tsang stands foremost, discoursing in two different dialects with great fluency and fervour: next to him is Tae, a youth, who was previously a teacher, and who has, in less than a month, proved that the Lord has called him to the glorious work of spreading his name. There are two others to unite with us, namely, Chang and Chaou; of this in our next. At Chekchu, there are, moreover, an old teacher, Lo, and a young fervent man, Chang, both Hakkahs, who are likely to become members of our society. Aloko and Chow have been there frequently, and the fruits of their work are now gradually appearing. Amongst promising assistants we may reckon Pinglam.

"2. In the Hoklo department much activity has been displayed by Ming and Roe, who have visited every junk that came into the harbour, and communicated to them the treasures of eternal love. * * * *

"3. The circulation of the Word of God has been going on without interruption. Several of our friends have repeatedly, on going to distant parts of the country, taken upon themselves the distribution of tracts, and performed this office very satisfactorily.

"Aloko has printed a number of tracts and also the Gospel of Mark; Gaëhan a still greater number, and he has now likewise an improved edition of the life of the Saviour and of the smaller prophets; Isaiah and Exodus are in the press, the other prophets are already published; he has only recently struck off four hundred copies of the New Testament.

"Such have been our operations since the commencement of this year. We feel grateful to our Lord, who has redeemed us with His precious blood, and glorify His Holy name for all His mercy. If the Christians of your part of the world consider us worthy of their support, we trust we shall use their contributions for the advancement of the kingdom of God. As we are a body only very recently constituted, we do not now send you the rules of our little society, but shall transmit them on a future occasion. At present, we beg only to mention, that Aloko, old Chun, and Tsang, are now proceeding to Canton, to establish themselves there, and that others of our body, as soon as we know the Lord's holy will that the Spirit of God has chosen them for His work, will likewise go to different parts of China. At the same time, we solemnly assure you, that we are nothing, can do nothing, and expect all from above."

Signed by twenty-one persons of different trades, among whom are two missionaries from Europe and America, who are naturalized in China, the rest native Chinese.

From this time (June, 1844), the Chinese Association sent regularly every month an account, which I published in my missionary periodicals, and expressed my readiness to receive contributions for them, with the express condition, however, *that other existing Missionary Societies should not suffer thereby*. These reports have, in various instances, excited an interest in Germany, and I was enabled, by the contributions of individuals who have the cause of the Lord at heart, to send this association in the course of the last two years between £400 and £500. At my request, the Basle Missionary Society likewise resolved to aid their labours, by sending two of their missionaries to undertake the direction of a portion of their native preachers, and by defraying the expense of their maintenance. Moreover, the Rhenish Missionary Society at Bremen consented to send two missionaries to superintend the labours of native preachers in another district.

In order to give a view of the present state of their labours and prospects, as well as to show something of the sentiment and spirit by which they are animated, I shall communicate some extracts from the monthly reports from the close of the year 1846, and the beginning of the present year. Gashan, the secretary and correspondent of this association, and, as it appears, its director, whose rich experience and burning zeal are generally known and unquestionable, writes—

"At the close of the year it is necessary to settle our accounts; and from these it appears, that our debts amount to no less than 800 dollars, whilst we have pledged ourselves in anticipation for 2,000 dollars. And with all this, the salaries of most of the labourers are so low, that they must necessarily be increased. In such circumstances, our faith in the eternal and rich Lord would certainly waver, were it not that His promises are yea and amen. But to show that we really confide in His truth, and expect all from His boundless grace, we agreed upon the following resolutions:— We must render the growing church at Miau every aid, and therefore voted to its minister eighteen dollars. Ming, at Tiotchis, wants our support, and consequently we transmit to him twenty dollars. According to the latest intelligence, a new congregation has been formed at Shantshufu, and it is of importance, in a brotherly manner, to strengthen the hand of the preacher, Wang, in his labours, who has just returned thence. And we are determined to prosecute the mission at Kiangsi, and this for the plain reason, that from thence the circulation of books can be carried on upon a large scale. And as the Lord has vouchsafed His blessing on our efforts in the conversion of souls at Hunan, we have a plain indication that we are to carry on His work there with diligence. Among the inhabitants of Kiajingtchu, a great love for the Word is manifested, and we can cherish the hope of gathering a congregation there, and that the Lord will grant his blessing on our effort. We do not regard money, therefore, but the eternal will of our blessed Lord."

"Fin has, in the meanwhile, entered on his journey to Tokien; Gin and Hu went to Tungkwan; Fat went to Tamtsui, Hira and Tik to Haikung, and Hiünta went to Pæthiang, in order that, in consequence of the undertakings at a distance, those in the immediate vicinity might not be forgotten. A letter from Tshit describes his distressing situation, and great need of money at Tiojio, where he lives with his mother, seventy years of age. In the town itself, where we laboured a long time without any apparent success, there are fourteen persons whom he considers as converts, and who are ready for baptism. Pia (the Mandarin) gives us a description of his journey to the sources of the Pearl river, from whence he intends to reach the shores of the river Yangtze. He has preached at several places, though with fear; and a man whom he met at Hunan was so struck with the truth, that he made a journey of ten days, in order to receive further instructions in Christianity at this place. We cannot, certainly, complain of want of earnestness in these people. Likewise the journals of the brethren labouring at Canton and Tutsan have arrived. It is particularly cheering that these brethren endure all manner of ill-treatment willingly; and, though pelted with stones, preach the gospel of peace incessantly.

"The object which we had in view in the journey of Hi to Ciangai was two-fold:—1st. We wished to ascertain whether there could not be laid there the foundation of a Christian church. And if you ask the reason why? I answer, because that country contains no less than 72,176 English square miles, and counts more than thirty millions of inhabitants. 2nd. We wanted to come to some conclusion respecting the printing of our Christian books; for, from the great book-marts at Lintschuan, books are sent all over the empire, as from Leipzig throughout all Germany. And if we could prevail on one of these booksellers to circulate our books, then their money-seeking spirit would induce them to spread them all over the country, which we could never accomplish by our few missionaries.

"Nothing, therefore, could give us greater joy than to learn that the Tsangwantang bookselling establishment at Lintschuan, in the south street of that town, has acceded to our wishes to circulate our books, provided that we pay the wood-blocks, which are very moderate. Hi has travelled through Hoangtau, Tunkwaau, Cientschang, and Futshee, and everywhere preached the Gospel. Only consider, that salvation through a crucified Redeemer was preached for the first time to these multitudes of never-dying souls.

"The 13th of December, 1846, there were seven persons baptized here, a doctor, a shopkeeper, a servant, two schoolmasters, and two peasants.

"Tahong has been the instrument of bringing five persons to the Lord, in the place of Ciajingtahu, among whom is a learned doctor, the first of this kind of men that has embraced Christianity. The prospects in those distant regions are very cheering. The inhabitants have a great desire for books, and read incessantly, and have a reputation for literary talents throughout the whole empire.

"We are daily urged by our brethren to send them out. Loming thought that it would be worth the trial to go out without money. In the course of this year our fifty labourers, including books, travelling expenses, &c., have cost about the same sum as three English missionaries, with their families, in the seaport towns.

"Since the formation of our association, the number of converts, or baptized, amounts to 304, which gives not even one individual for a million of the population in China. This is indeed deeply humiliating, and quickens us to earnest prayer and devoted labour. However, in the year 1846, the blessings have been much more abundant than in the two preceding years, taken together.

"About ten brethren are here, who wait to be sent forth to preach the

Gospel; but we hardly know how to comply with their entreaties, as we have not a penny in our hands. With the exception of two, the whole body hardly receive the wages of a common labourer. What is to be done in the coming month, we cannot tell, and would leave all to the Lord. The work is extending continually, and before the close of the year 1847 we shall probably want 100 labourers.

"Jan. 1st, 1847. If it were worthy the inquiry, why the immigration of nations, which extended likewise to China, did not change the whole course of things of ancient times in China, as in Europe, we must peruse the annals of the country. The Huns, Turks, Moguls, and similar nations, have passed through the plains of China, devastating them, but, like a vessel at sea, have left no traces behind. To Buddhism alone it was granted to make extensive conquests, and to retain them, and this without the sword. Mahomedanism stood threatening there with its sword, but found few followers. Nestorianism, which doubtless made great progress in the west of China, vanished again out of this province, and is not even mentioned in their annals. With stronger weapons came Popery, but could not command that influence which its great exertions and sacrifices led one to expect. At last, after eighteen hundred years have elapsed, according to the unfathomable wisdom of God, a door is opened to the Gospel, and some hearts at least have consecrated themselves to the God of eternal love.

"As a proof of His remembrance He sent us the aged and venerable Cinglun, who baptized a few days before eight converted persons at Citjio. Immediately after this there came three Chinese gentlemen from Tshanking, which is six days' journey from here, who sent in a paper, in which they expressed an ardent desire after the truth as it is in Christ Jesus, and wished to receive instruction in the Christian religion. Upon this, the preacher Jinhing delivered a letter from Tshung, who writes that the number of converts in his town were so numerous, that a church must be established. Whilst we were rejoicing at this, there arrived a letter from Hi, who, on his journey to Ciangai, visited also Poklo, and admitted there five brethren by baptism into the church. On reading these accounts we were naturally convinced that the Lord thinks of us His poor and despised little band, and that He has not forsaken us. We will, therefore, with this new year venture all upon Him, and endeavour to do His will.

"We have, till now, only fifty labourers, ten of whom cost as much as one foreign missionary; but the expenses of journeys, books, &c., are not trifling. We have no provision store, treasury, nor pre-assurance of support, even for a single day, besides the promises of the Lord. As the work is growing exceedingly, and new paths are struck out in all directions, it is probable that before this letter can reach Europe a considerable number of new labourers will have entered into the missionary field.

"Jan. 3rd, 1847. Oh, that we had more faith, and a more unshaken confidence on the grace of the Lord. We need this particularly to-day, when the post arrived without bringing us even a line from you. If you were not the only friend in all Europe, who has shown such kind and active sympathy towards the Chinese Association, we should perhaps not feel the disappointment so deeply. To-day we preached to great multitudes, who are engaged at the fortifications, and who listened very attentively. Sinhang spoke very fully about the fall of man, sin, and the redemption through Christ.

"Farewell, pray much for us, that the Lord of glory may open the door of heaven to the Chinese!"

Thus far the extracts go from the letters of Gaëhan, the secretary of the Chinese Association. After all this it will not be necessary for me to describe the spirit still more minutely which animates this association, nor give a

reason why I have introduced these extracts to the readers of this periodical. I can hardly believe that any reader will have observed, from the foregoing, to what denomination of Christians, or to what church, either this association, or their secretary, belongs; I do not know that myself exactly. But it is the spirit of apostolic simplicity and love, and largeness of heart, which animates this union of brethren, and marks their activity.

Whoever loves the Lord Jesus Christ with all his heart is welcome, and is regarded as a brother by them.

The Evangelical Alliance is particularly represented by this union, and in no small degree must its usefulness be attributed to this circumstance. In how far does this association deserve our attention? On this point I may be permitted to add a few particulars.

1. China contains more than half of the population of the whole heathen world, and both justice and equity, as well as love, demand it of us, that we should pay to the one-half as much attention as to the other; and if we consider it a duty to bring the Gospel to one people, so it is equally our duty not to forget another. If the rest of the heathen world has 1,500 missionaries, so must China not have less, because it has the same need of the Gospel as any other people.

2. But, if we are to proceed at the ratio hitherto witnessed, how long a time shall we wait till we have sent 1,500 missionaries to China? Shall we hesitate, whilst there are annually dying eleven millions of heathen without light and without hope? And if a way is proposed by which China, in all probability, shall be converted, or, at least, filled with the knowledge of Christ, in a shorter time, shall we decline it merely because it does not quite harmonize with the usual proceeding, or the established form?

3. The Chinese Association has now fifty labourers, who, at least, are just as effectual as so many European missionaries in the first three years of their stay there can be. For, in the first instance, they have not to acquire the language, nor yet the manners of the Chinese and their ways of expression, and hence lose no time. Then, they have no difficulty in travelling through the interior of the country, whilst, hitherto, European missionaries have not ventured to go beyond the seaport towns. Moreover, they do not suffer from the climate, which obliges so many a missionary to return home before he has hardly entered on his work.

4. The mission, through natives, is besides much cheaper. They need no outfit and passage money across the ocean, and, as Chinese, they live so simply and frugally, that ten of them need no more than a single European missionary. And, as they are procurable in any number, especially as the work of conversion proceeds, because the converts are usually willing, provided they have the needful talents, to be employed as preachers of the Gospel; in this way there can be accomplished, with the same sum of money, ten times more than in the usual way. So much is certain, if China is to be brought to Christ—and who will doubt this?—*it must be done through the Chinese themselves.*

And, as they have the desire, and ask to be thus employed, kindly come to their aid, my brethren in England, and thereby enable them not only to *will* but also to *do*.—*Evan. Christendom.*

COLLEGIATE EDUCATION.

BY EDWARD BEAN UNDERHILL, ESQ.

RATHER more than a year has elapsed since the papers on the Education of the Christian Ministry, read before a Conference of ministers

and others, assembled in London, were published in the pages of this magazine. The topics dilated upon were, the separation of the theological from the literary course of instruction in our colleges; the self-support of the students; the participation of others, not intended for the ministry, in the secular portion of their studies; and, finally, the best means of cultivating the personal piety of those under tuition. That Conference separated without expressing either approbation, or disapprobation, of the suggestions made by the respective writers; but recorded its "opinion, that material improvements in the nature and methods of instruction are demanded by the state of the churches and the times."

From the very general interest that has been of late manifested and expressed in various ways, as to the state of ministerial education amongst us, it is evident that a wide impression exists that it is not efficient to the production of the result contemplated and desired—a powerful and successful promulgation of the Word of God. The standard of attainment in scientific theology has to some extent been raised, and no little progress made in linguistic and exegetical studies; but we are still wanting that ministry which shall rouse the popular mind, and compel attention to eternal verities. A general sense of failure is everywhere felt and admitted. It is equally manifest that a large number of our churches are in a state of spiritual lethargy; that, from some cause or other, the fellowship of the churches does not enlarge its bounds; that fewer than ever are prepared to consecrate themselves to ministerial work; and that, if the daily increase of the population be taken into account, retrogression, and not expansion, is everywhere visible. Whence this languishing, unhealthy state? Has the Lord forgotten his people? Is His arm wearied with past conquests that it cannot save?

Without, however, entering at present into a consideration of the many causes to which this state of things may be attributed, it is with no little anxiety that our attention has been directed to our collegiate institutions, as the nurseries of the men who shall encounter present and future difficulties, and turn back, with the Divine blessing, the surging-tide of error and evil now threatening to engulf the church of the living God. Not without hope, mingled with deep anxiety, did we await the gathering of the brethren to deliberate on this important subject. The experience of age was not wanting to impart its conclusions from lengthened years of service in the sacred cause; hearts warm with prayerful emotion for the progress of the kingdom of our Lord were there to express their anxieties and fears; and men of calm and philosophic vision, trained in the high places of the field, were ready to assist in the removal of those difficulties, of which their penetration announced the peril and the approach. The Conference, however, separated without coming to any decision, except to leave the matter alone. The tutors were deservedly commended for what they had already done, but were told, "that material improvements are demanded by the state of the churches and the times." Of the nature of those improvements, their extent, or their value, nothing whatever was said. These excellent brethren, while praised for the past, were left under a tacit reproof of present inefficiency. Some

intimations, we conceive, ought to have been given of the character of the improvements required ; some indications thrown out of the course desirable to be pursued, or arrangements made for a speedy solution of the problem, the result of which they were to embody in a practical form.

One inference, however, seems inevitable, that, since the suggestions made in those papers did not commend themselves to the judgment of the brethren, the changes recommended are not the remedies for the defects complained of. This negative conclusion *against* the plans then urged would seem so far to clear the ground, to simplify the inquiry, and to reduce it into a narrower compass. If the separation of secular from theological instruction, if the self-support of the students, if the opening of the classes to other parties ; and if, finally, the appointment of a professor of pastoral theology, to whom shall be committed a pastoral oversight for the increase of the piety of the students, will not give us an improved and successful ministry, what will ? So much is gained when it is declared what will *not* effect the object in view, and the consideration of the question is so far disencumbered.

Thus freed, we beg permission to offer the following observations :—

It may be remarked, in the first place, that hitherto the chief concern of our collegiate education has been to communicate a knowledge of the original languages of Scripture, and to impart as sound and thorough an acquaintance with scientific theology as the period of tuition will allow. The literary part of that education has, however, been for some years gradually absorbing the whole attention of the student. Great desire has been excited to attain both the reality and honours of high scholarship—a complete and masterly knowledge of those pursuits which constitute learning as distinct from theology. The connexion of the colleges with the University of London has not a little contributed to this, so as to endanger the studies necessary for a competent acquisition of the more peculiar qualifications of the minister. “Where,” says Dr. Davies, “the stimulus of this connexion is felt, it is impossible to guard against the neglect, more or less, of theological studies. The men may be rightly disposed as candidates for the ministry ; but, however proper their spirit may be, they are sure to yield, in some degree, to this all-absorbing influence, so as to grudge the time and attention justly claimed by the theological department.”

It is at once obvious, that it is not in this direction we are to seek for an improved ministry ; that graduation at the University obstructs the preparation of the student for the work he has in prospect, and must continue to do so, unless an extension of the period devoted to tuition can be secured, which appears at present to be impracticable ; and that the Conference did right in not approving any propositions for a further advance in a course so perilous. For if that connexion is to result in a neglect of those studies peculiar to the student's vocation, it may be fairly questioned whether such an alliance is suitable at all, and whether the gain in superior scholarship is not greatly outweighed by the diminution or lack of that essential knowledge which our institutions were especially formed to promote. Let it not be supposed that we are indifferent to the advantages of superior learning, or

ignorant of its value for the able exercise of ministerial functions ; but if its acquirement usurp the place and time that should be occupied in obtaining other and more important knowledge, it were better altogether to abandon its pursuit, and confine the attention of the candidate for the ministry to that modicum of secular learning formerly given, and which was sufficient to introduce him into the precincts of theological research, leaving to the future the prosecution of a deeper acquaintance with classical literature as taste and opportunity may dictate.

More attention, then, should be paid to instruction in theology. The field is extensive, and more than sufficient to engage the few years allotted to ministerial preparation. From its bearing on the future duties of the ministry, a large share of the student's time should be employed upon it. To this, secular education ought to be wholly subservient ; and, so soon as fair progress is made, as to allow of the entrance of the student on his peculiarly ministerial studies, it should receive less attention, or, if found obstructive to the theological course, entirely laid aside. Homer should give way to Moses ; Virgil to Isaiah ; Xenophon to Luke ; Plato to Paul. The Bible should become the text-book for every disquisition, the subject of every lecture ; its contents be thoroughly scrutinized, and its language imprinted on the mind. In the recommendations on this point, contained in Dr. Davies' paper on the Theological Education of Germany and America, we heartily concur. Biblical literature and hermeneutics, criticism and exegesis ; an acquaintance with systematic and controversial divinity, ecclesiastical history, homiletics, and instruction in pastoral duties, should be unremittingly pursued, *that the man of God may be perfect, thoroughly furnished unto all good works.*

But even these precious attainments may be made at the cost of the student's piety. The exercise of the intellect on these topics by no means involves an increase or steadiness of spiritual excellence. "So exclusively," says Mr. Birrell, "are the discussions of systematic theology addressed to the intellect—so completely are its topics contemplated apart from their influence on the heart, that the emotions are hardly ever called into action. For a time, the student may have permitted those emotions to bear him company ; but as his inquiries have become more minute, metaphysical, polemical, he has found their presence an encumbrance, and has preferred to proceed with the unembarrassed air of a scientific investigator." Thus the affections of the heart become stunted, and cease to be cultivated ; familiarity with divine things, instead of producing deep and enduring impressions, lessens their influence, and destroys the ready movement of the conscience and of the moral sentiments in the presence of holy truth. "We are persuaded," adds Mr. Birrell, "that no dependence must be placed on the moral influence of scientific lessons in theology, but that, on the other hand, special means are indispensable to counterbalance their refrigerating influence on the heart." Important, then, as are these lessons, and in a large measure necessary to the due exercise of the ministry, it is not in them to give birth to a powerful and successful manifestation of the truth to every man's conscience, which is the great and sole end of its institution. Instruments of admirable temper they may be, but no living soul is needed to use them.

The strength of the Christian ministry is its moral and spiritual power. Deep, fervent, piety is absolutely essential to its success. Its absence is destructive. Intellect, mental energy, scientific attainment, and large literary acquisitions, may adorn, sharpen, and polish, the agency employed; but to endow the ministry of the Word with life from God they are absolutely unequal. Devout, heaven-inspired, emotion—a tongue inflamed by divine love—a mind penetrated with profound realities of eternity, even when destitute of human assistance, unencumbered with human philosophy, or unadorned with human learning—can alone accomplish the great work of evangelization. Without fire from above, the sacrifice lies upon the altar in vain.

The ministry has to deal less with ignorance than with wickedness. The information it has to convey is of the simplest and most elementary kind, consisting chiefly of historic facts, not depending on any considerable power of ratiocination to be clearly and savingly grasped. Its appeals are not so much to the understanding as to an internal monitor, that seldom refuses its fearful and warning echo to the voice of the messenger of God. Intellect may sharpen and inform intellect; but life must be begotten by life. God's truth must, therefore, be a vital flame burning in the heart of the preacher, forming, moulding, energizing, his own spirit, would he communicate it in the demonstration of the Spirit and with power to others. Himself born of God, he must grow into moral manhood would he be successful in the propagation of the moral image stamped on his own heart. In infancy, we gladly trace the features of the parent, and mark the germs of that which will be; but it is to the full-grown man we look for the deeds which shall illustrate his glorious ancestry. If, intellectually, our students are children when they enter on their collegiate course, so, morally and spiritually, are they yet in their infancy. The moral man requires the chiselling hand of the wise instructor,—the application of the standard of beauty to every feature. Excrescences which may mar the work have to be removed, and form given to the rugged and unpolished parts. In a word, Christian character and qualities have to be wrought out in the candidate for the ministry, as well as the mental powers enlarged and strengthened.

Now, it is in the possession and exercise of a truly Christian character, subdued to the law of the Redeemer, holy in its every feature, and purged, as far as may be, from corruption and sinfulness, lies the main power of the ministry. What the Apostle declares of love may be applied to this; its absence leaves nothing better than *sounding brass, or a tinkling symbol*. Yet, from the papers before us, it is manifest that this most important thing is the least regarded, and the less valuable receives the most attention. The clothing is more than the body; the body more than the life. Or, if ever discipline lifts her rod, it is only at the manifestation of some gross fault that should have been earlier checked. Nay, so far do some strenuous advocates of a higher collegiate education carry their views on this matter, that they assert that the duty of cultivating the Christian character of the students is beyond the range of our institutions, and that watchfulness over the piety of the pupil should form no part of tutorial labour. And it is with deep regret we express our conviction, that the practice

of our colleges has more than countenanced this false view of the purpose of their formation.

The great improvement required in our collegiate institutions—that which is wanting to render them an effectual blessing to the church and to the world, is, in our opinion, a holy, devout, and godly, training of the students in all parts of Christian character and experience; a profound acquaintance with the corruptions of humanity, to be acquired only by long-continued watchfulness and investigation of their own hearts, their emotions, tendencies, and susceptibilities; a living, abiding, sense of eternal verities—a life with God—to be realized through much meditation and unceasing communion with the Eternal Spirit; how to apply ably and effectively the divine Word to the mental and spiritual conditions of mankind, to be learnt only by a devout and experimental study of its power to meet the demands of their own spiritual nature; the acquirement of a mastery over the passions. In short, prolonged meditation on God's Word, instant prayer, and close communion with their own hearts and with God, are the absolute necessities of our collegiate education, and of the church of the Redeemer. All other studies are conditionally necessary; these are absolutely required. And the conditional must ever yield to the absolute, the contingent to the necessary.

It has always been a matter of surprise to us, that this moral training, this education of the heart, so essential for the production of a holy and successful ministry, has as yet formed no part of the course of preparation pursued in our colleges: for whatever attainments have been made in the spiritual life among the students, they were the result of their own individual pursuit, and were not prosecuted as forming a portion of the instruction of the place. As the gospel of Jesus Christ is pre-eminently directed to the creation and formation of a holy character, Himself being the true pattern of devout living, of self-denying sacrifice, and of entire obedience to the will of God, it should seem above all things necessary that they who would not simply follow him as men, but as teachers to expound and promulge his laws, should be trained into a resemblance of their Master, and be models of that elevated moral excellence his laws require. For, is it not palpable to the least enlightened Christian, that progress in moral excellence, and in spiritual knowledge, is a severe toil, a perpetual conflict with evil tendencies, a constant struggle with carnality, slothfulness, and sin? And surely they who are to be leaders in this conflict, ought, above all men, to be put to the severest test, exercised from an early period in this spiritual warfare, *not novices, lest being lifted up with pride they fall into the condemnation of the devil.* "Their labour," says George Herbert, "must be, not only to get knowledge, but to subdue and mortify all lusts and affections, and not to think that, when they have read the fathers or schoolmen, a minister is made, and the thing done. *The greatest and hardest preparation is within.*"

It is not, we think, too much to say that one-half his time should be devoted by the student to this mastery of himself, imbuing his spirit with the life of eternity. For, how many are the subjects demanding his attention! First and foremost, the diligent keeping of his own heart. "Men are ruined," says the eminent Robert Hall,

"in their eternal interests by failing to look within; by being so absorbed in the pursuit of earthly good as to neglect the state of their hearts. But can this be supposed to be the case with us, who must never hope to discharge our office with effect, without an intimate acquaintance with the inward man—without tracing the secret operations of nature and of grace—without closely inspecting the causes of revival and of decay in the spiritual life, and detecting the most secret springs and plausible artifices of temptation; in all which we shall be successful, just in proportion to the degree of devout attention we bestow on the movements of our own minds." Thence lusts, passions, and worldly inclinations have to be driven; emotions tested by the unerring word of truth; bad habits checked in their formation, good ones fostered and cherished in their growth. "If it be not your daily business to study your own hearts," says that great and successful preacher, Richard Baxter, "and to subdue corruptions, and to walk with God—if you make not this a work to which you constantly attend, all will go wrong, and you will starve your hearers: or, if you have an affected fervency, you cannot expect a blessing to attend it from on high." Now this should not be left to chance, or to desultory feeling, on the part of the candidate for the ministry. Systematic and long-continued effort can alone secure a right state of heart, a holy and blameless character. Temptations to neglect are too many in the incessant action of the body of this death on our holiest aspirations, and, as we have seen, the student's other pursuits are rather obstructive than helping. Time, much time, ought to be devoted especially to this object, and tutorial counsel and inspection freely exercised to secure attention to it, and to prevent a perfunctory performance of the obligation.

Then again, how important that he who would be an example of virtuous character, of courteous manners, of upright principle, of humility, of self-denying service for God and man, should watch over every manifestation of character, sedulously check all exuberant and unnatural levity, and practically exercise every virtue that can adorn the doctrine of his God and Saviour. And do these excellencies grow of themselves? Are they the fruit of inattention and negligence? Or, rather, are they not the result of laborious watchfulness, of earnest prayer, and of admiring contemplation of the glorious image of all excellence, Christ Jesus? And where is the body to be thus trained, so as to reflect the pure spirit within, where is the outward man to receive this impress, but in the solitude of communion with God, in the calm scrutiny of every past action, weighing them one by one in the balance of the sanctuary in moments of retirement and solemn reflection? and where is there a more meet place or time for this than in that preparatory state the students in our colleges enjoy, to fit them to be heralds of the cross, bearing it themselves, and to be examples of the beauty of that religion which is destined to change the features of human society, and to clothe mankind in robes of moral usefulness?

In qualifying themselves for the work of the pastorate and the preaching of the Word, how needful, too, is a season of calm reflection, to attain that seriousness and affection so essential to a due

apprehension on the part of the people that their teachers are in earnest. "An affectionate manner," says Robert Hall, "insinuates itself into the heart, renders it soft and pliable, and disposes it to imbibe the sentiments and follow the impulse of the speaker." A true seriousness of manner and address is only to be attained by long intercourse with the invisible. The awfulness of the divine presence must be felt in private approach to the throne of the Eternal, ere it can be realized in the public services of the sanctuary. No transitory emotion should this be. An occasional or fitful realization of the glory of God and of the value of the human spirit, will not suffice for a powerful, sustained, life-long demonstration of Christ Jesus, as the wisdom and power of God. The message of God must be learnt in the desert place, in the mountain-top, in the silence of the spirit, and not among the bustling crowds of men, or the excitement of mental labour. It must be burnt into the soul, and the seraphic fire is to be found only before the throne of God.

Is it, then, either wise or right to leave the formation of the character, the cultivation of the spirit, the discipline of the heart, this baptism into the invisible, to accident? or to hours snatched with difficulty from pursuits which, if not uncongenial, do little to aid the student to acquire a heavenly temper, a moral energy, and a spiritual life? Is the education of the mind more important than that of the moral feelings and the emotions? Do wise parents leave to the winds of heaven to scatter that seed in the bosoms of their children which shall germinate into forms of moral loveliness? Is it better to become great than good? a giant of intellect than meek and lowly of heart, after the model of the Man of Nazareth?

The training of all eminent servants of God, in every age, teaches the same lesson. *Bene ordisse, bene studuisse*, is no modern motto of the successful minister of the word. Even Jesus must have his desert trial and nights of solitary communion with the Invisible. Paul, too, must seek the sterile regions of Arabia Petræa to take counsel with his own heart and with God. How often are such entries as the following to be met with in the diary of the holy Brainerd. "This day was almost wholly spent in bitter and soul-afflicting reflections on my past frames and conduct. Of late I have thought much of having the kingdom of Christ advanced in the world; but now I saw that I had enough to do within myself. The Lord be merciful to me a sinner, and wash my soul." "Spent this day in secret fasting and prayer, in a more affectionate, fervent, humble, intense, and importunate manner than I have for many months past." In a similar way did the seraphic Payson train himself for his holy and successful career.

It is thus that Rome trains her emissaries, and that the Jesuits wield a power so great among men. Secular studies form but a small part of their novitiate. A systematic course of moral and spiritual exercises is pursued, until the man lies prostrate before the will of his superior, who stands before him in the place of God. The victory over the mental powers is permanently assured through the affections of the heart—the will first bows, the intellect follows. If such a training gives so great a power to error, what may it do when the

truth is the actuating principle of the heart, entire obedience to the will of God the law of the inner and outer man.

It were unnecessary to remark upon the advantages of such a course, or the help the student might enjoy, from the counsel and direction of the experienced tutor, in encountering the snares and temptations of his preparatory state, in the constant, kind, watchful superintendence exercised over his spiritual character, in the advice given him in case of agonizing, perplexing doubt, or severe conflict with inward corruption, and in the attainment of that knowledge so valuable to him when he enters on the duties of the pastorate, the casuistry of the heart. Other opportunities may arise to point out the practical operation of the views now presented: for we must bring to a close these already too lengthened remarks.

None will, however, doubt the paramount importance of such a training as that here indicated. And it is our deep conviction, that the adoption of some such course can alone save our collegiate institutions from destruction, replace them in the affections of the people, and satisfy the expectations and claims of the churches and the times. Let it be their object to send forth good men rather than great men, and the sympathies of the godly will be universally enlisted in their favour. Vastly more important is it that our students should become examples *of the believers, in word, in conversation, in charity, in spirit, in faith, in purity*, than possess all gifts and talents, however resplendent. Holy character will do more for the salvation of men, than intellect, however mighty or profound.

BAPTISM AT DAY-BREAK.

BY J. F. SMITH, M.A.

How calmly wakes the hallowed morn;
 How tranquil earth's repose!
 Meet emblem of the Sabbath morn,
 When, early, Jesus rose.

How fair along the rippling wave
 The radiant light is cast!
 A symbol of the mystic grave
 Through which the Saviour passed.

Around this scene of sacred love
 The peace of heaven is shed;
 So came the Spirit, like a dove,
 To rest on Jesu's head.

Lord, meet us in this path of thine:
 We come thy right to seal;
 Move o'er the waters, Dove divine,
 And all thy grace reveal.

AMERICAN TRACT SOCIETY.—AGENCY OF COLPORTEURS.

THIS society held its twenty-first anniversary on Wednesday, May 12th, at the Tabernacle, which was densely crowded by a respectable and deeply-interested audience. John Tappan, Esq., presided, in the absence of the President. The Report, amongst other interesting matter, gave an accurate statistical table presenting the name, field, and term of service of each colporteur, with the results of their respective labours, and furnishing a valuable *moral census* of a considerable portion of the country.

The number of colporteurs in commission during the whole or part of the year, exclusive of those in the service of the American Tract Society at Boston, and other branches, has been *two hundred and sixty-seven*, including forty-four students of theology, from seventeen seminaries and colleges, and thirty-seven for the German, French, Irish, and Norwegian populations.

The number of families visited during the year, in the Northern and Middle States, in round numbers, is 108,000; in the Southern and South-western, 53,000; and in the Western, 54,000; total, 215,000, or more than a twentieth part of the population of the United States. Of the whole number, more than 30,000 families were Romanists; nearly one-sixth were destitute of all religious books; and 14,665 had not the Scriptures, of which 13,317 were supplied. The destitution and supply of religious books were proportionately greater in the Southern and South-western States, than in any other portion of the country.

The circulation by colporteurs amounted to 227,116 volumes, by sale, or an average of more than one book to each family; and 57,228 books, and nearly 3,300,000 pages of tracts among the destitute, *gratuitously*. Besides this labour, the colporteurs have held 7,503 public or prayer meetings, and had religious conversation or prayer with three-fifths (127,037) of all families visited.

Rev. N. W. Goertner, of the Evangelical Lutheran church in Canandaigua, said, that the resolution proposes an extension of the *system of colportage*. The position of this society he thought a most important one. It has become a most efficient agent for good. It has gradually developed its resources, and he thought the hand of God was most distinctly visible in its origin and history. It is designed to be, like Paul, the bearer of light and of truth to these Gentiles. Though no audible voice was heard, the still small voice of conscience and of duty brought it into being, and the star of God's providence has pointed out its path to the highest usefulness. The little rivulet has become the mighty river, bearing on its bosom the ark of safety, laden with the robes of righteousness and the garments of salvation. Liberal friends and active labourers have been raised up in its behalf. Within twenty years its means have vastly increased; its labourers have become far more numerous; and the fruits of their exertions are abundant and joyful. We owe devout thanks to God for the past, and we must implore his blessing for the future. Leaning upon the sure promise of his word, earnestly imploring the aid of his Spirit, let us go forward in the great work to which he calls us. America is to become the great battle-field of the world; and while thousands of her native population, and tens of thousands from other lands, are striving to tear from our hands the word of God, shall we sit idle spectators of their exertions and not use against them the weapons which God has put into our hands? Why do the tens and hundreds of thousands from Europe throng our shores, but to come within the reach of our influence and exertions? If we are faithful to trust, God will bless our labours; but if we prove recreant to the great task devolved upon us, have we not ground to fear that God will punish us, by taking away our civil rights and bringing us to the foot of some foreign

or some native despot. In this great question, even the mere patriot has a deep and abiding interest. Imagine the result if the torch of anarchy should be applied to the great and glorious edifice of American liberty in which we dwell! Yet this may come—the day which will see it may be near at hand. How much better to avert the evil by spreading abroad the word of God and the truths of the gospel of Christ! We cannot remain blind to the rapid and momentous change taking place in public sentiment, as shown in our laws: to the vast influx of foreigners feeling no sympathy for our institutions; and to the dangerous influences which spring from these causes alone. Of Germans alone, there are now more than 2,500,000 in our country, devoted and limited to their own language, attached to their own institutions, led by their own pastors, and seeking to establish among us German confederacies, governed by their own laws, perpetuating their own language and institutions, and thus building up a German power in the midst of the American nation. Mr. G. said, that, until recently, he had laboured to teach and convert these Germans, by instruction in the English tongue; for thus only, he thought, could they be divorced from German modes of thought and from their devotion to their own institutions; but he had become convinced that this method alone was now inadequate. They have become too numerous; they are too old to learn a new language; and the emergency of the crisis demands a more immediate action. We must influence them now by a system of *lay labourers*, who will visit and instruct them and lead them to Christ; and then there will be little difficulty in making them Americans. The system of colportage seems to have been specially devised of God for this special work. It is admirably adapted to the wants of this class of our people: and if followed up with a zeal proportioned to the importance of the cause, immense results must soon become apparent. No other system can be half so effectual—none is half so well adapted to the character and position of the German emigrants among us. The German cannot be influenced by the ordinary means of preaching and proselytism; but let a colporteur visit him at his fireside, converse with him, pray with him, and urge upon him, with Christian kindness, the truths and claims of the gospel of Christ, and he reaches his heart at once. The best success has attended these efforts in many of our most important cities, and there is every reason for following it up with increased energy and zeal.

Rev. Dr. Green, of Baltimore, then offered the following resolution:

That the colporteur enterprise is peculiarly adapted to the present condition and wants of our country and the world.

A great problem, said Dr. Green, had been thrown upon this generation for solution. It is not peculiar to our country, nor our age; but to every country where increasing population has gathered vast masses together, and where rapidly-augmented resources have given greater power to the facilities and passions of man. What shall be done with these masses? is the stupendous problem now brought home to the minds of all thinking men. It must be solved, or it will solve itself in blood and desolation. We have answers from every quarter. The *Socialist* has his scheme. He demands a free course for the development of human nature. He demands that its passions and powers shall be fully gratified; that all mankind shall be thrown together into one vast clover-field, and then seek happiness in the indulgence of their natural appetites and desires! Shall we accept such a panacea as that? No! we have brothers and parents and sisters and friends, and the sweet felicities of home. We have known the blessings of purity—the comforts of domestic life, the sweet influences of our own firesides. We remember our childhood's days—the days of happiness, of constant blessings from female friends, of quiet and content. We know the worth of female purity, which has made our home a paradise, and the name of mother, of sister, and daughter, the

holiest on earth. And if we have known these things, we shall be ready to cry, *Avant!* we want no such panacea as *that*.

Every mitred despot and every sceptred tyrant has his panacea too. It is to fetter the powers of the soul of man—to muzzle the press—to crush all human rights, all freedom of opinion—to spread stagnation over the whole world of thought—to make a solitude and call that peace. Can we accept such a panacea as that? No—by the bones of our martyred heroes scattered in every clime—by the spirits of our fathers—by the hopes of the future and the love of our children, we declare eternal war with such a scheme as this. Our remedy is, to spread the Gospel throughout the world; to give new activity to all the powers of holiness and happiness; and to diffuse the truths of the Word of God among all mankind. If we fail in this, we fail in a glorious cause. And it will be glory enough to have inscribed upon our tomb that we fell in defence of the chartered rights of man and the eternal truths of God. And though despots may seek to crush these truths, the nations of the earth will take them up and echo them throughout the world. This is a great enterprise in which this Society is engaged. When we look forward, it is true, the evils to be overcome rise into gigantic proportions, and seem almost beyond the exertions of man. It is estimated that this continent will contain nine hundred millions of inhabitants, when fully peopled. This is one of the elements of the mighty problem before us. Within half a century our population will become one hundred millions: four times as many as now inhabit Great Britain; three times as many as inhabit France. We shall then be the greatest empire in the world. The man is present here to-day who will stand in the midst of that mighty mass. How shall we meet the emergency of such a time as that? Then, again, within a century, there will be within our limits a population of three hundred millions, speaking one language, subject to one impulse, and destined by truth and knowledge to subjugate the world. Vast as these estimates may seem, they are yet as accurate as the clearest demonstrations of mathematics. Within that space this nation will stand before the world the greatest and most terrific power history has ever depicted or fiction dreamed. How shall this vast multitude be brought beneath the power of God's eternal truth? God, let it be remembered, makes himself seen in the foot-prints of history. He causes alike the wrath and the love of man to praise him. Never does there spring up a great emergency for which he does not make provision.

Do we ask, then, what we shall do in view of the great prospect that lies before us? Let us *do our duty*: do all that Luther or that Gabriel could do—the duty to which in the providence of God we are called. We are to bring into active development the slumbering elements of power that lie all around us. We are always and everywhere surrounded by powers that need only to be used, to bring about any great result which God may have proposed. Instances are all around us of men brought from the humblest ranks of life, called to the highest positions of influence and of power. One such man he could mention, whom he had known as an humble colporteur, and who had yet been the instrument of converting more souls than any dozen ministers among us. The system of colportage is admirably adapted to bring out the latent energies of the community. It is the best theological seminary he had ever seen, and in this connexion he spoke in the highest terms of the Rev. Mr. Cook, one of the secretaries of this Society, and of his extended usefulness. The system of colportage raises up a class of men filled with sympathies for the great mass of the people, able to reach their hearts and affect their lives; and from this source he felt sure there would arise the most powerful ministry the world had ever seen. They may not be able to "write their name" high upon the scroll of the world's history; they will yet "make their mark" upon the human heart and upon human destiny.

We speak of those who aim directly at the hearts and the consciences of

men. Vast, wild hordes are sweeping in upon us from abroad, and they will one day sweep away our Constitution, as the mighty fire sweeps away the leaves of the forest. They will revolutionize all opinion, all thought, all theory, and produce a new state of society. Now what shall be done? one of two things: they must either be met and butchered as they land upon our shores, or they must be received with outstretched arms and evangelized as they land among us. The first is abhorrent to all our feelings, the last is difficult, but it must be done. We can never resist the flood of this emigration; as well might we seek to support and withstand a falling mount. Convulsed Europe will continue to pour its millions upon us. Never has the tide of emigration, when once commenced, turned back its course. The institutions of the old world totter to their fall, and the millions who now crouch beneath them, will seek a shelter in this broad and free Republic. Each convulsion, each famine, each revolution that visits Europe must always send its thousands and tens of thousands to this land. They must be met and taught and converted to God; and for this great work, no other system has ever been devised that can be compared with that of colportage.

Mr. J. Cross, a colporteur from Western Virginia, seconded the resolution, speaking with especial reference to the practical effect of colportage in the region where he had been labouring. He narrated some facts to show the destitution that prevails among the people of Western Virginia, and others to show the good effect produced by his labours. Within the past two years over 6,000 dollars' worth of books have been sold in that section, 900 dollars' worth have been gratuitously distributed, and there are now ten colporteurs labouring in that field. All classes, white and coloured, are open to their efforts, and among them all the hand of God has been made visible in the results accomplished.

Rev. H. W. Beecher, of Indiana, said that there was a time when the church had to defend itself against attacks from without. Now, however, she had changed her ground, and was like a man-of-war, hunting out danger and the powers of evil. It had become her duty, therefore, to understand thoroughly the state of society, to find out every adversary, to offer him battle and see that it is well fought. One of these great and little-known evils is the fabrication and circulation of bad books—the worst things that God permits to exist upon the earth. The first class of these books are the old, elaborate arguments of infidels. These suited the times for which they were written; but now they do not hurt, except by being diluted and handed down. The next class is of a more superficial character,—shallow, mischievous, and just now very widely circulated. They have a great show of scientific knowledge, and as they have some truth, they are apt to be very taking. Still another class is the class of current English and French philosophical novels, the most (not quite all) of which (for he did not condemn *all* novels, but only these classes,) pretend to reform the world and preach philanthropy. How many men there are now whose especial business it is to *weep over* the woes of humanity—to reform prisons, hospitals, &c. Yet these are the very men who do more to make debauched men than any other class of writers in the world. Take Eugene Sue as an example. He seems absolutely ignorant of virtue and virtuous scenes. These novels are widely spread and scattered like autumnal leaves all over the land. And they may be found in almost every family, certainly in every parish in the land. It would be well if we could stop the evil by banishing their leaders: but they have thousands and tens of thousands of imitators. And very few of our clergymen, it is to be feared, understand thoroughly the extent of this evil. Then comes the class of professedly medical and scientific books, professing to teach men the functions of their own system, and actually instructing them in the worst elements of vice and turpitude. They are deceitful, and therefore the more dangerous. The more decent a bad book is, the worse it is. Besides these,

there is a class of downright, barefaced, wicked books, that claim to be nothing else. All these various classes of *bad books* abound throughout this city, and this whole country, to an extent of which few men have the slightest knowledge.

The agents in circulating these books haunt every hotel and every steam-boat and nearly every place of public resort. This kind of writing flows in a current as broad and deep and black as hell. It sweeps over the whole length and breadth of the land and does more harm than any other single source of influence at present in operation. The danger of their circulation and perusal, by the mass of the people, and especially by young men, young mechanics, clerks, &c., is beyond all estimation. They find their readers among those persons whose opinions, habits, and characters, are yet unformed. Any impression made upon these persons is lasting, and such impressions as these books make, will make themselves manifest in all future life. Upon hundreds and thousands of the readers of these books, an impression is made which no future efforts can possibly remove. The remedy for this state of things is not to be found in preventing the publication and sale of these books; for, in this country, at all events, no law, no public sentiment, no influence of any sort, can prevent men from following a business which will prove profitable in the end. The publication of these books, therefore, cannot be stopped by direct interference of this kind. The pulpit must make this matter one subject of their judicious and earnest instructions. It is not necessary that they should devote any great amount of their time to acquire information upon the subject. It can easily be found, and the people, and especially the children of any parish, should be taught to shun a bad book as they would a bad man. The same efforts should be made in Sunday-schools, and especially in families. Herein, after all, is the great source of all holy and abiding influences. Let parents teach and warn their children against these books, and there must be a limit to the evil they will cause.

THE FIRST TWO PROTESTANT BISHOPS IN JERUSALEM.

It was great news in Europe when, six years ago, the journals announced that the King of Prussia, in conjunction with the Archbishop of Canterbury, had founded an episcopal see at Jerusalem. The organs of Romanism were very indignant, and cried out against what they called a *monstrous usurpation*. "What!" said they, "in the holy city, by the side of the sepulchre of Jesus Christ, shall there hereafter be a representative of the doctrines of Luther! What has England or Prussia to do in this remote land? and by what right do they come to disturb the tranquility we enjoy? The care of the holy sepulchre belongs to Catholics, and Protestants should keep aloof."

These complaints were repeated in all the Jesuitical journals of Europe: new proof, by the bye, that Papists have two weights and two measures, according to their interests. In countries where Protestants have come first, as at Otaheite and elsewhere, the Romanists claim, even at the cannon's mouth, the right to establish missions if they please; but where they have the priority of date and of possession, they refuse to grant the same right to Protestants. Such conduct may be conformed to the maxims of Rome, but is it right?

The clamours of the Jesuits were so violent that the government meddled in the matter. The French cabinet, conjointly with the Pope, did all that it could to hinder the erection of the Protestant bishopric of Jerusalem. That

government claiming to have had, for several ages, the privilege of protecting the Christians of the East, showed much reluctance to share it with Protestant powers. The French ambassador at Constantinople tried even to excite the distrust of the Mussulmans, by alleging that this bishop would cause political embarrassments to the Divan. Long and difficult negotiations were necessary before the Sultan would grant leave, and if England had not used all her preponderating influence at Constantinople, this permission would certainly have been refused.

But the Romanists were not the only ones to attack the erection of a Protestant bishopric at Jerusalem. Several members of reformed communions, and among them men of great piety and talent, were also warmly opposed to this plan. They maintained that the King of Prussia had made too large concessions to the Archbishop of Canterbury, and had subordinated the Lutheran Church to the English Establishment, by consenting to have the Primate of Great Britain always consecrate and confirm the Bishop of Jerusalem. They contended, besides, that this interference of the political authorities was a bad way to advance the kingdom of Christ. The controversy was sharp. But the two high contracting parties persisted in their resolution, and triumphed, at last, over all obstacles.

In 1841, the new episcopal see was occupied by the Rev. Mr. Alexander, of whom I will give some biographical account.

MICHAEL SOLOMON ALEXANDER was born in a small town of Western Prussia. From his earliest years, he was taught the precepts of the Talmud. He professed strict Judaism, was a formalist, and very superstitious; and when he was hardly sixteen years old, he performed the office of teacher. At this time he knew nothing of Christianity. He never had opened the New Testament; at most, he only knew of the existence of this book; and the name of Christ, which he heard constantly pronounced with contempt by the rabbins, never escaped his lips but to be cursed. This poor young man believed that Christians were idolaters. Meeting one day in the street a popish procession in honour of some saint or other, he was confirmed in his prejudices, and, not thinking there was any difference between the gospel and these unworthy superstitions, he came to hate everything that did not belong to the race of Israel.

In 1820, he was called to be teacher in a distinguished family in London. The master of the house was an austere man, who practised with perfect regularity all the ceremonies of Judaism. No sympathy, no regard even, in this family, for any Christian communion: the name of Jesus of Nazareth was abhorred. Once, however, Alexander, walking with his patron in a street in London, observed a large hand-bill which announced the next general meeting of the Society for the Conversion of the Jews. "What is this?" asked Alexander, with eager curiosity. "It is a poor thing," replied the father of the family in a contemptuous tone; "this Society hopes to convert the Jews by means of the New Testament." "The New Testament? what book is that?" said the young man. "A bad book," replied the other; "Christians extol it to the skies; they say that it is the work of the Spirit of God; but every Jew ought, in my opinion, to read this book to strengthen himself in his religion, and in his contests with Christianity."

Alexander bought a New Testament, and began to read it. He expected to find there some monstrous opinions and precepts in favour of idolatry; but as he read the first chapters of Matthew, the person of Jesus appeared to him worthy of the most profound respect; he admired his simplicity, his candour, his charity, his devotedness. He was also frequently struck with his moral precepts. But he did not continue his reading. His prejudices, though weakened, were not eradicated, and he was soon sent to Norwich in quality of a rabbin.

There he gave lectures on German and Hebrew, which brought him

acquainted with several pious Christians. He learnt to know better the nature of the Gospel. He could not help approving in his conscience the conduct of the servants of Christ, and, at the same time, he acquired the conviction that many of the ancient prophecies had been accomplished in the person of Jesus. These successive discoveries produced great trouble in his mind. He tried to remove the light which began to shine upon him, and was desirous to remain faithful to the religion of his fathers.

About this time, he was called to Plymouth. His new position offered him easy means of subsistence, and he hoped that, by changing his residence, he should be freed from the cruel anguish with which he was oppressed. He had taken the firm resolution not to form acquaintance with any Christian; and, indeed, for three months, he confined himself within the circle of his countrymen. But at Plymouth, as in Norwich, the Lord had towards him designs of mercy. Several pious persons, who knew the spiritual struggles of Alexander, prayed for him and sought every means of conversing with him. He himself, led by an invisible hand, controlled by a superior power, loved, on Sunday evenings, to go to a Christian church; and placing his ear against the wall, he listened with delight to the singing which resounded in the sacred assembly.

A worthy pastor, the Rev. Mr. Golding, came to him to take lessons in the Hebrew language. They read together the Old Testament. These exercises were often interrupted by interesting conversations. When in their reading they came to an important text, they sought to illustrate it from the New Testament. Alexander saw more and more clearly that Jesus of Nazareth was He whom the Jews expected, and his conscience made it a duty for him no longer to shut his eyes to the truth.

The other Jews, having been informed of his disposition to embrace Christianity, did all they could to dissuade him. Threats, entreaties, promises, nothing was spared. The elders of the synagogue besieged his house continually. The grand-rabbin of London, Hirschell, wrote him a letter full of bitter reproaches. The critical moment was come. Alexander was placed in the painful alternative of renouncing his relatives and friends, all that he had most dear in the world, or of stifling the voice of conscience. In this extremity he wrote to the head of the synagogue to ask if there was any one among the Jews capable of solving the doubts which perplexed his soul. But no one undertook the task.

At last, seeing that his duty was plain, Alexander took the decisive step, and attended regularly the religious service of the Rev. Mr. Golding. Christians received him cordially. He found in them the support and encouragement he needed. He examined carefully all the proofs of the divine origin of the gospel; and on 22d June, 1825, he was solemnly baptized in St. Andrew's church in Plymouth. "Blessed be the Lord God of Abraham, of Isaac, and of Jacob!" said Alexander, afterwards, when reflecting upon the circumstances of his conversion. "Blessed be He for having, in spite of my unworthiness, roused me from this sleep of death, in which so many others are buried!"

The conversion of Alexander produced a strong impression, not only in Plymouth, but throughout England. The Jews themselves, who knew his learning and integrity, were led to inquire, and began to treat the gospel with more respect. Alexander fixed his residence in Dublin, where he gave lessons in Hebrew to gain a living. His humility and fidelity acquired for him in this city many friends. The archbishop showed him great esteem; and, thinking that the acquisition of such a man would be valuable for the church, he consecrated him to the holy ministry in 1827.

Alexander became then professor of the Hebrew language in the Royal College. He devoted his leisure moments to carry the light of the gospel among his Jewish brethren, and his efforts, prompted by fervent charity, were often crowned with success. His name became generally known among

Christians in England, and in concurrence with the public voice the archbishop of Canterbury appointed him to the episcopal see established at Jerusalem. This was in 1841. Alexander accepted this see, not as a place of honour, but as a post for combat, where he must behave himself as a valiant soldier of Jesus Christ.

The relations between the bishop and the Mahometans were not well settled. A popular rebellion, a rupture with the English government, or the calumnies of the Romish priests might expose his life to imminent danger. Alexander braved all; and, followed by his numerous family, went to preach Jesus Christ at the foot of Calvary. Often, when the shades of night covered the earth, this venerable bishop went into a retired house, or into a field, to converse with some poor Jew who dared not visit him at his dwelling. He had chiefly at heart the regeneration of his countrymen, and, last year, when he set out for England, he proposed to call attention to the subject of proselytes. But his soul was ripe for heaven, and the Lord took him to himself in the midst of his labours.

The king of Prussia's turn was now come to appoint a successor to this new office. It was anxiously asked on whom the monarch's choice would fall. After some delay, the name of Samuel Gobat was announced and hailed with unanimous approbation.

SAMUEL GOBAT was born in 1799, in a village of German Switzerland. His father was a schoolmaster, and one of his brothers is so still. His mother was a worthy and intelligent woman; and during a religious revival which took place in 1819, the family became pious. Two years after, Samuel Gobat came to the Missionary Institution of Bale. He gave no indications then of what he was afterwards to become; but appeared only a poor villager, awkward in his manners, slow to understand what he was taught. His intellectual growth was retarded from various causes. He had weak eyes, which interrupted his studies. But this was not lost time for him. His christian character grew rapidly, and those who observed him attentively saw in him a firm and elevated soul joined to great good sense.

After having passed three years in the Missionary Institution of Bale, Samuel Gobat was sent to Paris in 1824, to study the Oriental languages under the care of the illustrious Sylvester de Sacy. He applied himself particularly to learn the Arabic, and his persevering efforts were crowned with brilliant success. He then remained three years in the Missionary Institution at Islington, in England; and thence was sent with one of his friends, Mr. Kuyler, into the country of Abyssinia, which became the theatre of his noble and successful activity.

The field was absolutely uncultivated; and, like pioneers who carry the axe into the American forests, Samuel Gobat had all to do to cultivate this field of labour. He began by remaining some time at Malta, Alexandria, and Cairo, to study the different idioms of Abyssinia: a painful and thankless preparation, in which he displayed that manly constancy which so eminently characterized him. Then, in 1827, as the war shut him out of Abyssinia, and as he did not wish to remain idle, he set himself to preach in French, in English, and in Arabic, in the principal towns of Egypt, gathering around his pulpit men of all nations, who were amazed to hear an orator come from so remote a country to preach to them Christ crucified.

In 1829, Gobat was able to pass the frontiers of Abyssinia. He came, in the month of January, 1830, to the banks of the Tigris, and there, leaving his two companions, Kuyler and a carpenter, who remained to lay the foundation of a permanent station, he proceeded alone into the interior of the country, and penetrated to Gondar, the metropolis of Abyssinia. I will not relate the particulars of this excursion. Gobat himself has narrated them in a book, which must be in the hands of our readers. He describes with touching simplicity his sufferings, the maladies which afflicted him, the numberless

obstacles he had to surmount. The power of his faith, his quiet and manly energy, appeared in a striking manner. The degenerate Christians of Abyssinia were struck with admiration, and thought of conferring upon him the dignity of Patriarch. But new wars desolated the country. Kuyler died; and Samuel Gobat, after digging the untimely grave of his companion, was constrained to return to Europe. He cherished the hope of returning to Abyssinia; and he states in the journal of his travels, that, even if he should save but one sinner from death, he would bless God for having led him to this barbarous land, through so many dangers and hardships.

He went back to Switzerland, and married the daughter of Professor Zeller, a lady in all respects worthy to be the companion of such a man. The married pair, animated by the same zeal, resolved to return to Abyssinia, but Gobat was stopt in Egypt by a severe sickness, and the Lord opened other ways before him. On the 3rd of November, 1836, he wrote from Cairo to one of his friends:—"It has pleased God to try me in many ways. Not only have I had a sickness which has long kept me almost at the gates of death—death has snatched away our dear infant. We have lost in him all that can be lost that is precious and lovely in a child of this age; but in our grief there is sweetness, for we believe that this dear little one has thus been delivered from all the trials which oppress man in this world; we believe that he is happy in the bosom of his Saviour, and without being exposed to lose his happiness. Yes, this thought sweetens what is bitter in our grief. We look with more hope and confidence towards those everlasting mansions, where we shall again see our child and all our glorified brethren."

In the month of January, 1837, he wrote to his sister that God had deigned to give him another child; and he added, "For fifteen days, my health is almost entirely restored. I feel only some remains of my old complaints, which makes me fear that if I return to Abyssinia, I shall be seized again with the sickness which has twice attacked me. On the one hand, I do not wish to act imprudently; on the other, I cannot resolve to abandon a country for which I have been, I believe, providentially fitted. My cares increase, then, in proportion as my health returns; but daily I cast all my cares at the feet of my heavenly Father. I do not believe that He has snatched me from the jaws of death to let me live in vain."

In the same year, 1837, Gobat was obliged to return into Switzerland, where he recovered slowly his strength. Two years afterwards, we find him again at Malta, where he revised the sheets of a Bible in the Arabic language. When, in 1842, the missionary station which the English had formed in this island was abandoned, Gobat went to visit the Druses and Maronites of Mount Lebanon. No man was better fitted than he to perform this difficult mission. He then traversed the various cantons of Switzerland, awakening everywhere zeal for the conversion of the heathen, and shedding around him the sweet savour of the Gospel.

In the summer of 1845, his wandering life led him again to Malta. He was placed at the head of a college, which had for its object the propagation of Christian opinions in the East. Gobat acquitted himself of these high duties with as much sagacity as devotedness, when all at once the King of Prussia called him to occupy the episcopal see of Jerusalem. As he had already received ordination in the English Church, the Archbishop of Canterbury confirmed, after some hesitation, the choice of the German monarch.

Samuel Gobat left for his destination in the month of September last. He has lost nothing in his elevation of the simplicity and humility which rendered his character so amiable. He is always the modest missionary who occupies himself with the interests of Christ, and not with his own. Wonderful dispensation of Providence, which has brought into the East the man most capable of sowing the good seed of the Gospel!

G. DE F.

INTELLIGENCE.

GENERAL BAPTIST MISSIONARY SOCIETY.—The stations of the Society in Orissa are *Cuttack*, occupied by Messrs. Sutton, Lacey, and Miller; *Berhampore*, under the care of Messrs. Stubbins, Buckley, and Bailey, and two native preachers; *Khunditta*, in the charge of one or two native labourers; and *Choga*. Ganjam, recently occupied by Mr. Wilkinson, has been relinquished as a "regular station," in consequence of the failure of Mr. W.'s health and his return to England. The Society have also two missionaries, Messrs. Hudson and Jarrom, in China, stationed at Ningpo. The following review is given of the Society's stations in Orissa:—

"Berhampore.—At this station Mr. Buckley's labours among the heathen have been prosecuted daily, except when prevented by illness or the weather. English preaching has also been carried on in the evening of the Lord's-day. Six converts have been immersed and added to the church during the year; two of these were Europeans, three Hindoos, and one an East Indian: the church had, however, lost two of its members by death: one, named Jagapa, exhibited a most pleasing state of mind during his last illness. His language was, 'I am nothing but sin, but Jesus Christ is an all-sufficient Saviour. In Him I trust, through Him I shall obtain salvation.' To his wife he said, when near his end, 'Weep not for me; my Father calls me. I am going to his heavenly kingdom.' The other, named Maria, had been six or seven years in the school, possessed a superior mind, was baptized when only fourteen years old, and died in the possession of that peace which the world cannot give. The condition of this native church is encouraging; its present number of members is fifty-three. Native ministers,—Balage and Denabundoo.

"Khunditta.—At this little verdant spot the plants of righteousness continue to grow. Banadab and Seeboo have been alternately stationed at Khunditta, and have preached the gospel in the district around. Two disciples have publicly put on Christ by baptism. A school has also been commenced. Mr. Lacey has visited this station twice during the year, and has found the native Christians in a satisfactory state of mind.

"Choga.—This village station is becoming a subject of increasing interest; the nominal Christian community now numbers eighty-one persons who have forsaken idolatry, some of whom have witnessed a good profession by being buried with Christ in baptism, and others have placed themselves under Christian instruction. It became necessary to build a chapel, the cost of which, from the cheapness of materials in that neighbourhood, was only 300 rupees; most of this sum was contributed by gentlemen in India. It stands on a small mountain, which, four years ago, was the ambush of thieves and robbers: on its summit stood a small old temple, which contained an image of Koosalee, the patroness of thieves: the rest of the mountain was a dense and thorny jungle, the haunt of hungry tigers, and the abode of noxious serpents and reptiles: such a wonderful transformation has Christianity effected, that the house of the Lord is now established on the top of the mountain, and the people flock unto it. Two converts have been baptized during the past year at this station.

"Cuttack.—The mercies of the Lord have been continued throughout another year to our missionary brethren and sisters at this, the Society's first station: they have all, with the exception of Mrs. Sutton, been favoured with a considerable degree of health. Eleven Hindoos have been added to the church by baptism. The members generally have maintained an honourable profession: their present number is 198.

"The Annual Conference of the missionaries at Cuttack commenced on Nov. 12th, and finished on the 22d: eight English missionaries were present; it was a season of much holy pleasure, during which a great deal of important business was transacted. Among other things it was determined to establish a college at Cuttack, for the training up of native ministers, and that Br. Sutton be the tutor. Three native ministers were solemnly set apart to the work of evangelists by the imposition of hands. The affairs of the printing establishment were investigated, and found to be in a favourable state. A native missionary meeting was also held, which was peculiarly interesting.

"Asylums.—On the return of Mr. and Mrs. Stubbins to Berhampore, it was judged most advisable for the female asylum to continue under the superintend-

ence of Mrs. Buckley, and that for boys, which Mrs. Wilkinson had managed, to devolve on Mrs. Stubbins. The number of girls is thirty-six; of boys, fifty-one; three of the girls have been added to the church by baptism since our last report, and several of both the boys and the girls are hopeful inquirers.

"Native Ministers."—Of these dear brethren there are twenty-one; ten of whom are ordained evangelists, eight are unordained assistants, and three are occasional preachers; they are highly spoken of by our missionary brethren for their industry and zeal; some of them also appear to be 'able ministers of the New Testament.'

"During the cold season Messrs. Stubbins, Buckley, and Bailey, accompanied by Mrs. Buckley, and several native ministers, travelled nearly 400 miles; during which they visited upwards of one hundred and fifty places, proclaimed the wonders of redeeming love to many thousand persons, and distributed from 5,000 to 6,000 tracts, and portions of the word of God. Mr. Lacey had visited Pooree, the metropolis of Hindoo idolatry and abominations, once during the year, and the native preachers twice. Piplee and other places have also been visited. 'The want of funds alone,' says Mr. Lacey, 'prevents our building a house at Piplee, and locating a native preacher and a native brother there. I think a Christian community would then be formed at Piplee.' Our brethren are very anxious to begin a mission among the Khunds; this, however, they feel they cannot do without more help, and the committee at home say their funds will not allow them to send an agent for this special purpose. Mr. Sutton has appealed to Christians in India for help in this matter.

"Orissa Mission College."—Mr. Sutton the tutor of this infant institution, writes, 'On new year's day we commenced with eight students in three classes.'

"Publications."—The publications issued from the press in the past year are as follows:—

	Copies.	Pages.
New Testament, 8vo.....	2,500	1,450,000
Gospel by Luke, 8vo.....	5,000	390,000
Gospel by John, 8vo.....	5,000	300,000
Religious Publications	20,000	420,000
School books	8,100	305,000
	40,600	2,865,000

The receipts of the Society for 1845-6, were £2,133 7s. 1½d.; expenditure, £2,315 7s. 1½d.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.—SIAM.—The mission last year embraced two departments, with two stations and ten missionaries and assistants. The members of the Chinese department had been authorized to remove to China. The Siamese department has been reduced by disease and death. The mission report in their connexion one Siamese convert and three Chinese. Printing in 1844-5, pp. 2,462,600, making 9,599,868 pp. from the beginning. The mission has two presses, three founts of Siamese type, a foundry and bindery.

SOUTH BEDFORDSHIRE ASSOCIATION.—On Wednesday, June 2nd, the annual meeting of the Herts. and South Beds. Baptist Association was held at Boxmoor Baptist chapel, when the Rev. Thomas Owen, of Cranfield, preached in the morning to a crowded congregation. In the afternoon letters were read from the Associated Churches by their respective pastors, and an address, founded on their report, was delivered by the Rev. William Upton, of St. Alban's. The Rev. Dr. Murch, of Rickmansworth, and the Rev. E. Adey, of Leighton, commended the Christian Mutual Provident Society as worthy of the confidence of the ministers and churches on account of the safety and excellency of its principles and the facility with which congregational branches may be allied to it, which would secure all the advantages of a well-regulated Annuity Endowment Life Assurance and Sick Relief Fund. In the evening, the Lord's supper was administered, when the privilege of a Free Communion of Saints was enjoyed by Christians of different denominations. The Rev. Dr. Murch presided at the table, and was assisted in the solemn and delightful service by the Revds. Messrs. Adey, Coway, Finch, Johnson, Massey, Payne, Pratten, Upton, and Wake.

THE MISSIONARY HERALD.



BAPTISM IN THE "GRANDE RIVIERE," HAITI.

AFRICA.

DEATH OF MRS. NEWBEGIN.

A few weeks ago we learned with great regret that the state of Mrs. Newbegin's health was such as to require imperatively her return to this country, and that it was not supposed that she could ever venture to Africa again. A letter from Mr. Newbegin, dated Cameroons, Feb. 5th, contains the following mournful supplement to previous communications:—

In my last I wrote to you under the pressure of heavy affliction, and in the prospect of a speedy departure from my work for a season. The illness of my dear wife was a matter which gave us all the greatest alarm. That that was not unfounded the event has proved. Death has done his work, and the affectionate partner of nearly four years, who crossed the Atlantic for me, and who ever since has been the sharer of all my joys and sorrows—and the latter you know have not been few, is fallen with brethren Thompson and Sturgeon in the African mission. I did not anticipate this at the time I wrote, although I was anxiously awaiting an opportunity for conveying her to a more congenial climate. Her end was peace, and her hopes were fixed upon the sure foundation. Her zeal for Africa, which I can assure you was of the highest order, continued unabated, nay, increased with the increase of infirmity. Her dying injunctions to me were not to forsake Africa, but remain faithful at my post, which, with God's help, I shall do, although I feel that the climate is such as to make me certain that a lengthened course of labour cannot be expected, either by me or any other European missionary. We have lasted for some time, but death is mowing us down, and has not done yet. Almost all of us are feeling more and more the inroads that are being made in our constitutions.

Perhaps you have read the small note from Dr. Prince on the evening of my wife's death. It was impossible for me then to write to you, for it was in the midst of the hurry of departure for the burial at Bimbia. All the symptoms spoken of in my last continued on the increase until Sunday the 10th ult., when premature labour came on. I expected no less than that she would sink in a few hours after it, and informed her of my fears; this,

however, gave no uneasiness, and she passed through the season of trial (which in her exhausted state was very severe) better than we could have anticipated. I did now begin to hope for the better. For two days she did not seem to go back, but all the irritation remained. The uncontrollable pulse, the hacking cough, which rendered the application of a blister imperative, the irritable stomach, which for six weeks had been a source of constant distress, did not abate, but increased, until her exhausted frame was weighed down and sank. She consoled me as well as her failing voice allowed, expressed great joy in the presence of her God, and on Saturday, 16th of January, she fell asleep. I forbear entering into a detail of the grief I feel or the amount of loss I sustain; that can only be estimated by those who are co-workers with me. I commend myself to your prayers, for it is only from on high I can meet with support. It may be remembered by you, dear brother, that Mr. Hinton, at our valedictory service, warned my departed brother and myself by no means to go if we could not sacrifice wife, and child, and all. I have done so: I do not repeat. If, however, in the midst of his many engagements, Mr. Hinton could spare me time for a line of consolation, I should esteem it very kindly, as from one who once from the pulpit spoke words of peace to the inquiring soul who now in eternity is joining the song of the general assembly and church of the first born.

The loss I sustain adds not a little to my worldly cares, and in sickness, which is often, to my wants, which no other can alleviate. It is the "Lord's will, let him do what seemeth him good." Could I see one convert, I would say "it is enough." Oh, when is dark Isubu to be enlightened?

RETURN OF MRS. STURGEON AND MRS. SAKER.

In a letter from Clarence, dated Feb. 24th, Mr. Clarke says, "The Ethiopie sailed at nine o'clock, p.m., on Monday, with sisters Sturgeon and Saker. Mrs. Sturgeon has ever commanded the respect of all. She has quietly and diligently employed herself in doing good, and been most circumspect and exemplary in her

conduct. She is greatly beloved by the people, and by all of us. Mrs. Saker's case is a most distressing one: she deserves and needs your most tender sympathy. The child will, I fear, not live to reach England, nor her husband to see her return. He is however bearing up well."—It affords us pleasure to add that these friends have arrived, and that their health has been in some degree improved by the voyage.

VISIT OF THE DOVE TO JAMAICA.

It was not finally determined at the date of our latest advices, but from their tenor there appears to be a strong probability that the Dove has sailed ere now for the West Indies. The health of some of the natives of Jamaica who settled at Fernando Po is declining, and it is thought desirable that they should return; and Mr. Clarke says, "Before this reaches, you will have returned, I hope, after accomplishing much good, and I may be on the way to the shores of Jamaica. This is, however, still uncertain. We are going on quietly, though greatly tried by affliction. The captain cannot stand it much longer; and if the Dove is not allowed to depart, he will probably have to leave her for a season to seek restoration to health. Brother Duckett is again ill with his complaint, and a voyage to Jamaica might be blessed to his restoration. Brother Phillips is here with his sick wife, and wishes on her and on his own account to return. Mrs. Clarke is very feeble, and often very ill. I am shaken by anxiety and toil; and though the departure would be leaving the mission very low, still, a speedy return would I hope revive it greatly. I do hope an increased good would be done to Jamaica, for God can work by the feeblest instrumentality. Brother Saker is really more like a man near to death than a labourer fit to remain; but such is the state of Camerons, and his right feeling towards it, that he cannot think of leaving at present."

FERNANDO PO.

Dr. and Mrs. Prince continue for the present at Clarence, and the Doctor has received from the governor, Captain Becroft, written permission to remain there. Dr. Prince says, Feb. 26th:—

I have advised you that Miss Vitou is at present continuing her residence at the late Mr. Sturgeon's. Should that house be tenanted by Captain Becroft, then Miss Vitou will reside at the teacher's cottage, within a few yards of my dwelling, and formerly occupied by Newman.

She will continue those services in the day and Sunday school for which she was engaged by Mr. Sturgeon, and will, I have no doubt, be blessed as a spiritual instructor to many of the adult and growing females as she has already been. She will also do what she may be able in the superintendence of Mrs. and Miss Johnson, the teachers of the infant school. Mrs. Prince is also intending to give private instructions in the English language, and other elements of a plain education, to those two young women, and will assist them to the understanding and practical use of the book, "The Infant School Teacher's Guide." Miss Vitou will require some assistance in the day-school from one of our more intelligent male members of the church, and I expect

that William Smith, who formerly accompanied brother Merrick to Camerons, will render it, and be other ways very serviceable to me, both in church and domestic affairs.

I truly hope and prayerfully desire your minds may be impressed with the propriety of supplying a duly qualified schoolmaster to this station, and that you will speedily act out the conviction.

On Wednesday afternoon we had a joyous festive meeting with 150 children. Twenty pounds of flour were converted into plum-cake, and they were well drenched with richly sweetened tea. The place of rendezvous was gaily decorated by Captain Milbourn with shrubs, flowers, and flags. Twenty-two monitors and as many good scholars, were rewarded out of such things as we had suitable as gifts to boys and girls. The merriment was great.

On Wednesday morning I met brethren Saker, Clarke, and Milbourn to converse on the subjects of the disposal of the property at Clarence and the going of the Dove to Jamaica.

WEST INDIES.

JAMAICA.

Our brethren in this island are suffering from a new source of alarm and anxiety, in consequence of a despatch received by the Governor from the Secretary for the Colonial Department, Earl Grey, proposing the re-establishment of compulsory labour for the negro children, under the name of education in Industrial Schools. His lordship suggests that "in countries where food is so cheap as it is in the West Indies, and labour so dear, there must be peculiar facilities for enabling industrial schools to pay a proportion of their expenses, unless the children be taken from them at a very early age;" and that it would be exceedingly desirable that besides gardens and provision grounds, there should be "some ground cultivated in canes or other staples of exportable produce, so that the children may be exercised in that species of cultivation in which it will be generally speaking most expedient that they should be afterwards employed." He rightly judges that this industrial system would probably obtain "the support and assistance of some parties who would not be equally quick to discern the more general bearings of education upon industry;" expresses his "hope that the legislatures of the colonies will acknowledge the paramount importance of causing such schools to be established, and will make such provision as may be required for the purpose;" declaring that he should not object, on the part of the Crown, to a tax for this purpose falling directly upon the people at large, or "be averse to any well considered law which should constrain the parents of children, not exceeding a specified age, to send such children to school, under a penalty for neglecting to do so, unless for cause shown, and to pay a specified sum for their schooling." Respecting this scheme, one of the senior missionaries says, "You will see at once that if the proposed plan be carried out, the liberties of our people, and especially of the rising race, will be completely swept away." Another says,

This scheme will increase taxation, fetter the mind of the rising peasantry, and be destructive to every principle of manly independence. It will prove disgusting, a secret hatred will be felt towards education. As it will be thus conducted, compulsion, fine, taxation, are to be the chief elements to be employed in the carrying on of this scheme. The fathers of the rising generation were slaves compelled to toil in the cane-field against their will, the children are to be compelled, not by their natural guardians, but by their assumed protectors, to learn the elements of lettered instruction, and to submit to a training that shall degrade them into mere machines to be ready to be used for any political purpose, or for the advancement of the state religion.

The state church is silently but effectually spreading its network over the island of Jamaica, and will do so until not a nook or corner is left without its cankering, corroding influence.

At Montpelier, near Mount Carey, Lord de Walden, before he left the island, prepared his plan to upset, if possible, dissent in that

district. At a recent vestry meeting in this parish, £300 was proposed and carried towards the building of an episcopal church on his lordship's estate, ten voting for it, ten against it, the casting vote being given by the chairman. This is the beginning. If once a place is to be built, if the vote had been only £10 this year, another sum would be required next, and the parish have a perpetual burden, even from generation to generation.

To show the recklessness with which the state church supporters proceed, one of the members of the vestry board showed that in the parish and immediately contiguous, there were

Ten Baptist places of worship, seating	10,500
Five Presbyterian, seating	3,150
Four Episcopalian, seating	2,700
Four Methodist, seating	2,000
One Moravian, seating	600
Three Roman Catholic, seating	250
One Jewish, seating	150
	<hr/> 19,350

This accommodation is good for a population of about 25,500, and yet in its face we are to have a new episcopal place in a district

where in the neighbourhood there are three Baptist, two Methodist, one Episcopalian, one Catholic, and one Presbyterian place, capable of seating upwards of 4000 persons.

Again, in the Trelawny vestry, a new Episcopal church is proposed to be erected near New Birmingham, where also there is plenty of accommodation provided for the population. My firm and decided opinion is, after mature deliberation, that the state church is the greatest curse under which this island groans; that it is a hindrance to the advancement of piety and knowledge, and if the

school movement is to be tacked on to it, then farewell to freedom: the cup of liberty will be poisoned, and the highest hopes of the friends of emancipation will be blasted.

You may think that I write strongly, but be assured half my fears are not expressed, nor half the evils we perceive related. We must have the sympathy, the support, and the watchful care of British friends with us, and aid us in the overthrow of a system repugnant to the conscience and peculiarly oppressive to those who are desirous of maintaining the principles of civil and religious liberty.

BAHAMAS.

It affords us pleasure to learn that the health of Mr. and Mrs. Littlewood is sufficiently improved to have permitted their return to New Providence. Mr. Capern writes, May 1st:—

I am happy to say, that our esteemed colleagues, Mr. and Mrs. Littlewood, are arrived at Nassau; Mr. Littlewood in better health than we had expected to see him. Mrs. Littlewood is weak and poorly, but we are not without hope that she will improve. I hope that we shall work in harmony and with success, whilst we are together at this station.

I am forthwith to set off for the islands, leaving brother Littlewood to attend to the churches on New Providence, but not without

some fears that he will have too heavy a tax laid upon his strength. But my visit will not be very long at present, lest he should find his strength again fail. Two months more, and the hurricane season will commence, and during this season we shall have to confine our labours almost entirely to New Providence, as travelling, or rather sailing, is perilous. If at the end of this season our brother's health shall continue good, we can then divide the labour without apprehension.

HAITI.

Two natives of Haiti have been baptized by Mr. Webley in the Grande Riviere, at a spot a representation of which, as sketched by Mrs. Webley, is prefixed to this sheet. The following is Mr. Webley's account of the interesting transaction:—

In my last I apprized you of my intention to baptize prior to my communicating with you again, and I have now much pleasure in informing you, that I have administered the rite of baptism to two natives, who have long given evidence of true conversion, and whom Mr. Francis hoped to baptize just before his fatal illness.

There are three others, of whom I entertain every hope, whom I wish to stand over as inquirers for a short time. The names of those who were baptized, on the first sabbath in the present month, are Mrs. Reed and Miss Huntington, a daughter of the said Mrs. Reed by a former marriage. This was a long looked for and a happy day with us all; rendered the more happy by the prospect of a disappointment, as will appear in the sequel. On the Wednesday evening I had published the service, and as early as Friday the rumour had spread that a band of police were ordered to be on the spot so as to prevent the baptism,

as it was said that we were about to interfere with public order, and thereby to break the thirty-third article of the constitution, which states that "*tous les cultes sont également libres, que chacun a le droit de professer sa religion et d'exercer librement son culte, pourvu qu'il ne trouble pas l'ordre public.*" As this information was well authenticated, I made it my business to inquire of Le General de la Ville if such measures had been taken, and if there was any impediment in the way of my baptizing. He assured me that I could not hold such a service unless I had had permission from Le Secrétaire d'Etat to do so, as he was strictly enjoined to preserve the public peace and order. I in vain remonstrated with him—of course with all due respect—and assured him that Mr. Francis had previously baptized without such permission, and that then order was preserved. His reply was, that through his not doing so the priest had written to the Secrétaire d'Etat,

stating that a great uproar had been occasioned by the baptism.

With this I left him. Determined, however, not to be foiled in my attempt to gain my point, I proceeded to one of the Conseil des Notables, and made known to him my design. Happily he received me more favourably, and told me that there was no reason why I should not carry it into effect; that though in the previous case the Secrétaire d'Etat had been written to, he had assured him that order was preserved, and that there the matter ended. He told me, moreover, that I must give a written declaration of my determination, that he would sign it on behalf of the Conseil des Notables, and that would, in all probability, secure the permission of the General.

This proved to be the case, but after his permission I had to obtain that of the General de l'Arrondissement, as well as that of the Commissaire de Police. Having succeeded with all these, I returned home in triumph to await the coming day. In the morning we were aroused, *à la bonne heure de trois heures*,

by a vast concourse of persons assembled around our dwelling.

At five o'clock we held a short service in the chapel, which was crowded almost to suffocation. After this we set out for the appointed place of baptism in the Grande Riviere, followed by a multitude of people, perhaps not less than a thousand, where I held another short service, in which I implored the divine blessing, read some parts of scripture referring to the ordinance, and gave an address explanatory of the rite, after which I proceeded to baptize. In the evening I administered the Lord's supper to the candidates, and to the two who had previously been baptized, as well as to the mission family. At this service we had a larger number than has ever been seen in our little place of worship, for within and without the chapel it is supposed there were more than three hundred people. This, amidst all our privations, was a hallowed season, and I have reason to believe that upon the minds of most a favourable impression was produced. Thus ended this happy day. O that this may be an earnest and a pledge of what God is about to do with us!

The letter which furnishes this information is dated Jacmel, April 22nd. Mr. Wobley speaks of himself and his female coadjutors as pressed beyond measure with increasing demands on their time and attention. Miss Harris and Miss Clarke, who have now sixty-four scholars, begin to find their health affected by their onerous duties. He has also been unwell himself, and has found it necessary to suspend some of his engagements. There is a fine opening for a good boys' school, he states, and it is important that one should be established. "A good school," he says, "would almost infallibly secure our stay on the island, such is the thirst for education among high and low."

HOME PROCEEDINGS.

PUBLIC ANNUAL MEETING.

As space could not be afforded in our last number for the resolutions passed in Exeter Hall on the 29th of April, Joseph Tritton, Esq., in the chair, it will be convenient that they should be recorded here.

The Rev. E. Hull commenced the service, by giving out a hymn and engaging in prayer.

The chairman having addressed the meeting, and the Secretary having read the Report of the proceedings of the year, and S. M. Peto, Esq., a statement of the treasurers' account, the following resolutions were adopted unanimously.

On the motion of the Rev. D. Katterns, of Hackney, seconded by the Rev. John Stock, of Chatham:—

I. Resolved,—That the Report, of which an abstract has been read, be received; and that this meeting offers grateful acknowledgments to the God of all grace for the success which he continues to

bestow upon the Baptist Missionary Society and kindred institutions, and adverts with special interest to the progress of the mission in parts of India, and to the commencement of missionary operations in connexion with the Society at Madras.

The Rev. C. M. Birrell and the Rev. Joseph Angus, secretary to the Society, being called upon by the chairman, gave a report of their visit to Jamaica, after which,

On the motion of John Sheppard, Esq. of Frome, seconded by J. L. Phillips, Esq. of Melksham:—

II. Resolved,—That this meeting, on receiving their beloved brethren, the Rev. Joseph Angus the

secretary of the Society, and the Rev. C. M. Birrell, after their visit to the churches and missionaries connected with the Baptist Missionary Society in the West Indies, takes occasion devoutly to express heartfelt gratitude to Almighty God for the preservation of their lives, and of their health, and for the protection afforded them in their various journeys and voyages, and for those valuable offices of Christian sympathy and love which he enabled them to discharge, so greatly to the comfort of those whom they visited. The meeting also would offer to their brethren the most affectionate congratulations on their return to their native land, with the assurance of augmented esteem and love. Nor can the meeting omit to refer, with a deep sense of obligation, to the generous munificence of that distinguished friend of the Society by whom the deputation were entrusted with so large a sum from which to minister to the pressing necessities of some of the Jamaica pastors, and by whom the expense of the deputation has been guaranteed. And in conclusion, that this meeting reviews with satisfaction the steps taken by the Committee in the appointment of the deputation, and ventures to express its earnest hope and belief that the benefits resulting from it will, under the divine blessing, continue to be experienced for many years to come.

On the motion of the Rev. W. Fraser, seconded by W. H. Bond, Esq., of Truro:—

III. Resolved,—That the cordial thanks of the Society are due to William Brodie Gurney and Samuel Morton Pete, Esqrs., the Treasurers, to the Rev. Joseph Angus, the Secretary, and to the members of the Committee, for the services they have severally rendered to the Society during the year; also to the Ladies', Juvenile, and other Auxiliaries which have contributed to its funds, earnestly entreating them to continue these efforts, and, wherever practicable, to increase them.

The meeting then sang a hymn, and, the Rev. Dr. Steane having pronounced a benediction, adjourned.

ARRANGEMENTS ON BEHALF OF JAMAICA.

It will be remembered that a part of the duty confided to the deputation which recently visited Jamaica was "to confer with the brethren there on questions which have arisen since the independence of the churches." These questions related principally to the nature and degree of connexion to subsist between the ministers and churches there and the Society. Our friends in the island were anxious that the Society should exercise influence there, in ways which seemed to the Committee to be inconsistent with that perfect independence to which self-supporting churches are entitled. The deputation found accordingly a prevalent and strong conviction that it would prove injurious to the churches if the Committee were to leave them at present to their own guidance, and withdraw the superintendence and protection which they feel to be still needed. When Messrs. Angus and Birrell were about to leave the island, a general meeting of missionaries and pastors was held, at which their views were embodied in a series of resolutions to be forwarded to this country, with an earnest request that the Committee would accede to them. They were these:—

1. That the Deputation be requested to represent to the Committee the desirableness of placing those missionaries who have been sent out by them between January 1840 and April 1845 on the same footing as those who were sent out previous to that period; and as the same is defined in the Resolutions of the Annual Meeting of April, 1845.

2. Some doubt having arisen as to the position of brethren in this island who were accepted by the Society, and sent out to aid in supplying stations as preaching schoolmasters at the request and charge of individual missionaries; and the Deputation having stated that the Committee could not regard them as having any pecuniary claim on the Society,—Resolved, "That in all cases where such brethren are pastors of churches, with the consent of the Committee, they be regarded by the brethren generally, as occupying a position as honourable as their own; and that so far as their position in reference

to the Committee is concerned, the Committee be requested to consider them (should the proposed Widows' Fund be formed) as eligible to all the benefits of that fund, on the terms that may be laid down for other brethren."

3. The question being raised whether in case the health of any one of the missionaries fail, and he be compelled to relinquish his labours in Jamaica, the Committee regard the Society as responsible for the expenses of his return to England. The Deputation explained that the practice of the Society in such cases is to meet as much of the expense of a missionary's return as may be necessary; but that whenever the church over which he presides is able to meet all the expense, or part of it, the Committee rely on their help. Resolved, "That this explanation be regarded as satisfactory."

4. The question being raised whether in the event of the churches in Jamaica being unable or unwilling to support their pastors,

missionaries sent out by the Society have any claim to be taken home at the expense of the Society; and the Deputation having explained that by the words "full and final discharge of all claims whatever," it was certainly contemplated by the Society that such a case would not arise, and need not be provided for, Resolved, "That the Deputation be requested to represent to the Committee the great desirableness of placing all the brethren sent out previous to 1845, on the same footing in this respect as any missionary of the Society; i. e. that if the pecuniary circumstances of the churches are such as to make it necessary in the judgment of any of these brethren to leave Jamaica, he be regarded as free to write to the Committee in reference to such circumstances; and that the Committee be free to consider his application, and, if they deem it right, to aid in providing for his removal from the island in such a way as the facts of each case may seem to justify."

5. A question having arisen as to the position of pastors in Jamaica not sent out or taken up by the Committee, but occupying property now in trust for the Society, the Deputation explained that the Society cannot regard them as having any claim upon their funds under any circumstances, though the Committee will be quite prepared to concur in their occupying trust property on the same terms and conditions as those pastors whom the Society sent out, and which are contained in the trust deeds, or in the accompanying resolutions.

6. That the Committee be respectfully requested to give their aid and sanction in reconveying, as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the model deed now laid by the Deputation before the brethren: and at the same time to pass a resolution not to sell any of the chapel property without the concurrence of a majority of ministers in the island appointed in conformity with the subsequent resolutions.

7. That in the opinion of the brethren, it is exceedingly desirable in the present state of the churches in Jamaica, that the accounts of each station, after being duly audited and signed on behalf of the church, and entered in the church book, should be forwarded early in January to the Committee, with a request that they will examine the same, and give to the church from time to time such suggestions and encouragement as the pecuniary circumstances of each may seem to demand; and that the audited accounts of every church applying for a minister, be laid before any one who may be selected for it by the Committee, for his information and guidance.

8. That the Committee be respectfully requested not to concur in the occupancy of any chapel now in trust by any minister, unless he acknowledge the debts shown by the audited accounts of the church to be due upon the

chapel for building and other than casual repairs; and undertake, if required, to meet from the income of the church, the interest and so much of the principal as the annual receipts will allow; and unless he accede to the resolutions now adopted.

9. That while the brethren disclaim all interference with the independency of the churches, they respectfully suggest that the Committee should not allow chapels now in trust to be taken possession of, except by such ministers only as are known to the Committee to be of good character, and are of good standing with the majority of the pastors of the churches, appointed in accordance with the present trust deeds or these resolutions.

10. That in case any church in Jamaica apply to the Committee for a pastor, they be requested to inquire for and obtain one, on receiving from the church at least one half of the expenses of his outfit; and on receiving the concurrence of the majority of the pastors who are members of the Missionary Fund, in charging the remainder to that fund.

11. That none of the foregoing provisions are understood to imply the existence of any pecuniary responsibility on the part of the Committee of the Baptist Missionary Society, whose funds are not to be regarded as at all liable for any expenses connected with the carrying on of the cause of God in this island; nor is it intended that they should interfere in any way with the resolutions adopted by the Society at their annual meeting in 1845, except so far as these resolutions may hereafter be modified by the Committee in compliance with the resolution in reference to missionaries sent out since 1840.

12. That it is distinctly understood that no minister who may be hereafter sent to Jamaica, or who may now, or at any future time, be pastor of a church in Jamaica, though not sent out or taken up by the Society, has any claim whatever on the Society for any purpose in consequence of the resolutions now adopted, or in consequence of the Committee of the Baptist Missionary Society acceding to them.

13. That in the opinion of the brethren it is most desirable, in order to revive and perpetuate a missionary spirit among the members of our churches, and to carry on the cause of God in this island and elsewhere, that a "Missionary Union and Auxiliary to the Baptist Missionary Society" should be formed, whose object shall be to obtain at least £1000 a year, or an average of one shilling from each member, to be sent home and devoted to such objects as the Committee of the Baptist Missionary Society may direct; it being suggested, that in the present state of the chapels and chapel debts in this island, a considerable part of this sum should be spent at the discretion of the Committee to meet chapel debts or aid cases of religious destitution in the island.

14. That we, whose names are attached,

heartily concur in all the foregoing resolutions, and will deem the adoption of them by the Committee as the harbinger of better times for the churches in Jamaica: they meet and will remove the misunderstanding that has unhappily arisen between some of the missionaries and the Committee: they define the position of all, and they contain provisions in reference to the chapel property in this island, and the control of it by the Committee, which we regard as just to all parties, while they will prove (as we hope) highly conducive to the peace and spiritual interests of the churches at large.

JOSHUA TINSON, Pastor, *Rio Bueno*.
 JAMES M. PHILLIPPO, Pastor, *Spanish Town*.
 Pastor, *Old Harbour*.
 THOMAS F. ABBOTT, Pastor, *Falmouth*.
 WALTER DENDY, Pastor, *Salter's Hill*.
 J. HUTCHINS, Pastor, *Savannah la Mar*.
 BENJAMIN B. DEXTER, Pastor, *Steward Town*.

JOHN CLARK, Pastor, *Brown's Town*.
 SAMUEL OUGHTON, Pastor, *East Queen Street*.
 DAVID DAY, Pastor, *Port Maria*.
 GEORGE ROUSE, Pastor, *Port Royal*.
 J. E. HENDERSON, Pastor, *Waldensia*.
 BENJAMIN MILLARD, Pastor, *St. Ann's Bay*.
 PHILIP H. CORNFORD, Pastor, *Montego Bay*.
 JOHN MAY, Pastor, *Lucea*.
 CHAS. ARMSTRONG, Pastor, *Gurney's Mount*.
 EDWARD HEWETT, Pastor, *Mount Carey*.
 JAMES HURFORD WOOD, Pastor, *Hanover St.*
 THOMAS B. PICKTON, Pastor, *Bethsephel*.
 G. R. HENDERSON, Pastor, *Bethsalem*.
 THOMAS HANDS, Pastor, *Manchester*.
 THOMAS GOULD, Pastor, *Coulart's Grove*.
 ROBERT GAY, Pastor, *Refuge*.
 JAMES HUME, Pastor, *Mount Hermon*.
 SAMUEL JONES, Pastor, *Manchioneal*.
 WILLIAM TEAL, Pastor, *Mount Angus*.
 SAMUEL HODGES, Pastor, *Sturge Town*.
 HENRY BLOOMFIELD, Teacher, *Jericho*.
 JABEZ TUNLEY, Pastor, *Spring Field*.

At the Quarterly Meeting of the Committee, held at the Mission House in Moorgate Street, on the 16th of June, these Resolutions, a copy of which had been previously furnished to each member, were maturely considered. After hearing a variety of explanatory remarks from the deputation, and deliberating on the subject in its various bearings, the Committee resolved, first, that Resolutions 2 to 14 inclusive, be acceded to; and, secondly, that Resolution No. 1 be acceded to, subject to the approval of the next annual meeting. Another Resolution, having relation to the Widows' Fund, remains for future consideration; but this is altogether independent of the rest, and the Jamaica brethren themselves, while they propose it as desirable, agree that "If the Committee are compelled to decline all aid, their decision is not to influence in any way the foregoing Resolutions, nor is it to diminish the satisfaction of the brethren on their being adopted."

Questions that have occasioned long and perplexing correspondence are thus apparently settled, in a manner that is perfectly in accordance with the wishes of the brethren in Jamaica. May the practical working of the arrangements conduce to the comfort and usefulness of the Redeemer's servants both at home and abroad!

FOREIGN LETTERS RECEIVED.

AFRICA	BOMBIA	Clarke, J.	Dec. 1 & 22, Feb. 12.
		Duckett, A.	Dec. 25.
		Fuller, A.	March 16.
		Merrick, J.	Dec. 12 & 22, Feb. 5, 9, & 12, March 15 & 16.
		Newbegin, W. ...	November 25.
CAMEROONS		Saker, A.	Feb. 19, March 7.
		CLARENCE	Byl, L.
		Clarke, J.	March 20 & 21.
		Milbourn, T.	Feb. 20.
		Newbegin, W. ...	Dec. 31, Feb. 5.
		Prince, G. K.	Feb. 19, 22, & 26, March 22.
		Saker, A.	Feb. 24.
		Viton, M.	Feb. 17.
		Gould, —, & ors.	Feb. 27.
		Sharp, D.	May 11.
AMERICA	BOSTON		

THE MISSIONARY HERALD

	HALIFAX.....	Bolcher, J.....	May 12.
		M'Learn, R.....	Dec. 2.
		Nutting, J. W.....	March 31.
	MONTREAL.....	Cramp, J. M.	March 27, April 2, May 12.
	QUEBEC	Marsh, D.	May 27.
	NEW YORK	Littlewood, W.....	April —.
ASIA	AGRA	Makepeace, J.....	March 22.
		Williams, R.....	April 19.
	BENARES	Small, G.	Feb. 27, March 22, April 5 and 20.
	CALCUTTA.....	Thomas, J.....	Feb. 6, March 8 & 20, April 7, 8, & 19.
		Wenger, J.....	Feb. 6 & 18, April 7.
	CANTON	Roberts, J.....	Feb. 20.
	CHUNAR	Heinig, H.	March 26.
	COLOMBO	Davies, J.	April 15.
		Lewis, C. B.	Feb. 15, March 16, April 15.
	INTALLY.....	Page, J. C.....	March 5.
		Pearce, G.	April 7.
	JESSORE	Parry, J.....	Feb. 9.
	KANDY	Allen, J.....	April 15.
	MATURA	Dawson, C. C.	March 12, April 15.
	MONGHIE	Lawrence, J.....	Feb. 27.
		Parsons, J.....	Dec. 31.
	NING PO	Hudson, T. H.	Jan. 20.
		Macgowan, D. J.....	Jan. —.
	PATNA.....	Beddy, H.....	Feb. 18.
	SAMARANG.....	Brückner, G.....	March 15.
	SERAMPORE	Denham, W. H.....	March 6.
		Marshall, J. C.....	Feb. 17.
	SEWRY	Williamson, J.....	Feb. 1.
AUSTRALIA	SYDNEY	Saunders, J.....	October 15.
BAHAMAS	NASSAU	Casper, H.	Feb. 13, March 22, May 1 & 6.
		Littlewood, W.	May 1 & 11.
		Martin, L.....	Feb. 13.
BRITANNY.....	MORLAIX.....	Jenkins, J.....	May 29, June 1.
		Jones, J.	April 29.
HAITI	JACMEL	Wesley, W. H.	Feb. 22, March 22, April 22.
HONDURAS	BELIZE	Buttfield, J. P.....	March 4.
		Crowe, F.....	May 29, 1846.
		Henderson, A.	March 19.
		Kingdon, J.	Feb. 20, March 22, April 21.
JAMAICA	BETHSEPHIL.....	Pickton, T. B.....	April 25.
	BROWN'S TOWN	Clark, J.....	April 5 & 20, May 4.
	CALABAR	Tinson, J.	March 23, April 20, May 6.
	FALMOUTH	Abbott, T. F.....	March 8 & 22, May 6.
	JERICHO.....	Bloomfield, H.	April 21.
	KETTERING	Knibb, M.	No date, received May 10.
	KINGSTON	Oughton, S.	March 25.
		Rouse, G.....	No date, received June 10.
	LUCEA	May, J.	March 8, April 5.
	MONTGO BAY	Cornford, P. H.....	April 5, May 4.
	MOUNT CAREY	Hewett, E.....	March 6, April 5.
	MOUNT HERMON	Hume, J.....	March 22.
	PORT MARIA	Day, D.....	April 5.
	REFUGE	Gay, R.	May 5.
	ST. ANN'S BAY ...	Millard, B.....	April 26.
	SALTER'S HILL	Dendy, W.....	March 8, April 5 & 19.
	SLIGO VILLE	Phillippo, J. M.....	March 24.

SPANISH TOWN.....	Phillippo, J. C.....	April 22, May 8.
STEWART TOWN	Dexter, B. B.....	April 16.
NETHERLANDS...AMSTERDAM	Müller, S.	May 11.
SWITZERLAND ...BASEL.....	Hoffman, W.....	March 22.
GENEVA	Lafleur, T.....	May 27.
TRINIDAD.....PORT OF SPAIN.....	Cowen, G.....	March 8, April 5.
	Law, J.	March 4 and 20, April 21,
		May 6.
WURTEMBERG ...CALW	Barth, C. G.	March 16.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

The ladies of Salters' Hall, for a case containing mills for corn, and a case of clothing and haberdashery, for the *Patna Orphan Refuge* ;
 The Baptist Tract Society, for a parcel of tracts, for *Madras* ;
 Mr. F. Nicholson, Plymouth, for numbers of the "Patriot," magazines, and tracts ;
 Mrs. Allen, Bristol, for a parcel of magazines ;
 T. C. M., for a parcel of magazines ;
 John Foster, Esq., Biggleswade, for a bale of clothing, for *Rev. John Clark, Brown's Town* ;
 A friend, for a parcel of magazines, &c. ;
 Rev. C. E. Birt, Wantage, for a parcel of cotton prints and fancy articles, for *Africa and Ceylon* ;
 Miss Pearson, for a parcel of fancy articles, for *Mrs. Capern, Nassau* ;
 Rev. M. Bissett, Stevenage, for a parcel of magazines ;
 Mr. R. B. Ridgway, for two parcels of clothing, for *Clarence, Western Africa* ;
 A friend (unknown), for a parcel of magazines ;
 Mr. Clayton, for a parcel of magazines ;
 Mrs. John Angus, Newcastle, for a parcel of magazines ;
 Rev. Dr. Hoby, for a bale of clothing, for *Rev. J. Merrick, Western Africa* ;
 Ladies' Working Society, Blackwater, by Mrs. Green, for a box of clothing and fancy articles, for *Rev. J. Clarke, Western Africa* ;
 Miss Campbell, for a parcel of magazines ;
 Mrs. Birt, West Clifton, for a box of fancy articles, for *Ceylon* ;
 Miss Wilkin, Hampstead, for a parcel of clothing, for *West African School* ;
 Friends at Lion Street, Walworth, by Mrs. Green, for a case of clothing and useful articles, for *Rev. John Clark, Brown's Town* ;
 Mrs. Nash, for a parcel of magazines ;
 Sunday School, Cromer Street, by Mr. T. Gapes, for a box of clothing, &c., for *Rev. John Clarke, Western Africa* ;
 Mr. Saunders, for a parcel of useful articles, for *the same* ;
 E. M., for a parcel of magazines ;
 Sunday School Teachers, Brixham, by Mr. John Smith, for a box of clothing, &c., for *Rev. P. H. Cornford, Montego Bay*.

Mr. Merrick has received the box of clothing sent to his care by Miss A. E. Taylor, of Worstead, and returns many thanks to the kind friends who contributed to the work. The robe, and that intended for King William, will be presented to him; and the Worstead friends shall in due time hear how they were received.

Mr. Merrick has received the letter of Master W. S. Dendy, of Mr. West's academy, Amersham, and though the box of clothing contributed by the young friends of the school, and others, has not yet come to hand, Mr. Merrick would return many thanks for the supply of valuable clothing which they have kindly forwarded.

The parcel of clothing, flannel, and tooth-brushes, kindly sent by friends at Sevenoaks, through Mrs. M. Palmer, has been received. The donors shall soon hear from Mr. Merrick.

The parcel of books from the Religious Tract Society, for the use of the Jubilee station, has come to hand safely. A few of them are already in use, and the valuable present will, we hope, prove a blessing to the station.

The large and valuable supply of books, slates, &c., from the Sunday School Union, has also been received. They arrived just when they were much needed, which has greatly enhanced their value.

MONMOUTHSHIRE.			£ s. d.	IRELAND.			£ s. d.				
Bethesda	1	10	0	Auchencairn, for do.....	1	0	0	Dublin	5	18	4
Pontheer, Sunday School, for Dove	1	10	0	Bonnyrig	1	1	0	Do., for Dove.....	3	6	6
Pembrokeshire.				Edinburgh—				Nenagh	0	10	6
Boulish	0	15	0	By Rev. C. Anderson	1	0	0	FOREIGN.			
Blaenwyman, by Rev.				By Miss J. Haldane	3	11	0	Bahamas—			
D. Rees	14	17	2	Do., for Dove.....	1	0	0	Nassau	40	0	0
Fishguard, by Rev. R.				By Mr. Johnston ..	1	13	0	Blanket Sound	12	0	0
Owen	2	5	0	By Miss M'Kenzie & Susan Grant, for Dove.....	1	0	0	Benares	100	0	0
Jabez, &c., by Rev. D.				By Miss Campbell—				Colombo, &c.....	191	4	10
George	8	15	2	For Bariad	10	0	0	Dalhi	T.	30	18
Martletwy	1	0	0	Trinidad	10	0	0	Dinapore	38	2	0
Penybryn, by Rev. D.				Mabourne	20	0	0	Howrah	265	10	0
Rees	3	8	1	Elgin, for Dove	1	10	0	Jamaica, by Revs. Jos. Angus and C. M. Bir-			
SCOTLAND.				Glasgow, for do.....	2	8	0	rell	259	10	8
Airdrie, Sunday School, for Dove	0	5	10	St. Andrews, for do.....	0	10	0	Monghr	74	4	9
				Stirling and vicinity.....	5	7	6	Trinidad	21	0	0
				Westray, for Dove	1	7	0				

Received by the Rev. P. J. Saffery and not previously acknowledged.

DURHAM.		£ s. d.		WILTSHIRE.		£ s. d.	
Shotley Bridge—	£ s. d.	Woodford—		Bradford—	£ s. d.		
Collection	0 16 10	Collection	1 0 0	Head, Miss.....	2 0 0		
Shotley Field—				Trowbridge—			
Collection	3 10 0			Page, Miss.....	A.S.	2 2 0	
Contributions	0 15 6						
		NORTHUMBERLAND.					
NORTHAMPTONSHIRE.		Broomley—					
Aldwinkle—		Collection		10 10 0			
Collection	1 16 6	Contributions		0 10 0			
Proceeds of Tea Meet-							
ing	1 15 6			WORCESTERSHIRE.			
Contributions, for				Atch Lench—			
Dove.....	1 15 0			Collection			
Ringstead—				Contributions			
Collection	2 0 1			Kidderminster—			
Contributions	4 3 6			Collection			
Thrapstone—				Contributions			
Collection	7 16 8			Do., Sunday Schools			
Contributions	9 6 6			Westmancote—			
Do., Sunday School	1 2 7			Collection			
	18 5 9			SCOTLAND.			
Deduct for Baptist				Stirling—			
Irish Society.....	4 0 0			Contributions, for			
				Dove.....			
	14 5 9						

Received during the month of April, 1847.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.			Annual Subscriptions.					
£ s. d.			£ s. d.			£ s. d.		
Annual Meeting at Ex- eter Hall	121	4 5	Bailey, W., Esq.	1	1 0	Saunders, Mrs.	1	1 0
Do., for Juvenile As- sociations, at Pins- bury Chapel	2	16 0	Balls, Mr. J.	1	10 0	Smith, W. L., Esq.	2	2 0
Annual Sermon at Sur- rey Chapel	28	4 7	Balls, Mrs.	1	10 0	Smith, Mrs. W. L.	1	1 0
Do., at Poultry Chapel	35	19 8	Bartlett, Rev. J., Marn- wood	1	1 0	Smith, Miss M. E.	1	1 0
			Bond, W. H., Esq.	2	2 0	Steinkopf, Rev. Dr.	1	1 0
			Fauntleroy, R., Esq.	2	2 0	Taylor, Mrs., Whetstone	1	0 0
			Gouldsmith, Mrs.	2	2 0	Williams, Thomas, Esq., Cowley	10	0 0
			Green, Stephen, Esq. ...	2	2 0	Donations.		
			Hassell, Mrs., Clapham, 2 years	1	1 0	Bank Note, N.G. 21315	5	0 0
Alle Street, Little	8	3 2	Hoby, George, Esq.	1	1 0	Boyce, Rev. T., the Ex- ecutors of the late ...	100	0 0
Anstin Street, Shore- ditch	13	14 0	Jones, C., Esq.	2	2 0	Carto, Mr., box by	1	2 6
Brentford, New	11	10 6	Lushington, Right Hon.			Denham, Mrs.	0	5 0
Chelsea, Collection, &c.	20	0 0	Dr.	3	3 0	Friend, by Rev. Joseph Angus	30	0 0
Clapham	4	2 0	Meredith, Mr. J.	1	1 0	Moore, Mrs., Homerton, for Africa	1	0 0
Islington Green	14	1 4	Newton, Mrs. E. P.,			Smith, Margaret	0	6 0
Tottenham	17	0 11	Uxbridge	1	0 10	Sutton, Mr., box by	1	1 2
Vernon Chapel	3	8 0	Newton, Miss E. P., do.	0	10 0	Wilson, Mrs. Broadley	30	0 0
			Oliver, Mr. James	2	2 0			
			Pontifex, Mr. R.	1	1 0			

; WORCESTERSHIRE.		
	£	s. d.
Bewdley.....	3	0 0
Upton on Severn—		
Barnard, Mr. W.	0	10 6
YORKSHIRE.		
Bramley—		
Contributions, by Miss		
Trickett	1	0 0
Halifax—		
Contribution	1	0 0
Do., for Dove.....	2	10 6

SOUTH WALES.		
CARMARTHENSHIRE.		
	£	s. d.
Penrhwygoch—		
Collection	1	9 6
Contribution	0	2 6
PEMBROKESHIRE.		
Salem—		
Collection	0	12 8
Contributions	1	4 0

SCOTLAND.		
	£	s. d.
Alford—		
M'Combie, Mr. W....	1	1 0
Walker, Dr.	1	0 0
Dundee—		
Contributions, for		
Dove	0	17 1
Insch—		
Missionary Society...	1	0 0
Perth—		
Ladies' Association,		
for Female Educa-		
tion in India.....	3	0 0

Received during the month of May, 1847.

ANNUAL COLLECTIONS IN LONDON AND ITS VICINITY.

	£	s. d.
Alfred Place, Kent Road	2	11 6
Bow	5	6 8
Camberwell	40	0 0
Devonshire Square	34	17 7
Eagle Street	10	13 1
Eldon Street	2	15 3
Hatcham	2	5 0
Henrietta Street	10	3 9
Kensington, Silver St....	10	0 0
Kingland, Union Row	0	15 0
New Park Street	20	14 8
Prescot Street, Little....	11	11 6
Regent Street, Lambeth	21	10 0
Salterns' Hall	17	6 6
Shoreditch, Ebenezer		
Chapel, Collection, &c.	2	3 0

Annual Subscriptions.

By Mr. Boulton	20	0 0
Beeby, Mrs.	2	2 0
De Laney, Miss.....	1	1 0
Edwards, Mrs.	1	1 0
Olles, Edward, Esq.,		
Clapham	1	1 0
Goodings, W., Esq.	2	2 0
Graham, T., Esq.	1	1 0
Hunt, Mrs.	0	10 6
J. W. A., by Mr. Nisbet	10	0 0
Martin, T., Esq.	1	1 0
Matravers, Mr., Grange		
Place	1	1 0
Moreland, Miss.....	1	1 0
Potter, Henry, Esq.	1	1 0
Ramden, R., Esq.	1	1 0
Ridgway, T., Esq.	5	5 0
Shaw, Mrs. M.	1	1 0

Donations.

A. E. Z.	5	0 0
Mills, Samuel, Esq., late		
of Russell Square,		
£100, $\frac{3}{4}$ per cent.		
annuities.		
Do., half year's divi-		
dend on do.	1	11 6
Peto, S. M., Esq., for		
Jamaica Theological		
Institution	100	0 0
Servant, A., for Africa	0	14 0
Smart, Mr., box by	1	7 1
Smith, Mrs., Haverstock		
Hill	0	10 0
Sparden, Miss, for Colo-		
nies	0	10 0
Do., Collected by, for		
Patna Orphan Re-		
fuge	1	7 0
Trifan, Joseph, Esq.	100	0 0

Legacy.		
	£	s. d.
Southern, Mr. Thomas,		
late of Sevenoaks.....	10	0 0

LONDON AND MIDDLESEX AUXILIARIES.

Alle Street, Little—		
Sunday School	1	8 8
Church Street	8	13 6
Harlington—		
Collections, &c.	6	17 10
Sunday School	0	6 3
John Street	50	0 0
Potter's Bar—		
Collection	2	16 1
Totteridge & Whetstone		
Trinity Chapel —		
Sunday School	1	13 4
Walworth, Lion Street—		
Female Missionary		
Society	30	0 0

BEDFORDSHIRE.

Bedford, Old Meeting ...	28	12 2
Biggleswade—		
Foster, John, Esq.	40	0 0
Leighton Buzzard, by		
Rev. J. Cooper	3	2 0

CORNWALL.

Grampond	4	17 6
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DEVONSHIRE.

Exeter, Bartholomew St.—		
Collection	4	5 0
Contributions	3	9 0
Do., Sunday School		
.....	2	15 0

DORSETSHIRE.

Dorchester—		
Collection	3	5 0
Contribution	1	0 0
Weymouth—		
Collections	7	18 10
Contributions	7	11 2
Do., Sunday School		
.....	6	10 0

HAMPSHIRE.

Ashby—		
Contributions, for		
Dove.....	0	11 9

HEREFORDSHIRE.

Leominster—		
Contributions, for		
Dove.....	1	0 0

HERTFORDSHIRE.

	£	s. d.
Berkhamstead—		
Baldwin, Mr. ....A.S.	1	0 0

KENT.

Deptford, Midway Place—		
Collection, additional		
Greenwich, Lewisham		
Road—		
Collection	7	15 0
Woolwich—		
Enon Chapel, Collec-		
tion	2	15 0

LANCASHIRE.

Liverpool—		
Ladies' Negroes' Friend		
Society, for Jamaica	30	0 0
Sabden—		
Contributions, for		
Dove.....	1	0 0
Spark Bridge—		
Fell, John, Esq. ....A.S.	5	0 0
Do., Donation	2	0 0

NORTHAMPTONSHIRE.

Piddington—		
Collections	23	2 0
Contributions	1	18 0

SOMERSETSHIRE.

Beckington—		
Collection, &c.	4	13 0
Crawkerne—		
Collection	2	9 5
Contribution	0	10 0
Frome—		
Collection, Public		
Meeting	7	8 8
Contributions	14	0 6
Do., for Patna Or-		
phan Refuge ...	3	5 0
Badcox Lane—		
Collection	5	5 6
Contributions	8	13 7
Legacy of Mr. Butcher,		
one year's divi-		
dend on	5	14 6
Sheppard's Barton—		
Collection	5	8 2
Contributions	11	17 3

WESTMORELAND.

Brough—		
Contributions, addi-		
tional, for Dove.....	0	4 0

WILTSHIRE.

Chapmanslade—		
Collection	1	0 0

	£	s.	d.		£	s.	d.					
Corton—				Westbury Leigh—					BRECKNOCKSHIRE.			
Collection	1	2	7	Collection	2	11	1		Llanvihangel, Soar—	£:		
				Do., Juvenile.....	0	15	0		Collection, for Jama-			
Melksham—				Contributions	1	10	6		ica Special Fund.....	1	0	
Collections	7	0	11	Do., Sunday School	2	0	6					
Contributions	24	15	8									
Do., for African												
Schools.....	0	10	0									
Penknapp—				YORKSHIRE.					IRELAND.			
Collections.....	5	11	8	Slack Lane—					Tabbermore—			
Contributions	4	11	9	Sunday School	1	3	3		Contributions, for			
Do., Juvenile Society	2	8	7						Doct.....	0	18	0
Warminster—												
Collection	7	3	11	SOUTH WALES.								
Contributions	7	1	6	SOUTH WALES, by Rev.					Patna—			
				B. Price, balance.....	62	12	5		Juvenile Society	4	6	3

CONTRIBUTIONS,

*Received on account of the DEBT of the Baptist Missionary Society, up to
June 17, 1847,—Continued from April Herald.*

LONDON AND MIDDLESEX.			GLOUCESTERSHIRE.			YORKSHIRE.					
£ s. d.			£ s. d.			£ s. d.					
E. M.	0	2	0	Stroud.....	4	0	0	Halifax	6	0	0
Eagle Street	11	17	6	Winchcomb	1	0	0	Scarborough	0	10	0
Harlington	2	15	0	HAMPSHIRE.			SOUTH WALES.				
John Street	0	13	0	Forton.....	1	13	0	BRECKNOCKSHIRE.			
Shacklewell	1	5	0	Portsmouth	1	2	0	Maesybellan	2	5	0
Walworth, Horseley St...	0	11	0	HEREFORDSHIRE.			PENYRHOEL				
BEDFORDSHIRE.			Leominster, by Mrs.			CARDIGANSHIRE.					
Leighton Buzzard, by			Evans and Mrs. Jen-			Aberystwith					
Rev. E. Adey.....	4	0	0	kins			CARMARTHENSHIRE.				
BERKSHIRE.			Ross.....			Carmarthen, Tabernacle					
Speen	1	10	0	LANCASHIRE.			MONMOUTHSHIRE.				
CORNWALL.			Salford, George Street...			Abersychan					
Truro	3	0	0	NORTHAMPTONSHIRE.			Blacenan Gwent.....				
DEVONSHIRE.			Hackleton			PFEMEROCKSHIRE.					
Exeter, Bartholomew St.	0	16	6	WARWICKSHIRE.			Ffynnon (acknowledged				
DURHAM.			Leamington			in General Contribu-					
Cold Rowley	0	18	0	Stratford on Avon			tion list for August				
Hamsterley	1	16	0	BRATTON			(last).....				
ESSEX.			WORCESTERSHIRE.			SCOTLAND.					
Colchester, additional ...	2	13	6	Kidderminster			Milport, near Glasgow...				
				3 14 5			0 12 0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, London: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at New York, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

AUGUST, 1847.

THE CHRISTIAN ELECTOR.

IN our last we inserted, by request, a circular addressed to Evangelical Dissenters, by the Brethren of the Yorkshire West Riding Association, having reference to the election which is just at hand. Every Christian man who possesses the franchise will be anxious to discharge this sacred trust upon conscientious principles. Conscience, we are aware, is often pleaded in a very false and dishonest manner, as an excuse for doing or leaving undone what may be agreeable or disagreeable to our feelings. In order to conscientious action,—as the very word implies—there must be knowledge and reflection upon the circumstances of a given case, and on the obligations resulting to us from those circumstances.

There is now a favourable opportunity afforded the pious elector to take up a line of conscientious action. Time was when we felt that we owed a duty to our party; and we were led to merge some portion of our individual convictions and liberty of judgment, in yielding to the judgment and seeking to promote the plans of other men. Mere party feeling is now all but exhausted; the great sections into which public men were once classified, being now completely broken through; we have a multitude of fragments without cohesion. Individual convictions, a sense of individual responsibility, and individual action are now more called into play.

At such a juncture, it would be well for the Christian elector to reflect how much depends upon Parliamentary majorities. The widest empire on earth, in its nearest as in its remotest interests, is affected for weal or woe by its decisions. Our colonies may rapidly progress in wealth and social comfort, or be thrown back for generations; the crimes and disorders of war, or the continued possession of the unspeakable blessings of peace, may be ultimately determined by the preponderance of but a few members. The domain of conscience may be invaded, or the dearest interests of the subject preserved inviolate, at home or in some remote dependency, by the character of the representatives we send. So far, therefore, from the diminution of party feeling, and the absence of party cries, furnishing a reason for the inaction of a pious voter, it is precisely the time when he should charge himself to act in the sight of God as becometh the Christian citizen. If one who has been called on a jury to give his solemn decision according to the best of his judgment in a given case, involving the property, reputation, or even life of a fellow man, feels the responsibility of his position, and desires to be found faithful, how much more will he feel the momentousness of his trust, who is called, as it were, to sit in judgment upon the candidate for parliamentary service, whose fitness or unfitness for the honourable office may involve the highest interests, not of a single individual, or a single town or county, but of Great Britain, of our vast colonial possessions, and, indeed, of nations to the ends of the earth.

Happy would it be for England if each elector could be induced to ponder well the question, What is the purpose, and what should be the character of the House of Commons?—getting an insight into the constitution of our country, that should enable him to form an enlightened judgment, and bringing to bear upon it the light of history, while tracing the popular struggles for freedom.

If our voice could reach the constituencies throughout our land, we would call upon them to remember that the election which is about to take place is for a House of

REPRESENTATIVES OF THE PEOPLE!

Have you, then, any evils to redress? Any interests to represent? Do you suffer under any inequality or injustice? Are you contented with the present burden of taxation, and with the mode in which it is apportioned? Is it perfectly satisfactory to you that enormous sums should be raised, chiefly from the poor, and expended in providing means of subsistence to the younger sons of the nobility and gentry, in the army, navy, church, and various offices? Are there any points on which public men have overstepped their province, and encroached

upon the liberty of the subject, and violated the old forms and principles of the constitution.

To send men to Parliament merely to represent themselves or their own class interests, is no part of the Christian elector's duty. To elect men merely that they may have the pleasure of making long speeches at unseasonable hours, however it may justify Mr. Carlyle's sarcastic etymology of the word parliament—a speaking apparatus—is not needful. Debating societies may be found elsewhere. To depute men to frame laboriously and expensively this session acts which the same men must undo or amend in the next, is not commensurate with the opinions men have been led to form of the wisdom of legislation.

Cannot something be done by the nation for the national advantage? Yes, assuredly, if any number of conscientious citizens could be found to act for the public weal.

The first thing requisite to the accomplishment of so desirable an end is to find *men of virtue*, willing to undertake parliamentary duties. There has been a lamentable deficiency of men of principle, who will act from higher motives than mere selfishness. No matter what the professions or what the party—until we get men of real principle to represent us, we shall make but little progress. Very often, we are aware, there is the slightest possible difference, in this point of view, between the several competitors for parliamentary honours. “All seek their own.” The best men—men of piety—men who have the fear of God before their eyes—too often stand aloof from the agitation, and the expense. Still we hope a large number of such will be induced to present themselves, and the Christian elector will rejoice in the opportunity of electing good men.

Next to this, we desire to see men chosen who are accustomed to business, who know the meaning of the word economy, and who understand something of the pressure upon the poor from the heavy burdens of taxation on nearly all the necessities and little luxuries of that class. Men who are not necessitated by the claims of a large family brought up to despise trade, to connive at the multiplication of places, and the increase of stipends paid by the people's money. Men whose interests would not be opposed to, but rather in favour of, imposing upon the vast landed possessions of the aristocracy a fair proportion of the public burdens.

We could wish the Christian elector to remember the duty he owes to Christ, and his sole legislative authority in his own kingdom. That a body of men with whom religion is no qualification, and who, too often, by word and deed, show themselves grossly ignorant of its real nature, should legislate for any branch of the Saviour's church, and

profess to be concerned for the interests of his cause, is pitiful in the extreme; especially when we connect with this, the painful effects in the disseverment of Christian union, and the obstacles to Christian fellowship, the corruptions of the Church concerned, and the stumbling-block cast in the way of worldly men who hence look upon all religion as a matter of statutes and profit, and despise it as an awful mockery.

When we have a truly Christian House of Commons, a Christian House of Lords, combining with a Christian Sovereign to govern the country, we may then be willing to reconsider the question of what is the duty of a Christian Government in reference to Christianity. At present, we believe that the Christian Elector will agree with us, in thinking that the highest duty and truest kindness of Parliament as at present constituted, is to let religion alone.

MISSIONARY SCENE

ON THE COAST OF WESTERN AFRICA.

"Let the inhabitants of the rock sing, let them shout from the top of the mountains."—Isa. xlii., 11.

Dark on the wave lies yon floating apeak,
Off that rock-embattled shore,
From heights on heights down the steep pathway
Do the savage warriors pour.

And the barque now nears the peopled strand,
And a human form is seen;
The oars are still, and the man of peace
Stands forth with a Prophet's mien.

As erst HE taught on fair Judah's shore,
With her glowing skies above,
From a stormier wave, to a wilder throng,
Are now poured the words of love.

"For God hath so loved this wilful world
That he gave His Son to death,
That trusting hearts, on that love reposed,
Might breathe immortal breath."

The wild men stood as one breathless man,
Till the full thought swept the soul,
Then cries of joy, as of tumult born,
Far out o'er the waters roll.

They caught a glimpse, through that shadowy mist
Which had darkly set their life,
Of a light beyond, with might to bless
The curse of this mortal strife.

A light which had haunted them perchance,
 In dreams, though but faint and few,
 A prophet voice, which at last they find
 Beyond their dreamings true.

And Christian who long years hast walked
 In that light's full noontide rays,
 What depth of love, and what high resolve,
 Are blent with thy spirit's praise?

E.

ON THE CHARACTER OF BALAAM.

It is common to speak of Balaam as a wicked man, to censure him as utterly devoid of principle, as completely abandoned to the dominion of evil, especially of avarice. And we have here the highest authority for regarding him as a wicked man: he loved the wages of unrighteousness; and all who are like-minded with him are led captive by the evil one at his will, and must, unless infinite mercy interpose, perish in their iniquities. But when we conceive of Balaam as a wicked man simply, we have, by no means, the whole truth before us—we have not a just conception of his real character. He was not under the entire dominion of any evil principle or habit whatever. There is in him a wonderful admixture of good and evil; a combination of elements the most opposite. And his character becomes really instructive to us, just as we get into the recesses of his inner man, as we ascertain the secret springs of actions apparently irreconcilable, and as we learn how he succeeded, when deviating from the path of righteousness, in beguiling an understanding eminently enlightened and vigorous, and in deceiving a conscience remarkably tender and susceptible. Viewed in this light, the character of Balaam becomes an object of deep and melancholy interest: it is fraught with instruction, and is calculated to produce on the mind impressions alike serious and salutary.

It is proposed to offer a few remarks suggested by the history of this extraordinary man. The object is to endeavour to give a correct idea of his character, to enable the reader to conceive what manner of man he really was; and, at the same time, to hold him up as a mirror in which we may see the workings of our own hearts—the conflict of conviction and inclination, of duty and of desire within our own breasts.

I. We see in Balaam a man of great mental endowments, of varied spiritual gifts, and of extraordinary illumination. If we read attentively the chapters in which his actions and his sayings are recorded, we cannot fail to be impressed with his great mental superiority, and his enlarged as well as accurate views of divine truth. In sublimity of sentiment and nobleness of diction, some of his addresses to Balak are scarcely inferior to anything we find in the writings of Job or of Isaiah. He is represented, in the course of the narrative, as a dealer in enchantments and divinations; and it is probable that he was not free from some taint of superstition derived from the nations by whom he was

surrounded, or from the country in which he dwelt. But, whatever admixture of superstition there may have been in his religious sentiments and services, the illumination of his mind, the extent and accuracy of his views of the divine character and government, and of the nature and operations of true religion, were no less extraordinary than his gifts and endowments. We have a striking proof of this in a passage which occurs in the prophecies of Micah: "O, my people, remember now what Balak king of Moab consulted, and what Balaam the son of Beor answered him from Shittim and Gilgal; that ye may know the righteousness of the Lord. Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" The ideas of religion involved in the inquiry which is supposed to be Balak's, are low, superstitious, heathenish; but the sentiments expressed in the answer of Balaam are noble, enlightened, scriptural: they are in harmony with the whole tenor of revelation. This passage reminds us of a conversation which once took place between the king of Israel and the venerable prophet Samuel. The king's notions had much in common with those of Balak; but the noble sentiments of Samuel are, in character, identical with those of Balaam. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

This illumination is wonderful *in itself*. There were many amongst the Jews in later ages, and when their religious advantages were most abundant; there are many amongst professing Christians and Christian teachers in the present day, whose views of the nature of religion are far from approaching in correctness those of Balaam. But it is the more extraordinary when we consider the age in which he lived, and the people amongst whom he dwelt. At that time, there was no portion of the inspired volume written, with the exception of, perhaps, the Book of Job. The darkness of superstition and idolatry prevailed all around him and yet he knew the true God; he knew how he would be worshipped and served. Whence came this knowledge? Was it the result of discovery on the part of Balaam? or did this light spring up in his own mind? Far from it. It came from heaven; and the history of Balaam, together with that of some others whose names are recorded in Scripture, is exceedingly interesting, as showing the clearness of the light of revelation, though unwritten, which was enjoyed in the earliest ages: as showing the extent to which it was diffused, and the length of time during which it remained unextinguished. Alike interesting and instructive to us, in this point of view, is the history of Job and his friends; of Melchisedec; of Jethro; and of Balaam. Of him it is evident that it was not because he did not know the way of life that he did not walk in it.

II. We see in Balaam great apparent deference to the divine will, an anxious solicitude to know it, and to act according to it. On almost

every occasion he consulted God. Before he took any step he asked of God guidance and direction. Again and again he affirmed that he neither could nor would act or speak either without, or beside, or beyond the direction of the Most High. The will of God seemed to be his sole rule of action. His only desire, apparently, was to know it in order that he might do it. He seemed anxious just to be where God would have him to be, to do what he would have him to do, and to say what he would have him to say.

Is it necessary to advert to the importance of this ? or to show how completely it enters into the essence of religion ? We have, in fact, just so much personal, felt piety, as we have of humble, habitual deference to the will of God. One of the petitions which our Lord teaches us constantly to present in prayer to God, is this : "Thy will be done on earth as it is done in heaven." This immediately follows the petition, "Thy kingdom come," and this order is intended to teach us that the kingdom of God is as extensive as obedience and submission to the will of God. Wherever you find one whose anxiety it is to know, and whose delight it is to do, the will of God, there you find one of his loyal subjects, one of the little flock to whom it is the Father's good pleasure to give the kingdom. Knowledge is valuable ; nay, as a means to an end, it is invaluable, and that end is obedience ; but apart from obedience it is of little worth. Knowledge, when connected with disobedience, is a serious aggravation of guilt ; but where there is a disposition to obey, though associated with much involuntary ignorance and misconception, God graciously accepts the willing mind. How deeply it must impress us, then, in favour of Balaam, when we see, in connexion with his elevated sentiments of the Divine character, and his correct views of the nature of religion, an anxious solicitude to know the Divine will, an earnest purpose to abide by the Divine direction, and a solemnly-avowed determination to follow implicitly the Divine guidance.

As this is a point of great importance to a just estimate of the character of Balaam, it will be proper to enter briefly on the proof of it.

When the elders of Moab and of Midian came to Balaam with the rewards of divination in their hands, having heard their message, the prophet requested them to lodge with him that night, and promised to acquaint them in the morning with the answer which it should please the Lord to give him. (Read Num. xxii., 5—14.) This is in many respects a very interesting passage. How it was that the prophet consulted the Lord, and in what way God made known his will to him, we cannot tell. We know not, indeed, how he made known his mind to his ancient prophets generally, except that the Apostle tells us he did it in "divers manners." But it should be remarked distinctly that it was the one living and true God whom the prophet consulted ; it was the will of Jehovah that he was anxious to know ; and by that will he appeared determined to abide. As it was the will of God which he seemed anxious to ascertain, so there is as yet no indication whatever of moral unsoundness ; there is nothing in his words or in his actions from which we might justly infer any destitution of principle, or any disposition to deviate from the path of rectitude. As the answer of God to him was clear, direct,

positive, so was his answer to the elders of Midian who waited on him ; he dismissed them with respect, but, at the same time, with the most positive assurance that the Lord refused to give him leave to go with them, and, therefore, implied that he could not entertain the thought of accompanying them. His conduct in this part of the transaction is but what we might have expected from an enlightened prophet and a faithful servant of the Most High.

When Balak sent a second embassy, more numerous and more honourable than the first, with an earnest entreaty that he would come and curse Israel, and with the promise of abundant wealth and of distinguished honour, the answer of Balaam, which is characterised by great nobleness and dignity, expresses an utter inability to prostitute his sacred function, and either to say or do anything in opposition to the will of God. "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more."—When the angel of the Lord met him on the way and reproved him, Balaam said, "I knew not that thou stoodest in the way against me : now, therefore, if it displease thee, I will get me back again."—When he came to the King of Moab, he said, "Lo, I am come unto thee : have I now any power at all to say anything ? the word that God putteth in my mouth, that shall I speak."—When the first sacrifices were offered, he said to Balak, "Stand by thy burnt offering, and I will go : peradventure the Lord will come to meet me : and whatsoever he sheweth me I will tell thee." When he took up his first parable and blessed Israel, Balak said, "What hast thou done unto me ? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether"; but Balaam, true to his determination to abide by the word of God, replied, "Must not I take heed to speak that which the Lord hath put in my mouth?"—Again, when, in his second parable, he blessed Israel still more emphatically, Balak exclaimed, "Neither curse them at all, nor bless them at all"; but Balaam answered, "Told not I thee, saying, All that the Lord speaketh, that I must do?"—And, again, when, in his third parable, he poured out still larger benedictions on Israel, it is said, "Balak's anger was kindled against Balaam, and he smote his hands together : and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times. Therefore, now flee thee to thy place : I thought to promote thee unto great honour ; but, lo, the Lord hath kept thee back from honour. And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind ; but what the Lord saith that will I speak" !—Thus we see, through the whole of these transactions, great deference to the divine will, and a solemn determination to abide by it.

To all this it may perhaps be replied, that there was no sincerity in the prophet's deference to the Divine authority—that his anxiety to act in accordance with the will of God was feigned. But this is not correct. His deference to the Divine will was not assumed ; it was real ; nay, it was even great, though, as we shall see by and by, it was *not entire*. If his desire to please God had not been sincere, he would

not have acted as he did towards the elders of Midian who first waited on him ; he would not have refused to go with them. If his deference to the Divine will had not been sincere, he could not have endured and replied to the reproaches of Balak as he did. If he had been an entirely false man and a false prophet, his conduct had been very different from what it was. He would have acted as did the prophets whom Ahab consulted ; he would have said what would have pleased the King, and secured for himself the rewards of unrighteousness ; and would have been anxious only to express the malediction against Israel in such terms of ingenious obscurity as to save his own credit, if events turned out contrary to the expectations of Balak. But so he did not act. He had a regard to conscience, apparently, more than to credit ; he could not secure wealth and honour by acting in opposition to the will of God.

But yet, it will be said, there surely was something amiss. Oh ! yes, there was much, very much, that was amiss. There was something essentially wrong—something which tainted the whole character of this extraordinary man—some evil vein which ran through and vitiated the whole of his course—some bad element which has served to render him, not as he might have been, a star to guide, but a beacon to warn, all subsequent generations.

What was that evil thing ? An important question, and deserving a very careful reply. On a future occasion we shall endeavour to give it ; and, consequently, to show what instruction we should especially derive from the character of Balaam.

For the present, let us just advert to the importance of correct views of the nature of true religion. Our advantages are immeasurably greater than those of Balaam ; let us see to it that we *know* as well as he did wherein true religion consists. Many do not. Many think that if they are born in a certain country, if they are baptized while yet in a state of moral unconsciousness by certain earth-appointed dispensers of Divine grace, if they belong to a certain community self-styled *the Church*, and attend a certain round of ceremonies in which the heart is far enough from being engaged, it is well with them. How honourably to himself do the views of Balaam contrast with these ! He who enjoyed not the light even of the Mosaic dispensation, had far clearer views of the nature of true religion than nearly one-half of the religious teachers of England in the present day !

But let us not rest in knowledge. Let light in the understanding be ever blended with affectionate confidence in the heart, and cheerful obedience in the life. " If ye know these things, happy are ye if ye do them." Happy they in whom knowledge is ever connected with love, and productive of uniform obedience to the will of God.

THE READING OF THE MILLION.

AMONG the agencies for elevating the masses, the pulpit and the press deservedly rank in the first place ; there can be no doubt of their immense value and power. Preaching has been, and, we believe, will continue to be, the great agent in overthrowing error, assaulting its strongholds, and breathing

the spirit of life into the dead or decaying elements of the world; and the press, the agent for spreading knowledge, and rebuilding truth, on the strong foundations of individual conviction and public opinion. But both these agents, like all other human operations, are liable to become mechanical, and require close attention and fresh impulse. We have an enormous pulpit-power in this country, but the results are woefully disproportionate. The fate of sermons is, to be listened to, or slept under, and forgotten. Mistresses, anxious for the morality of their servants, make a practice of asking what the text was, and they either just manage to listen enough to remember it, or fee the headle to tell them, or inquire of some friend as they go home, and the poor parson has racked his brains and tortured his text in vain. So with reading: there is a vast issue of tracts, cheap books, penny libraries, for the poor and working class, for the young and middle ranks. But who reads, and what is read? We see wonderful statistics of how many tracts are circulated, and behold science reduced to penny sheets, what would have cost our fathers a folio to contain and a month to digest, is swallowed in a mouthful, and is stale in a week. But still, what good comes of all this reading? A man may be a fool, and yet be built up with books; one of the best descriptions of a certain learned man was, "He has put so many books on his head, that he cannot stir it under them." Reading does not insure thinking. Many only read for reading sake; few read to think. Many of our schools go on this plan of everlastingly teaching—pouring in—cramming the memory—but never aiding to think, always instructing, never educating.

We have readers by thousands, where we used to have one, but thinkers are by no means increased in proportion. We know of men who cannot read, with twice the head power of hundreds who read from morn till night. There is an education without books, and previous to books, and if that is not attended to, books will be of about as much use as a fine library to a booby, or gold-handled tools to a bad artisan. Old Walton says of fishing, "More lies in the man, than the rod, for catching: a boy with a stick, a string, and a crooked pin, will fill a basket; while your dandy, with his rosewood rod, single hair, and artificial fly, will only lose his hooks and his temper."

We would like to have the subject of popular reading well looked into. It is our practice whenever we find ourselves in a strange town, to do, if possible, what we were amused to find Kohl, the traveller, did, viz., get into some back street, and examine the windows of the small newsvendors, bookshops, and circulating libraries. The changes of popular tastes may be traced by them, as the weather by a barometer. On the whole, we think that a change for the better is now going on, and needs to be assisted. Circulating libraries generally contain most miserable trash; and young milliners, shop-boys, and hundreds who lounge at home on Sundays, do still ask for the wretchedest stuff of novels that ever we looked into. We have no objection to a good novel. We have no notion of making good things always stupid, or grave, or dry. If pills are done up in silver-leaf, why not beautiful truth? God has made this world not a howling wilderness, but a beautiful place; and we think there is as much piety in finding what he has made to be right and beautiful, as in complaining and mourning over the ills that exist; we call the world not only a vale of tears, but a happy valley. And thus we recommend a novel such as Sir Walter Scott's. But the trash which is read is wonderful, and the stuff which is invented and published week after week perfectly perplexes us, to conceive how it is put together. A lady with a grand heathen name, a marquis with a Spanish one, some banditti, a cruel mother, an atrocious cousin, with pistols, murders just stopped, sentimentality and tears, misery, a carriage, a cave, and a palace, interwoven with the flimsiest of all dialogue, makes a novel which will spin through three volumes of these third-rate publications, or no end of penny weekly numbers.

However, we do think these are beginning to give way; they seem to hang on hand in some of the libraries. Ainsworth made a diversity, a few years back, with his felon literature; but now, thanks to Dickens, Douglas Jerrold, and others, a taste for higher pleasure is arising, from which we augur much good.

Again, the Journals of the day are of course to be regarded as of the first importance. In a moral point of view, there are gross faults in the journal press. The pandering to the foul taste for scandal is too notorious a feature to escape notice. Let there be an atrocious crime committed, and the agents of the press beat the police hollow in their activity in tracing the history, habits, and haunts, of the prisoner; draughtsmen take his picture; every look, and attitude, and tone, are noted down, and forthwith published; he is followed into prison, and made a hero of in his confessions, and remorse, and gallows piety. Is there an elopement, verily, the fugitives might be overtaken if the disconsolate parents would but employ the penny-a-liners as the press do; is there a scandalous trial, it is reported at full length, as the most readable and effective column of the day. Publicity due to public morals is one thing, but such scandal-mongering as is now practised by the press, and as often considered the licence of the bar, outrages pure feeling, and destroys the moral aim of publicity. The press professes, and it is able, to guide public feeling; in this point it often caters to the worst taste, and degrades itself. Some papers have already awoke to the impropriety of admitting quack advertisements of low character, and we believe that they will find that the true taste of the people does not lie in atrocities, scandals, and violations of public morals. We have faith in the tastes of the masses. It is known now, that the people do not injure museums, cut trees, or deface pictures or monuments, but that it is the class "gents" who are guilty of such practices; so we believe it will be found, and is already shown in Jerrold's newspaper, that the press can be full, moral, and philosophical, without truckling to pot-house tastes, or being stupid and uninteresting.

But of all the kinds of popular reading commend us to tracts. Silent missionaries they are styled, in the rhetoric of public tea meetings, and very silent some of them are; we should say, dumb. Let us be understood; we value and admire tracts, but we want better ones. We should consider it an awful penance to have to read all the tracts that are distributed in this kingdom. We once got a heap to select from, and were some time before we could clear our brains from the mist they created. Dull, poor, washy, stuff were they by hundreds; written by the very best of hearts, doubtless, but also by the very softest heads. Really, our tract societies should look to it. If it were not for the danger of increasing rubbish and wasting time, we would undertake to write off any number as fast as we could put pen to paper. Given, "Cruden's Concordance," a string of texts, a fictitious pious school-girl, a few formal phrases of religion, an earnest exhortation for the thousandth time repeated, and in the dullest way, and the thing is done; print off in the regular tract type, put it into a uniform of cover, label "please to keep clean," or "to be returned," number and date it, and it is ready for distribution. Follow a tract, and inquire what becomes of it. We have tried some, and sent them out uncut, and they returned so! In general, it reposes very quietly under a book or two on the table, or on the mantel-shelf, out of the children's way; or, better still, if the article is possessed, placed behind the clock, whence, as the week comes round, it is complacently taken, restored to the distributor, and its successor put in its place!

The common run of religious and moral tracts, have hitherto been very weak in an intellectual point of view. The people frequently complain, that there is nothing in them; and the complaint is often well-grounded. They are prolix moralizings: everybody knows how natural it is to skip the moral tacked to a fable; these tracts seek to remedy that perversity, by giving the

moral without any fable at all. The result is, that the strong-minded, accustomed in newspapers, and often in the church and chapel, to meet with talent and enjoy it, turn from the tract with distaste, and, often through them, from the whole subject of religion. A good tract is a welcome guest in a working man's house; but it must be one with some thought, or materials of thought in its composition, some force and fire, some spirit and energy about it.

For the most part, also, tracts have had another great fault—namely, they have been composed on the plan of writing down to the popular mind. Now, nothing is ever worth having which is written down to any mind—not even to a child's. If a man feels he must think or talk down to a child's capacity, he is not fit to be a teacher for a child—he will do mischief to himself and the child—he does not comprehend a child's mind nor his subject. Simplicity of expression is the result of profoundest knowledge. Mrs. Barbauld's hymns are unsurpassed in effect, and beauty, and simplicity, but there is no writing down to the infant capacity in them. In the most perfect of the Psalms, there reigns the purest simplicity. In the parables of the Saviour, perfect simplicity is one great mark of their divinity. Writing down to child presents the same effect as a tall man trying to take short steps in order to walk with a child—he is only awkward, and tires both the child and himself. If a man feels with the child, he can play, walk, or run with it; if he does not, nothing can enable him to do so. In writing for the people, this error has been continually made, especially in religious tracts. They are written down to the people and at them. They come with a formal face to “make” one good, whether one would or no. No man likes to be prosed into goodness, to be preached at, or be thrust at by a tract; religion is put into a wrong attitude, and the writer is stiff, dry, and formal; the utmost he can give is the husk of morals or dry dogmatics. There is no unction about the style, and little to remember in the matter. The people are wanting something addressed not only to the organs of veneration, but to those of thought combined with veneration. Time was, when the plain tract was useful, but if our boasted education has done anything, it must have raised the standard of requirement for the religious publications. We are glad to see some of our large societies are beginning to feel the impulse. The Christian Knowledge Society is, at this moment, sending out some of the best and most wonderfully cheap publications that ever issued from the press; Chambers' Tracts have long been recognized, and, doubtless, we shall soon have others directly touching on questions of the highest moral and religious nature. A while ago, science and religion were thought to be inconsistent; the error has been seen and rectified in the literature of wealth, and soon will be in publications for those who have small means and less time.

The time is coming when it will be recognised, that the great minds and gifted geniuses sent on earth by God, are sent not to the few but for the many. That there is no height of eloquence too great for the popular mind, no poetry, no art or beauty beyond the reach or out of the sympathy of the people. The unpretending tract will have done much to this end, but that it may carry on its mission, it must be raised in character and power. In a great degree it has taken the place of the ancient ballad in forming and expressing the national mind; we see signs that the more genuine and energetic minds of our time are aware of their influence, and are beginning to wield them. They will once again be the pioneers and busy messengers of truth, and when the popular mind of England begins to turn itself to religious reform, they will bear the winged words that will announce and prepare for the “church of the future.”

If we have seemed in these remarks to run down the tracts our societies are so widely circulating, we hope not to be thought to be indiscriminate in condemnation, nor insensible of the good done; but our business is to be critical, and show up failures; and one of the great wants of the age we believe to be a higher, more interesting religious literature for the masses and the young.

We say, do not think that because thousands are taught to read, that, therefore, sound reading and thoughtful, is equally common ; do not judge exclusively by the circulation of tracts, it is often fallacious. There is a want of time and desire for study and digestion of what is read ; we flutter over the leaves of a hundred volumes, and retain not one thought worth having, nor feel the flash of a single thought of our own. Ministers do our religion for us, newspapers form our opinions for us, and society's superficial fashion and temper give us our manners, and public associations think for us. We would put in a word for sterner study and deeper thought. Better be a man of one book and have thought therewith, than have a thousand and have no life of mind. Better be as our fathers, with but one book, and that the Bible, and create a living soul in us from its life power, than study a library full of piety and not think and feel for ourselves. The want of the age is mind-power, soul-power, in religion, and all branches of spiritual truth :—independence in judgment, freedom in opinion, solidity of mental food, energy, boldness of mind, and charity in faith ; our motto is that of the German—

“ Frisch, frei, fröhlich, und fromm,”

which we translate roughly for our non-German readers—

“ Vigorous, free, joyous, and pious.”

From the Advocate.

[The *Advocate* is a cheerful, vigorous, well-written little monthly, published by Mr. Fletcher, at Norwich, which deserves to be circulated in every town of the kingdom. The first five numbers before us contain much earnest thinking thrown off in a pointed and lively style, which cannot fail to awaken attention. In every number we find papers worthy of repeated perusal. Truly, the spirit of health breathes in the *Advocate*. Fresh, free, gladsome, and good ; we wish it prolonged and most extensive success.]

THE CHURCH RECRUITED.

It was manifestly the intention of our Lord in establishing his kingdom in the world, that all who are truly united to him should be His subjects ; and that all who are His subjects should openly avow their allegiance to him. By joining the Church we openly profess our allegiance to the Lord Jesus Christ. Baptism is the appointed and proper mode of making this profession. We then pass the line of demarcation that separates the Church and the world ; we renounce connection with the enemies, and publicly unite ourselves with the friends of the Redeemer ; we solemnly profess repentance towards God, and faith in our Lord Jesus ; that we have experienced a change of heart, and have fled for refuge to lay hold on the hope set before us. We avow ourselves to be the Lord's. We deliberately consecrate ourselves, our possessions, our faculties, our powers of service, for life, to Him who hath redeemed us by His most precious blood. We therein determine, by divine grace, to act as becometh children of God, witnesses for Christ, lights in the world, citizens of heaven.

The meaning of the act is not generally misunderstood ; but a lax and unscriptural opinion is too prevalent, that it is matter of private option with the individual believer, whether he shall publicly profess

himself to be the Lord's or not. Hence we find many of whose character and state before God we hope well, who year after year content themselves with their standing in the world, and who neglect to unite themselves with the churches of the saints. The candid and thoughtful inquirer will find ample proof in the Word of God, that the act of profession, so far from being a matter of indifference, or of private option, is at once a noble privilege and a sacred obligation.

The duty of making a profession, and of taking such a stand that we shall be henceforth numbered with the declared friends of the Lord Jesus, may be argued from the very existence of the Church of Christ in our world. For if one of the redeemed may stand aloof from the Saviour's cause without incurring guilt, so may another; and thus speedily would the Church of Christ become extinct, merged in the multitude of the ungodly by which it is surrounded. But, notwithstanding the weakness of the friends of God, the encroachments of the world and the corruptions that prevail, there ever has been a band of genuine disciples,—sometimes, indeed, exceedingly diminished and brought low,—but there ever have been found companies of those who preferred affliction with the people of God to the pleasures of sin, which are but for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt. Now these must either have been guilty of supererogation and will worship, in professing their allegiance to Christ and joining his Church, or it is equally the duty of all true believers to stand forth avowedly on the Lord's side. Moreover, the kingdom of Christ, that is his Church, is to endure to the end of time; but how is this to be secured except as those who are made partakers of the blessings of redemption shall join the ranks of the faithful by a deliberate and open self-consecration. If these generally hold back, a few years will bring the final scene of the Church's history; and death bearing away one by one the disciples of the cross, having extinguished one after another the lights of the world, would leave this earth of ours in utter darkness and desolation, to mourn over its unmitigated woe. No! rather let a noble ambition fire the breast of our youth, that when they hear of the fathers being taken away, they may hasten forward with glad hearts to fill the vacancy made in the ranks of the redeemed, and carry on, with yet greater zeal, the sacred cause; that our holy banner may not be driven back in the day of battle, through the fewness and the feebleness of the Saviour's friends.

A powerful appeal may be made to believers on the ground of the affection they cherish to their exalted Saviour. It is taken for granted that the believer does love Christ, for the faith that saves the soul invariably works by the love that warms and purifies the heart. If any man love not the Lord Jesus Christ, let him be anathema. In this world a sharp contention is going on against the Lord, and against his anointed; the antagonistic principles are the most excellent on the one hand, and the most debased on the other; the conflict excites the interest and the sympathy, not of man alone, but of the highest orders of the universe; the contest is sharp, the prize is great, the issue is certain. All who are reconciled to God, by the death of his Son, are required to declare themselves his friends; neutrality is treated as

hostility. But who that possesses a heart to feel, and a soul not utterly debased, can stand aloof whilst his dearest friend, his highest benefactor, is insulted and maligned, his plans of pure benevolence thwarted, his rightful authority spurned?—who that thinks of what he owes to that friend, can be content to stand by in ignominious silence and seeming indifference, nay, can prefer to be counted amongst the ranks of that Friend's wicked assailants? Child of God! if you have a spark of gratitude, if you have the meanest portion of loyalty and of love, rouse up your trembling courage, and stand forth, exclaiming, Thy people shall be my people, thy reproach my joy, thy cross my glory. No longer a wavering and unconfessed friend, "go forth to Him without the camp, bearing His reproach."

Nor less will our affection for his people, if we really are the children of God, prompt us to unite ourselves with them. For if we love Him that begat, we shall love them also that are begotten of Him. In the society of believers he meets with those who have laid aside the spirit of rebellion against our Heavenly Father; there he meets with those who have a common relationship to the Redeemer of men; who look upon sin as an abomination; there are the professed servants, like himself, of the King of Kings, advancing in holiness and looking for everlasting life.

These might be forcible inducements to a man of God to join himself with the companionship of the saints; but we look into the divine word, and find it matter of express command. It is inculcated as one of the primary obligations of a renewed man, to stand forth by public profession on the Lord's side. The Spirit of God addresses such with importunate entreaty, "Come out from among them, and be ye separate, and touch not the unclean thing; and I will receive you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi., 17. "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." "Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed, when he cometh in the glory of his Father with the holy angels." "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Every command to be baptized, is a command to make this public profession of religion; inasmuch as baptism is the badge of discipleship, and the appointed means of entering into the visible Church of Christ. This is the commission given by our Lord to his apostles: "Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized, shall be saved." Thus, in the reply of Peter on the day of Pentecost, to the inquiry from the penitent auditors of his touching discourse, "Men and brethren, what shall we do? Repent and be baptized, every one of you, in the name of the Lord Jesus, for the remission of sins." And to the like effect are those numerous examples recorded in the Word of God, of baptism following immediately upon the reception of the truth in its saving power. "Then

they that gladly received his word were baptized; and the same day were added unto them about three thousand souls."

If these were not sufficient to satisfy any candid person, we might point to the duties devolving upon the churches of Christ, in reference to the maintenance and extension of His cause, and the obligations to administer the laws and appointments of the Saviour for the preservation of the purity of the Church; which manifestly imply the correlative duty of joining ourselves openly with the followers of the Saviour, that we be brought under the authority and laws of the King of Zion; that we show our fidelity to him when impartial discipline is to be maintained; that we may have the privilege of exemplifying the Christian principle in such a manner as to glorify the Redeemer by its manifest derivation and avowed connexion with himself; and that we may enter heart and soul into the honourable employment of carrying onwards towards their triumphant issue, the great and glorious interests of our Immanuel.

The prevalence of such a profession amongst the early converts to the faith, is indicated by the reference so frequently made to it; as for instance, speaking to the young Timothy, the Apostle Paul says, "Fight the good fight of faith; lay hold on eternal life; whereunto thou art also called, and hast professed a good profession before many witnesses." The same Apostle, in writing to the Hebrews, and seeking to guard them from apostacy, says, "Seeing, then, we have a great High Priest, who is passed into the heavens, Jesus, the Son of God; let us hold fast our profession." And in another passage, "Having a High Priest over the house of God, let us hold fast the profession of our faith without wavering; for he is faithful that promised."

In fact, so universally was the possession of a renewed heart followed by a distinct separation from the world, a public avowal of attachment to the Lord Jesus, and an express submission to his authority; that none were, in the primitive times, accounted disciples or Christians, who lived in the neglect of a duty so plainly inculcated, and so universally binding.

CHILDREN BEARING THEIR FATHERS' INIQUITIES.

Does the fact that men in this life are liable to suffer for the faults of their predecessors or fathers, afford a valid objection against the providence of God?

Every man may be viewed either as a member of society or as a member of a race—the one of these relations is lineal, the other collateral. Regarded as the member of a race, we think of him instantly in relation to his progenitors. He stands in immediate, direct, and personal connexion with the past. We think of him as an individual, and of the ancestral line which extends backwards from

him to the founder of the family, or the first of the race. On the other hand, when we regard him as a member of society, we at once fix our attention upon those who, with him, constitute the particular community of which he forms a part. Our mind is instantly transferred to the idea of a collective whole, to the unity, the individual, the vast but single "leviathan," which is made up by the systematic conjunction of many separate interests and separate views. Man, viewed as a member of society, so far as he is viewed in that capacity, loses his individuality. What he does is done by the society—what the society does is done by him. Even if he has not personally concurred in some particular action, since the majority concurred in it, it must be regarded as his action, since it is the act of the community of which he is a part. Moreover, every relation which he sustains in that capacity, he sustains as a part of the community; and, among others, his relation to the *past*. He is connected with the preceding generation, not as an individual, with his father as an individual, but as part of a nation, which, as a whole, is connected with the whole of the generation that has just died away; or which, to speak more properly, is a continuation of the existence of the same factitious individuality; since, on the same principles on which we view a nation, as a whole, collaterally, we may view it, as a whole, lineally. Rome is as much a unity, when considered as a community—a body politic, existing from Romulus to Constantine—as it is when viewed as made up of a number of contemporary individuals, say at the time of Augustus. The regular transmission of government, the sameness of place, of language, and of laws, stamps it as one people, as an individual, whose parts are as closely related, and as completely constitute a personality, as the members of the body and the several faculties of the mind in particular men.

If it be objected that this individualizing of a nation, a community, is only a freak of the imagination, we would reply that it possesses all that which is supposed to constitute personality in ourselves—united counsels and united will, and that its constitution is provided for by the same hand which framed us individuals, and is, therefore, quite as natural as our own. Mankind cannot exist unless formed into communities—unless transformed into those factitious individuals which we call societies, or states. The existence of such collective bodies springs from their very nature, is evidently prompted and guided by natural laws, and is, therefore, as much entitled to the epithet *natural* as is our personal existence. Here, then, we have two distinct cases in which the principle of hereditary punishment is exemplified, men are individually punished for sins of which their fathers were guilty, and societies are collectively punished for sins of which, in the same collective capacity, they were formerly guilty. We will consider these two cases separately.

In the first place, it must be acknowledged that men, as individuals, suffer much physical evil in consequence of the vices of their fathers. Let us, however, examine this section of the main fact more closely, and, perhaps, in the attempt to form a just estimate of its value, we shall find some features in it, or some circumstances attendant upon it, which will remove the scruples at first awakened in our mind in reference to the existence of Providence.

1. The pernicious consequences of vicious action, though, doubtless, on the supposition that a Providence exists, they must be regarded as positive inflictions of punishment, nevertheless seldom, if ever, reach posterity except THROUGH the person of the original perpetrator. The punishment lights upon him—he is marked out as the chief object of displeasure, and his children are only the sharers, not the principals, therein. Here the ground of the supposed objection is narrowed. Instead of two forms of apparent injustice, there is only one. The guilty individual is punished, there is no suffering *him* to escape, but the innocent are also included in some of the remoter consequences of the crime. The only cases in which the fact is otherwise are those which we find recorded in revelation, and which, on that account, are excluded from consideration here; and those in which an entire generation escape with impunity, and all the consequences of their guilt fall upon the next. These, too, are excluded from the present view, since they will fall under the second variety of instance which we shall presently notice. In every single case which meets us in common life the drunkard, the spendthrift, the debauchee, injure their offspring only by injuring themselves.

2. The primitive consequences of vice become lighter in proportion to the length of time which elapses after its commission. They fall most heavily upon the immediate offspring of the guilty person, and diminish in weight as the degree of relationship is diminished, till at length they die away. Sometimes there seems to be an exception made to this rule, especially when the punishment consists in the entail of disease. The seeds of disease are, as it were, deposited in the constitution, there they lie buried for one or two generations, till at length they spring up, laden with the sad fruits of weakness and decay. In this case, however, the line of offspring which comes between the original perpetrator of the crime, and that degree of relationship at which its evil consequences first manifested themselves, was exempt from any share in the punishment, and an estimate of the amount of hereditary punishment endured upon the whole, must begin with that point in the descending scale of relationship at which it began to be experienced. Now the fact that the evil consequences of vice thus become lighter in the proportion now mentioned, lessens an impression of the amount of hereditary punishment which is actually endured, and points out the true object of the punishment in a way which exempts his posterity from half the odium of it.

3. The last remark may be expanded into a general one. The feeling of moral reprobation, which is always associated, more or less, with the idea of punishments, is changed into a sentiment of pity for the unoffending sufferer, while it discharges all its indignation upon the memory of the individual whose enormities entailed such evils upon his offspring. The pity and indignation which are thus experienced, arise in obedience to a law of our nature, and ought to be regarded as a provision made by God for equalizing what, without it, would be an unequal distribution of good and evil. The prospect of having odium poured upon our memory; of being exposed by our present actions to the execrations and contempt of posterity—a prospect which the known principle of hereditary punishment throws open to the view of every

man, increases the punishment we bear ourselves. We imagine ourselves to live after death, our feelings run on beyond the grave, and reflect themselves in the approval or censure which survivors will then bestow upon us. Thus the odium of the future, by being anticipated, becomes part of the punishment of the present. On the other hand, the pity which unmerited suffering calls forth is no small alleviation to the sufferer. He bears it without repining, since it procures for him not the reproaches, but the sympathy of his fellow-men.

4. But man was not designed to be vicious; it entered into no part of the scheme of Divine Providence that he should do violence to his nature; and if he had continued upright, the hereditary principle would have increased his happiness. Even more: if there is any truth in the objection which is drawn from this principle, as at present developed, against the justice of God; if it shows an excess of severity, and inflicts punishment upon individuals who do not deserve it; then, in the original and virtuous condition of man, there would be an excess of goodness; and rewards would be lavished upon individuals which were not deserving of them. The hereditary principle is evidently an essential element in the method by which God governs the world at all times. The fact that it entails evil more commonly than good is an accident occasioned by man. The original design of God is contravened by his sin, and that which was designed to be an instrument of diffusing the blessings of His goodness, is turned by man into a means of increasing his own misery. But, surely, it is unjust to expect the Almighty to dispense with a prime law of His government, in order to release man from the mischief brought upon him by his voluntary rebellion. Men, instead of accusing Providence of injustice in this perversion of the hereditary principle, ought to throw the blame upon themselves, and to look upon the sins which they have committed as sufficient to justify their being involved in the general curse which sin has brought upon the world.

5. Whatever promotes the cause of virtue must tend to the happiness of mankind—and tend to secure the well-being of the universe. If, then, we can discover such a tendency in the hereditary principle, we shall not care to prove its harmony with justice, persuaded that, if it is an instance of goodness, it cannot contradict the sterner principle of equity, though we may be unable to reconcile them. Now, the assurance that an act of vice may involve in its fearful consequences, not only our own happiness, but the peace, the health, and general well-being of our offspring, furnishes a powerful plea in favour of virtue, and erects a barrier in the cause of vice, which the profligate, who is deaf to the call of personal interest and honour, will hesitate to overleap. It corresponds to the sentiment of parental affection—one of the purest, the most disinterested, and, at the same time, the strongest which glows within the human breast; and it arrays all the force of this universal and powerful sentiment in favour of virtue. The foresight of the consequences which almost uniformly follow in the wake of a parent's crimes, and embitter the portion of his children, is a direct appeal to this deeply-rooted affection. Thus a foe to vice is raised up within the very heart of man. Fierce passions find an antagonist in their very vicinity, and the impure desire which would

otherwise rush upon its gratification, is checked and stifled in its very birth by the force of a holy parental instinct. The correspondence which is thus unexpectedly discovered between a mode in which the Divine government is carried on, and a common sentiment of the human breast, is one of the many silent, yet eloquent, proofs which a careful comparison of our mental constitution with the course of nature might lay open, that the same Being created both, and still governs both by the same comprehensive laws.

We have now considered one of the two cases already supposed—into which are divided all the instances of the hereditary principle; and the foregoing remarks contain what may be urged both to soften the fact itself, and reconcile it with the supposition that a wise and good Providence is conversant with the affairs and allotments of men. We now proceed to consider the remaining case, viz., in which a community is visited with punishment in consequence of the crimes of a preceding generation. If the remarks already made upon the nature of a commonwealth or society are correct, we are warranted in regarding every community of individuals united together for the purposes of government—of mutual protection and defence—as an *individual*. We have seen that it possesses all the attributes of individuality—united counsels—united aims—united will. We have also seen that this individuality is as natural as our own—the one being constituted immediately by God, the other being provided for by the operation of certain laws. If this view is correct, then there is such a thing as hereditary punishment in the retributive calamities which befall selfish and haughty nations. The deeds which merit the punishment are perpetrated by the nation in its collective—its individual, capacity; and in that capacity the punishment is at last received. An age may elapse between the commission of the crime and the punishment which follows, but it falls eventually upon the same party which committed the crime—the same body politic under whose sanction it was perpetrated. If such a view of the subject can be objected to, the objection lies against the general method of dealing with a community as with an individual, rather than against the particular instance of that method as seen in hereditary punishment. And yet it has been a common opinion in all ages and under many different forms of religion, that God does thus regard and deal with nations in their public capacity; and the absolute unity of a state, which would fit it for being regarded and dealt with as an individual, has been specially pointed out and insisted on by several deistical writers.

Still, it must be acknowledged, there is something specious and rhetorical in this representation; which may arise, however, from our seldom regarding society in this point of view. If it should fail to satisfy an inquirer, there are several of the remarks which have been applied to man in his individual capacity, which are equally applicable to the case of a community or state. The principles contained in the last two, may be introduced with special propriety and force in this place.

1. The law by which the crimes of a community in one age are visited upon the same community in the next, is precisely the same as that by which the virtues of one age transmit a legacy of good to

another. In a perfect commonwealth, such an one, for example, as Bishop Butler has delineated in the earlier part of his "Analogy," this law must be attended in its exercise with the happiest effects. In such a society every action would be performed upon principles of the highest virtue; a generous emulation would be cherished in everything great and good; and the beneficial results of such conduct would not only surround the members of that happy community with the blessings of peace and order, but transmit them to the third and fourth generation. Even in the present condition of the world there is no small amount of prosperity enjoyed by states through the operation of this law. For the equal laws under which we live—for all the blessings of freedom which enrich our native soil, we are indebted to the struggles of our forefathers, who counted not their lives dear unto them that they might secure to us the advantages of civil and religious liberty. Our commerce, our territorial possessions, we owe, under God, to the enterprize, the courage, the industry, of our predecessors; and we, like the Romans who lived after the death of Hannibal, may adore the memory of a former generation, for having saved us from the yoke of foreign tyranny. All the nations of the earth are, or have been, indebted to this law; and it has never been pernicious in its operation, except when rendered so by public vice. Instead, therefore, of regarding it as a source of injustice, we might with greater propriety, look upon it as an instance of the Divine goodness—as a merciful provision for enforcing the practice of virtue, on which the welfare of states, as well as the happiness of individuals, depends.

2. The prospect of the evils which may befall a nation in its future history, from the iniquity of the present, arrays all our sentiments of patriotism on the side of virtue; and thus deters us, by one of our noblest feelings, from the indulgence of vice. Just what the parental feelings are in the *man*; patriotism is in the *citizen*. He feels for his country, as a parent for his offspring; and feels the same reluctance to do anything which may tend to involve it in distress, or prove the seeds of future dissolution. The statesman has felt its full force in the senate, and often, by appealing to its existence in the breasts of his fellow-patriots, has obtained the condemnation of a measure which nothing else would have been able to crush. Powerful delinquents have been brought to the bar, and public villainy in a thousand forms has received a timely check, from a regard to the interests of posterity, and the future reputation of the national character. Thus, in many instances, the hereditary principle, co-operating with the sentiments of the human breast, has become the impregnable bulwark of public virtue, and contributed largely to the stability and happiness of society; and, if so, we cannot doubt that in some way it is perfectly in unison with a just and beneficent scheme of Providence, since nothing which is beneficial can be unjust, and nothing which harmonizes with justice, can be irreconcilable with any of the ways of God.

We take our leave of this subject with an expression of humility, which the moralist, as well as the Christian, has ample reason to indulge in, while contemplating the inscrutable mysteries of the Divine government. Where the mightiest intellect would be baffled, an

inferior one may well confess the inadequacy of its powers to the task of searching out to perfection the counsels of Heaven. Happily, we have a clearer light vouchsafed to us, and faith, tired of its obscure and uncertain flight, hastens to repose beneath the calm and settled radiance of revelation.

Salford.

H. D.

THE CHRISTIAN MINISTRY.

REV. H. C. TRENCH.

HIGH thoughts at first, and visions high
Are ours of easy victory;

The word we bear seems so divine,
So framed for Adam's guilty line,

That none, unto ourselves we say,
Of all his sinning, suffering race
Will bear that word, so full of grace,
And coldly turn away.

But soon a sadder mood comes round,
High hopes have fallen to the ground,
And the ambassadors of peace
Go weeping, that men will not cease
To strive with Heaven;—they weep and mourn,
That suffering men will not be blest,
That weary men refuse to rest,
And wanderers to return.

Well is it, if has not ensued
Another and a darker mood,
When all unfaithful thoughts have way,
When we hang down our hands and say,
Alas, it is a weary pain
To seek with toil and fruitless strife,
To chafe the numbed limbs into life,
That will not live again.

Oh, let not us this thought allow,—
The heat, the dust upon our brow,
Signs of the contest we may wear,
Yet thus we shall appear more fair
In our Almighty Master's eye,
Than if in fear to lose the bloom,
Or ruffle the soul's lightest plume,
We from the strife should fly.

And for the rest, in weariness,
In disappointment, or distress,
When strength decays, or hope grows dim,
We ever may recur to Him,
Who has the golden oil divine,
Wherewith to feed our failing urns,
Who watches every lamp that burns
Before his sacred shrine.

LACK OF CANDIDATES FOR THE MINISTRY.

At the annual meeting of the friends and subscribers to the Baptist College, Bristol, we are informed, "the fewness of applications for admission to the College, and, as it was understood, to others also, was brought forward as furnishing matter for serious inquiry."

No one who is extensively conversant with the state of things in the churches of our denomination, will feel much surprise that but few candidates for the ministry present themselves. When we contemplate the degrading ordeal through which the pastor expectant must pass before he can be settled over a church; the miserable stipend, in the great majority of instances, offered, and the grudging manner in which it is bestowed; the rude rebuffs, and petty annoyances to which he must often be exposed during his pastorate; the readiness with which the whole blame of want of success, failure of resources, diminution of converts, is thrown upon him; the loose way in which he is cast off, like a worn-out vest, after spending, perhaps, the best of his days and energies amongst a people, as soon as dissatisfaction appears; we are rather surprised that so many devoted and noble-minded young men should be willing to undergo the degradation and the drudgery than that so few should wish to become candidates.

Doubtless, churches not a few might be mentioned which are *exceptions* to this state of things, but much more numerous the instances. And this being obvious to any observer who is not hoodwinked, the real marvel should be that young men of talent, of extensive information, of the most unexceptionable character; fitted, therefore, to make their way in society, should be willing not only to forego secular advantages (that is a small matter), but to encounter the meanness, the insults, the unmannerly rudeness of the ignorant, and, alas! often malevolent specimens of Christian discipleship by which they will be surrounded.

It is not every young man of sensitive feelings and possessed of a spirit of independence and industry, which, in former days, has earned him an honourable subsistence, that is willing to be treated as a pauper. And yet the likelihood is, that unless he has property of his own, or earns something by independent exertions, or acquires an extension of means through marriage, that people will hold him very much their debtor, and expect him to be wholly at their beck and call, not to say submission to their silly rebuke, as a set-off against their charitable bestowment of a penny a week.

Then as to his sentiments. The prevalent fashion now is to believe that young men cannot be orthodox. If they proclaim the great fundamental truths of the Christian system, and for safety's sake, in nearly the same language in which they have been presented for generations past—they are pronounced common-place and void of talent. If they vary a shade or two in some of their opinions from that which is currently received, and especially if they use a new set of terms, and break up the old formularies, they are unhesitatingly voted heretics.

Who can be surprised that candidates for the ministry should become fewer?

HAUD IGNARUS.

CHRISTIAN EXPERIENCE.

ARNOLD AUGUSTUS SYBEL.

THE following narrative, compiled from the original memoirs by Dr. Alexander, affords a glimpse of the inner life of a German Christian ; the perusal of which may gratify our readers, by enabling them to contemplate experience springing from the same divine source, but cast in a mould altogether diverse from that with which we are most familiar.

Sybel was born on September 9th, 1804, at Brandenburg, on the Havel. He died at Luckenwalde, December, 1838. He was a pastor and an instructor of youth, and bore that ecclesiastical office which is known in Germany by the name *diaconus*, but which differs essentially from that of *deacon*, with us. Sybel, as depicted by his friend, Liebetrut, is a "study for young preachers and teachers." He closed his life on the summits of Gospel faith ; but he came to them by a mountain-path, through rugged trials of heart, and mists of false philosophy. He was a man full of German animation ; and his heart was a fountain running over with poetry and love. His youth was little else than one romance of bold, adventurous, almost chivalrous gymnastics, of mind and body. In his University life, we find him transported with that extraordinary patriotic enthusiasm, and zeal for realizing the union of chastity and strength, supposed to have existed in the Middle ages : a passion which prevailed at that era, among the young men of education. His ministerial and professional career, though short, is full of interesting traits. Above all, it is instructive to trace the gradual, upward progress, from sentimental mysticism, and philosophical devotion, to the admiration, love, and enjoyment, of a personal Saviour.

The following fragments, partly abridged, and interspersed with brief remarks, will give some interesting features of Christian domestic life in Germany. To render them intelligible, it must be observed, that, in 1831, Sybel was married to a gentle Christian woman, who survives him ; and that he became connected with the school at Potsdam before the great religious crisis in his life. There are some traits in the following statements, which are certainly more Germanic than Puritan ; I have not seen any reason to modify or omit them. The picture of his glorious boyhood, unlike anything dreamed of in the school-life of England, would be still more startling. Let it be remarked, that here we have a scholar, accomplished in all the classical attainment of Germany, and trained under the discipline of her greatest men ; not a common-place person, but a man of genius, a poet, an intrepid and magnanimous enthusiast, who might have become a *Saud*, if patriotic ardour had not been mollified by grace ; and yet melting under the influences of that Gospel which demands that its disciples become as little children.

A single paragraph, written before his hour of genuine faith, will

reveal the glowing heart of this lovely German youth. It was penned at the age of seventeen.

"Here—this day—on the last landing-place of a grand period of life—I swear to thee—I abide true to God, my father-land, my conviction, and my will. Brother! it is my purpose—I will be a MAN—free and pious, fresh and joyous, in work and conflict for God's kingdom on earth. In lowliness will I do battle, not too much resting on my own strength, casting myself on God for help. And God, the Spirit of love, who conducts what is good to completion, will defend and strengthen me. May his Spirit enlighten me! The soul of faith works wonders! God bless me, and confirm me! Amen."

We shall see that he soon discovered the true source of spiritual strength, out of himself.

About a year before his call to the High School at Potsdam, Sybel ascended the eminence of the Brauhausberg, and pointed out to his bride the beautiful country around, which was new to her. As they stood long in silent contemplation, he said, "Ah, my Bertha, if you and I were ever to live in such a country, do you think we could sustain so great an happiness?" It was not long before he was called to this very place, and, in the spring of the following year, he carried his bride thither. The happiness which they almost feared, was granted them. It was the frame in which divine love chose to set the higher gift of spiritual enjoyment. After the burden and care of the day, they often ascended those heights, with hearts full of praise to God.

The marriage of Sybel took place on the 4th of April, 1831. A number of dear friends assembled at Neustadt, on this joyful occasion. Among these, was his early and constant friend, Professor Pischon, who added to his fatherly advice some words of admonition. He addressed to Sybel, as a watch-word, that saying, "Be thou faithful unto death, and I will give thee a crown of life," Rev. ii. 10.

As Sybel brought his bride into Potsdam, the chime of the bells was playing the familiar melody of the hymn,

"Praise the Lord, the King of Glory,"

which had been sung at the time of their betrothing. The coincidence sank deep into the susceptible heart of Sybel.

Deep and sincere as had been the exercises of this young man, he yet felt that the great attainment was not made. A friend, who afterwards gained much influence over him, relates as follows:—

"While he lived near the Neustadt gate, at Potsdam, I lent him a little volume, on the life and conversion of Mr. Lutz. As we were talking of this book, he said, with tears in his eyes: 'I acknowledge, that I still lack something of true conversion; there is something, I perceive, which I must yet experience.'"

Such expressions have great force, in the mouth of one whose whole life was a struggle after purity, truth, and righteousness.

After the birth of his first son, which was to Sybel an event of unusual joy, the young mother was visited with an illness so severe as, for a time, to deprive her of her reason. This occurred at a time when the whole domestic care of a large household fell on Sybel. It was a trial of his principles. He felt constrained to cast himself altogether on grace. Distress forced him and attracted him to mental prayer, to new views of God's real presence, to unprejudiced reading of the Scrip-

tures. He was gradually coming to new light; the intellectual aspect of Christianity was giving place to the spiritual. He had arrived at views of *sin*, such as the system of Schleiermacher had never given him. If some errors were mingled with the truth received, we must remember that it was morning-twilight and not day.

"During this period of his life," says the Rev. Mr. Liebetrut, "I saw him several times each year, usually, however, for only a few hours; but I rejoiced to find in my friend both the old and the new affection, and was delighted to observe his growth in Christ, in faith, life, and knowledge."

His own language was: "Day by day I looked for the death of both my wife and child, and I had no one to go to but the Lord Jesus. I had loved him long before, but I had depended much on myself, was especially vain of my theological attainments, and following these gave a self-willed interpretation to the Scripture. During this time I first learned to go to him like a little child; and amidst heavy labours in the school, and anxiety for my family, he bestowed upon me great joy."

Sybel now embraced, experimentally as well as speculatively, the great doctrines in which the Christian confessions of all ages agree, concerning sin, grace, and atonement. "His whole subsequent life bore witness," says his biographer, "to the truth that by faith in the name of Christ, power is received to become a *child of God*, that the Gospel is the power of God, unto salvation, to every one that believeth; and that if any man is in Christ, he is a new creature." In a letter, of date March 17, 1832, he writes thus:—

"MY DEAR BAUR,—When you say, 'How quiet and safe one feels in the simple history of Christ, you bring my condition all before me.' There is no quietness, there is no safety, and there is much, much of wavering. The inmost faith is firm, and this certainly always gives me peace, that 'God is in Christ reconciling the world to himself;' but when I try to separate plain history from spiritual exposition, one or the other falls to the ground."

These expressions are inserted as indicating a struggle, which still existed in his mind, respecting the great evangelical points.

In June, 1832, writing to the same friend, he adds:

"I have, for several days, been thinking a good deal about baptism, and have likewise been reading Luther's little book on the subject. With what an earnestness our Luther looks at everything! I might apply to him the words, 'Of a truth I have not found such faith, no, not in Israel.' In general, I stand firm by the Reformers. Their strength of faith surpasses that of our day. We may all go to school to them, as painters do to Durer and Raphael, and musicians to Bach. That period is, in one branch of life, by a great degree, the master of the present. In our time, KNOWLEDGE has climbed to such a dominancy."

During this period he ascribes much influence to the writings of Tholuck, Hengstenberg, Hahn, and Steffens. And of his progress in what is divine, some glimpse appears in the following letter:

"Potsdam, November 26, 1833.

"The dear babe is somewhat recovered. O, what joy! Dear Albert, at this season I have once more learnt how great a weapon prayer is. I was able to think with cheerfulness, of giving up my child. I should like to know what you think of prayer. It is a point in which I think we are much divided. For instance, in this, that I pray to Christ; in which you will acknowledge no difference. If so, it must be the same to you, and you, therefore, must pray to Him. For my part, I talk with him, as his disciples talked with him during his bodily

presence, and cast myself on his word, that he is with me, and hears me. I pour out my heart to him, just as it is, with all its joy and all its grief."

The decided change of his views is revealed by such words as these :

"B's letter has done me good, I agree with that faith of his which demands a formula, and only inquire whether he will agree with me in my form, which says with Luther's Catechism : ' I believe that Jesus Christ, *very God*, begotten of the Father in eternity, and also, *very man*, born of the Virgin Mary, is my Lord, who has redeemed, delivered, and won from all sin, death, and the devil's power, (now comes a capital point) me a *lost* and *condemned* sinner; not with gold and silver, but with his holy, dear blood, and with his innocent sufferings and death, that I should be his own, to live under him in his kingdom, and to serve him in eternal righteousness, innocence, and happiness; likewise he has arisen from the dead, and lives and reigns evermore. This is certainly true.' So speaks Luther, and I have written it here, as fearing it might be unknown to B., as, until within a few years, it was unknown to me. In general, B——t keeps his love for me, and does not forsake me; but B. and Charles are full of the most frightful prejudices. The one regards me as buried in the letter; the other presumes that, since our last interview, I think it a sin to converse with him. And what is it you can properly charge me with? You call it bondage to the letter. I call it bondage to Christ. I have always believed in him; but now, for several years, I know and believe, that he has redeemed me a *lost* and *condemned* man, through his blood. It is most certainly true, I love him, ever since, more intimately, as *knowing what I have cost him*, and how he never forsook me, and how he went after me, and how I but half gave myself to him. Now I am determined to give myself wholly to him, to love him above all, to believe him above all, just as he reveals himself, without doubting; and is it *this*, my assurance that I love him, which you hate in me? And you talk of tolerance?"

And then he adds, in reference to his correspondent, who seems to have been preparing for the ministry :—

"You must do as the Hollanders do, and become a true theologian: study the Bible, the Word of God, and declare it simply and plainly to the people. It is for the poor in spirit, and the poor have the Gospel preached unto them. Preacher, forsake philosophy, study the heart, and the language of the people, the poor, the afflicted; *come down from your giddy heights to the helpless people!* Learn their corruption, as it exists in theft, poaching, licentiousness, lies, and forgetfulness of God. It is for such people the Holy One has shed his blood, for the forgiveness of their sins, on their repenting and believing. Preach this: 'Whoso believeth not is eternally lost. He that hath ears to hear, let him hear!'"

As a preceptor of youth, this young believer was a faithful, earnest man. In abhorrence of routine, and high estimate of his calling, he was no whit behind our Dr. Arnold. Remembering his own boyhood of unsurpassed joyfulness, and his youth of high romance, he came to the teaching and training of boys with enthusiasm. As a German of the Germans, carrying the national patriotic warmth almost to the verge of fanaticism, he was impatient to develop the same tempers in the young. His personal qualities were such as to command the respect and love of his pupils: "Sybel's form and mien," says one who knew him, "won confidence, and enforced respect. His blonde hair, generally worn rather long, did not lessen the earnest friendliness of his expression. The open brow told of German *biederkeit*. His motions were light and agile, and he would always have such dress as gave no hindrance. His carriage was always erect and easy, and in speaking he used little gesture, but spoke with the eye. A certain decision adorned him; though he used to complain of bashfulness." He carried his boys with him in performing the most vehement gymnastic exercises, such as were the reminiscences of his own youth. He

loved to have his boys about him, during hours of relaxation, and devoted certain evenings to such interviews. There is something very German in what follows :—

"To-day," writes he, "have I lived through another happy Sunday. Early in the morning, when I came with Bertha into our sitting-room, the boys had decked the pianoforte with our flower-pots, and with the figure of Christ, and finely ornamented it. For some weeks they have pleased themselves with such a show, which tells every one in the house that it is Sunday. At ten, we strolled to church—Bertha included—the last time for her, before her trial. The harmony was glorious! We sung the hymn, 'In all my deeds.' Bertha bethought her of her sorrowful hour, and was often in tears. After church, she and I walked; then our peaceful, silent repast, at which we talked over some verses, which were read. Afterwards I tumbled over some of my old papers, chiefly excerpts, made in reading; and many an expression reached me with new force. Even the extract from Solger came into my hands, and aroused me. One of his sayings was, 'Faith and knowledge are not contradictory, for this reason, that we believe in Him who knows. Such a thought warms me. I stand in lowliness before *Him who knows*, namely God, and hearken for his word, and receive it like a child. And when I afterwards gaze more closely, and analyze, and ponder, how and why all things are, I marvel yet more deeply at the truth, which now I not merely believe, but know.' Where is there a more beautiful, a more philosophical statement to be found, of the mutual relation of Faith and Knowledge? 'Not that I have yet comprehended, but I follow on. The spirit searcheth the deep things of God: and this at all times, but in varying form, from *glory to glory*. It is with knowledge, as with faith. It is from faith to faith, and so onwards; thus knowledge is from—knowledge to knowledge. In knowledge there is no pride; it is humility, denial of self, entrance into the truth. Therefore the truth makes free, because it liberates us from the notions of selfish intellect.' After this, I read for an hour, in Schwarz's 'Theory of Education,' the first, or historical part," &c.

Meanwhile he longed for the illumination of his friends; often using, in his letters, very strong and characteristic expressions; thus: "The peace of the Lord be with you! This is my first wish for you; for your letter testifies, that the precious gift is yet wanting."

A character so warm and so tender is perhaps best viewed among the shades of home. Surrounded by an affectionate circle of pupils and relatives, Sybel was determined, from the very moment that he had a house of his own, to make it a place of Christian love; and in this he was heartily joined by his believing wife. A clergyman, who was at that time one of the family, thus depicts the scene :—

"Sybel's domestic life was very orderly and methodical. He arose very early, between three and four o'clock, awakened his scholars, and in the same room with them worked hard till about seven. Then he called the whole family together, and they sung, with the accompaniment of the pianoforte, a few verses from the hymn-book. Sybel read a short portion of Scripture, making a brief application to our necessities, always in a devout and hearty manner, yet very simple, so that even children and servants could understand. He then prayed, making a similar reference to what was read, and to domestic circumstances, and closed with a short singing. Then followed breakfast, which we took in common, after which he went with the boys to school, where he remained usually till twelve. At noon he offered a short extemporaneous prayer. In the afternoon the time was in like manner devoted to his calling; on holidays there was a longer walk than usual. He was fond of taking some of the boys with him on these occasions, and had a faculty of instructing them by means of amusements, songs, and conversation. The day was closed with divine service, like that of the morning."

His German biographer dwells on the simplicity and affectionateness which characterized the family worship in which Sybel loved to bow

himself, even as a little child; before the throne of the Highest, with a touching solemnity and natural confidence which communicated themselves to all around. There was nothing forced, nothing out of keeping with the foregoing and following acts. For the daily instruction of his household, he sometimes used Thomas A. Kempis, Gossner's Casket, Arndt's True Christianity, and similar books. After the evening meal, while the boys and girls were busied in making paste-board articles, for use or entertainment, Sybel used to read aloud from every sort of instructive and entertaining work. And when the hour of devotion came, he used to say, in allusion to their kneeling posture, "The sins of the day bring down heart and knee before the Father of love and the Son who so often bowed his knee for our sin's sake. But the sinner's knee is a very stubborn thing, and his heart is haughty, in respect of coming into the dust before his Lord."

In these evening prayers he was wont to make mention, by name, of particular persons, remembering cases of especial need with great simplicity and fervour. He would often accompany a scholar to his place of repose, in particular cases addressing an individual with great earnestness, and urging to confession where an offence had been committed: and seldom was there one found hardy enough to resist the holy tenderness of his countenance and his eye.

It is well known that the usages of Sabbath observance are less strict in Protestant Germany than amongst us. The practice of Sybel, however, more nearly resembled our own. Having once, in 1833, met with a remarkable peril and escape on a Lord's day, he ever afterwards abstained from journeying on the Sabbath. He likewise avoided all schoolwork, even of the lighter sort; such as the correcting of themes. In regard to such points he gave affectionate rebukes to his friends. To a brother teacher he once said, "How can you urge the poor tailor or shoemaker not to work on Sunday?" The scholars had none but religious exercises on that day. Following the promptings of his heart, he went with his wife and their youthful charge to the house of God; and such was their hungering for the heavenly food that, notwithstanding his refined taste, he was comparatively indifferent whether the repast was served in earthen or in golden vessels.

The following, written in December, 1834, gives a glance of a cheerful school and happy hearth at Yule-tide:—

"Dear Albert and Dear Louisa,—We are spending our winter here, in a wide and close-bound fellowship, all in one room, at a round table; and what touches one, goes like electricity all round the circle.

"Our home-life is also beautiful. Our children are more and more our own every day, and the community we have with them nowise hinders our living more and more for one another, as by their means so many thoughts and feelings are awakened and knit together, which, but for them, would all be wanting. Two of them (this is for you only) have caused us deep sorrow, and also holy joy. Having come to themselves, they have made known to us their great transgressions. I have had new proof how insidious and how powerful the old serpent is; and likewise how the spirit of God pains and disquiets the sinful soul, until it follows his voice. The greater the sin, the greater the inward sense of grace; and so it now is with them. I enjoy their confidence, and help them as far as I can.

"In the morning we always sing, read a portion of the Bible, and then join, standing, in the Lord's Prayer. We are no longer able to do without this, and

the good custom becomes to me continually more solemn and sacred. Let me decisively assure you, I have never made this a matter of routine, and that I often do not lose the influence of this elevation all day long. We still use the devotion before meals, which has become still more precious since the time of the cholera. Even at night, and in bed, just before I put out the light, the little Scripture text is repeated. And in this I am not without a feeling that the Spirit bloweth where he listeth; for how often is the impression abiding, even at dawn, silently in the inmost soul, uniting the heart with the Most High! The morning devotions give me frequent occasion to speak earnestly to the children, and I know from themselves how dearly they prize this.

"After meals we generally have reading. We have finished Homer's *Odyssey*, and about half of Herodotus. When our mood has been more serious, I have read parts of Augustine's *Confessions*. While this is going on, the children have to be busy. They have latterly been working in pasteboard, and Hermann in particular has attained to great skill. They have made some really beautiful things for the whole family against Christmas. We aid them with our judgment and ingenuity, and it is matter of common rejoicing when a fine piece of workmanship is accomplished. Some beautiful little figures, such, Albert, as you admire, have been finished. Our preparations in general for the holidays are fine. We have here a poor shoemaker's family, including eight children. We mean to have them here on Christmas-eve, so that they may share in the gifts with Lucy and Hermann Wolff, who stay for the holidays."

Such was the domestic life of Sybel, even before he attained to those higher evangelical views which marked his later progress. His pious affections embraced all around him, not excepting the family servants, and made him every day more and more the priest in his own house.

THE BAPTIST UNION.

WITH every disposition to view favourably the proceedings of this Union, and with the highest respect for the gentlemen who work its machinery, we are constrained to say, it appears to us as nearly as possible a failure.

We are frequently asked, What is the object of this Union?—Is it secular or religious? Is it legislative, or administrative, or advisory? Is it centralizing and bureaucratic; or, is it merely a secretariat and an inefficient, though very expensive, statistical society? Let us read the condensed account of its late session:—

The Thirty-fifth Annual Session of the Baptist Union was held at Norwich, on Tuesday, June 29, 1847, and following day. It was attended by nearly fifty brethren; and, in the absence of Dr. Murch, through domestic affliction, the chair was taken by James Low, Esq., the Treasurer.

On Tuesday evening, at seven o'clock, a sermon was preached at the Baptist chapel, St. Mary's, by the Rev. C. E. Birt, of Wantage, from John xiv., 26:—"The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatever I have said unto you."

The principal resolutions passed during the session were the following.

I. On the state of the denomination:—

"That the Union ascertain, with sincere affliction, that the returns of the respective Associations do not indicate the existence of that revived condition which has been the object of so much prayer and hope. Not without thankful-

ness that there has been mercifully granted to the churches, whose condition is reported an average clear increase of between two and three members—a fact which may warrant a belief that more than 4,000 members have been added to the entire denomination—they cannot be unobservant of the following points: First, that this is the smallest rate of increase ever recorded by the Union, that is, since the year 1834; and, secondly, that it is a further descent in that constantly diminishing ratio which the increase of the churches has manifested now for six years.

“That the Union are far from being the more reconciled to this state of things by its longer continuance; and that they would charge it upon themselves and their brethren to give the Holy One of Israel no rest until he revive his work.”

II. On the Government Education measure:—

“That the Union regard the measure adopted by the Government in relation to popular education, developed in the Minutes of the Committee of Council on Education of August and December last, as containing a new and most dangerous element, since it for the first time brings into avowed and systematic action the principles of making schoolmasters pensioners of the State.

“That the Union contemplate the Government measure with unqualified disapprobation and great anxiety; that they take the occasion of re-affirming the principle avowed by them in the year 1843, viz., that ‘the education of the community is not the proper business of the State;’ and that they now claim for this great work an absolute exemption from Government interference of every kind.

“That the Union rejoice to know, that of the four thousand petitions, with upwards of five hundred thousand signatures, presented to the Commons House of Parliament on this occasion, a large proportion emanated from churches of the Baptist denomination; and they earnestly hope that no grant of public money will be solicited or accepted by the conductors of any school connected with that body.

“That the Union cannot but deem the disregard shown upon this occasion by a large majority of the House of Commons to the clearly expressed wishes of the people, as deserving of severe reprehension; and that they will look with satisfaction on any effort which may be judiciously made to place in that House men by whom the principles of Nonconformists shall be better understood, and their sentiments more fairly represented.”

III. On the British and Foreign School Society:—

“That whereas the Union, in its session of 1844, adopted a resolution recommending the British and Foreign School Society to the liberal pecuniary support of the churches, at the same time apprizing that Society that abstinence from Government aid would be essential to the cordial concurrence of the churches in this recommendation, they deem it their duty to notice the fact, that that Society is now in the receipt of £750 a-year from the Government for the support of its Normal School, and that the conduct of the Committee herein has been sanctioned by a special meeting of the subscribers, held on the 1st instant; and that, under these circumstances, the Union are constrained to revoke their resolution recommending to the churches the support of the British and Foreign School Society.”

IV. On the projected movement in favour of Voluntary Education:—

“That the Union hear, with much pleasure, of the intended movement on behalf of Popular Education exclusively on the Voluntary principle; and express their confident expectation that, in its further progress, it will receive the general concurrence and support of their brethren.”

On Wednesday evening, a public meeting was held in the Baptist chapel, St. Clement's, George Gower, Esq., of Worstead, at the request of the Union, presiding. Prayer was offered by the Rev. J. P. Lewis, of Diss; and the meeting was subsequently addressed by the Rev. R. Roff, of Cambridge; C. Stovel, of London, W. Haycroft, of Saffron Walden; J. H. Hinton, of London; and C. E. Birt, of Wantage.

Whether we estimate its character as an organization, by a reference to its professed object, or assist our judgment by a comparison with

meetings in other bodies, more or less resembling it in character and intention, such as the Congregational Union, the Free Church Assembly, the yearly meetings of the General Baptists, or even those annual gatherings of a different class for the promotion of science or the improvement of agriculture, we are put to the blush.

Imagine an assembly, equal in numbers with that recently held, but composed of the apostles and members of primitive churches, post-dated by some eighteen hundred years, and sitting in Norwich, instead of in Jerusalem; and ask how far the object, aim, plans, motives, and results, would correspond with those of *our* Baptist Union? how far would the topics of greatest interest, and viewed as of chief importance in the two meetings, coincide—taking as the triple measure of that importance: that which occupied the largest portion of time, that which excited greatest zest in the discussion, and that which was most conspicuous in the published results.

Now we are very far from holding that Christian men should keep aloof from politics. Every man that is a member of the State, has an interest in its prosperity, and a duty to discharge in reference to it. But there is a time for all things. Of late, however, in nearly all public assemblies, especially of ministers, whatever the object for which they have been convened, whether the advocacy of some great religious enterprise, or the aid of some local institution, much more time and zeal are customarily expended upon the temporal matters pertaining to religion, than upon the essential verities of religion itself. Religious politics rouse up the depths of the soul; the eloquence called forth is of the most exciting kind; and the pride of the human heart is gratified by indulging intense resentment against oppressors and oppressive institutions too powerful to be vanquished; meanwhile the spirit of Christ is lost, we are less prepared for that life and service which our Lord requires, ordinary duties lack the wonted stimulus, and we feel less powerful for the conflict with spiritual wickedness in high places, less disposed it may be for close and prolonged communion with God. Even before the inward tumult produced by such meetings has subsided—ere the echoes of eloquent tongues have wholly died away—a still, small voice has whispered in our heart the impressive words, "Let the dead bury their dead; but go thou and preach the kingdom of God."

Considering, then, the portentous signs of the state of religion in the churches, brought to view at Norwich, it is our deep and solemn conviction, that if the whole session had been occupied in humiliation before God, in seeking mutual counsel in respect to our present state, and in personal and public supplications for Divine aid, in carrying out plans of restoration and revival, the meetings would more nearly have resembled those of the supposed assemblage of primitive believers placed in our circumstances.

THE MINISTRY OF THE WORD—WHY SO UNFRUITFUL?

"**THERE** is but one right way of preaching, which is, to speak the plain truths of the Gospel plainly."—REV. T. ADAM.

AMONG the gracious promises which God has given in his Word, for the encouragement and strengthening of his church and people throughout all ages, none are more explicit, or copious, or frequently reiterated, than those in which he has pledged himself to bless the ordinances of his grace and the ministrations of the sanctuary. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures." "Blessed are they that dwell in thy house; they will be still praising thee." "Those that be planted in the house of the Lord, shall flourish in the courts of our God." They shall come up with acceptance on mine altar, and I will glorify the house of my glory." To those who cast a thoughtful eye over the churches, and our church as well as others, it must be painfully evident, that these blessings are not realized to the extent that could be either wished or expected. True it is (and blessed be God it is so), that wherever the ordinances of grace are dispensed in their purity, there is a secret and silent working of the Spirit evidenced in fruits of souls born here and there. True it is, that in our own, as well as other lands, God has sometimes caused the showers of his grace to descend on the ordinances of his house in such abundance, that almost *congregations* have been born in a day, and made "with joy to draw water out of wells of salvation." And if the Spirit is not more frequently poured forth upon hundreds or thousands, as at Pentecost, it is not because God is "slack concerning his promises;" "for he is not a man that he should lie, neither the son of man that he should repent;" but rather because there are influences or devices at work to intercept the blessings so graciously and bountifully promised.

It may be profitable to inquire how it comes, that while there is undoubtedly increased faithfulness and more abundant labours among our ministers, there is so little visible increase of glory to the God of salvation; that while the truth is generally proclaimed in our pulpits, it is so seldom preached "in demonstration of the Spirit and of power"? We doubt not that the causes which are thus hindering the success of the Gospel, are to be sought for, partly among the people, and partly among ministers.

And, first, let us consider how **THE PEOPLE** may be hindering the work.

We once heard an aged minister remark, that for one bad preacher there were ten bad hearers; and we believe a main cause why the Gospel is hindered is, that the people do not "take heed how they hear." Multitudes, indeed, do not hear at all; and even of the members of the church and professed disciples of the Lord, many think they do him sufficient honour, and render to him a sufficient amount of acceptable service, if they attend the sanctuary during one portion of Sabbath worship, and "forsake the assembling of themselves" all the rest of the day; and among such persons, even when they do attend, as well as among those who are more regular in their observance of ordinances, how seldom is the truth listened to with earnest attention, or self-application, or desire to profit! Except where the "itching ears" are gratified with strange doctrine, or novel illustration, or unusually impressive or powerful appeal—while the upturned eye and fixed gaze bespeak the deepest and most serious interest—how often—alas! it may be said, how invariably—are the thoughts wandering to and fro, and engrossed with the farm, and the merchandise, and the perishing and sinful objects of a present world! The Gospel is often hindered on the part of hearers by *iniquity regarded in the heart*; by some secret, cherished sin, a "little one," it may be, "rolled like

a sweet morsel under the tongue," which they cannot make up their minds to sacrifice. The Gospel is hindered by *controversy and party spirit*. The very fact that we adhere to a comparatively pure church, may be the occasion of lulling us into a state of imagined security and false peace. It is hindered by the *want of faith, and prayer, and meditation*. We cannot, or do not, realize the truth spoken, as truly the Word of the living God. We forget that, even in reference to his covenanted blessings, he hath said, that for all these things he will be "inquired of to do them;" and, therefore, there is little preparation of the heart before, and little supplication for the vivifying and refreshing showers after, the Word; and how seldom can it be said, that the "truth has been hid in our hearts, and that on His law we have meditated all the day!" Oh, if sinners could only realize habitually the value of the immortal soul; the unspeakable importance of salvation; the truth of God as pledged for the eternal punishment of sinners; his mercy in the gift of his Son; the grace and love of Him who became our willing sacrifice; the ineffable glories of heaven; the unimaginable horrors of the place of torment; surely the "report would be believed," the "arm of the Lord revealed," and souls be found flocking to the Ark of the Covenant "as doves to their windows."

With regard to the hindrances of the Gospel occasioned by MINISTERS, they will be found to be either the same as those chargeable against the people, or their counter part. They are the same in respect that ministers are not gods, but "men of like passions" with ourselves; subject to the same infirmities, and exposed, in the exercise of their sacred functions, though perhaps not to the same degree, to the distracting force of worldly influences. From that and other causes, prayer may be restrained; faith in the promised grace and assistance may be languid; the glory of God in the salvation of perishing souls, the great end of the Christian ministry, may not be sufficiently apprehended; the responsibility of their office—the "blood required at their hands"—may be forgotten; the glorious reward of the "good and faithful servant," the "joy and crown of rejoicing," may not be realized in all its extent and importance. Even the faithful contendings engaged in, and the worldly sacrifices made, for the honour of the Saviour may be turned (who knows?) by their great adversary, into snares, and occasions of stumbling and temptation. Or the hindrances offered by ministers may be the counterpart of those occasioned by the people in respect that the prevailing taste for ornate and intellectual preaching, and the insatiable desire for novelty and variety, which are found among all classes of hearers, exact from ministers, perhaps unconsciously to themselves, a corresponding readiness and anxiety to gratify the popular taste; and hence, the time that might be far more profitably occupied in devout study and prayerful endeavour to seek out the mind of the Spirit, is wasted on nicely-balanced arguments, and carefully-elaborated paragraphs. We do not by any means undervalue the duty of careful preparation for the pulpit, even in the graces of style and delivery; far from it; but there is a diseased and morbid craving after the "enticing words of man's wisdom," in preference to the "hidden wisdom which the Holy Ghost teacheth," which ought to be frowned upon and discouraged, instead of being fed and pampered.

In addition to those which have been specified, there is another cause of hindrance to the Word in the ministers, but not strictly chargeable against either them or the people; namely, the controversial style of preaching to which the circumstances of the times have given birth. In the few observations which we have to offer, it is not our purpose to inquire into the extent to which the whole of these causes are operating, but to confine ourselves chiefly to a consideration of the two last.

We believe we are borne out by the whole history of revivals, in stating, that neither *controversial*, nor what, in the view we have presented of it, may

be termed *popular preaching*, has ever in any single instance been blessed as the occasion of any great awakening. In particular, it is recorded, in reference to the gracious influences experienced in many parishes in Scotland, about the middle of the last century, "that in the districts where a spirit of controversy had got a footing, by means of the secession from the Church, which had recently taken place, neither Church nor Secession partook of the good gift which God was bestowing. Hearts hot with contention are not in a position to receive divine truth. Conviction of sin will not enter where party spirit rules; and the spirit of peace hath no place in the bosom given to human strife. The revival spread to the north and west of Kilsyth, but its progress to the east was met by this evil influence, and it stayed." And, when we consider the extent to which controversy of one kind or other has been agitating and distracting the religious community for many years back, we cannot greatly wonder that the blessed influences of the Spirit have been restrained. The various subjects of contention referred to—the sovereignty of God as Ruler among the nations, the supremacy of Christ in his own house, and the extent of his atonement for sin—have, perhaps unavoidably, been carried to the pulpit, or the asperity of feeling which they engendered has been carried thither, instead of the fruits of the Spirit, which are "love, joy peace, long-suffering, gentleness." The principles involved in all of them are unquestionably of deep importance, and inferred an undeniable necessity of contending for them; although we cannot avoid regarding the whole of such divisions in the light of divine judgments—as leading away from the love and simplicity of the Gospel, and intercepting the dews of converting grace. But besides the evil (admit it to be unavoidable) of treating these subjects in the pulpit, in particular circumstances, to the exclusion of the more immediate doctrines of salvation, there is a further evil in the spirit, and habit, and love, of controversial topics which it gives rise to, leading to their frequent discussion, not of necessity, but as matter of choice; and thus it is that, as local circumstances or the course of political events seem to invite, the former subjects of debate are stirred up anew; or the evils of Popery, Tractarianism, or other false systems, are exhibited and denounced in courses of lectures extending over many Sabbaths. We must not be understood as denying the necessity of warning the people, as occasion may require, against the "mystery of iniquity," and the various other forms of Antichristian error; but our conviction being, that such topics, treated of in the pulpit, are not ordinarily blessed for the conversion of souls, we are strongly of opinion that they should not be frequently introduced.

But away from questions strictly controversial, the insatiable craving for originality and variety, often leads ministers to task their powers for the exhibition of learning and "vain philosophy," instead of scriptural truth; to overlay the simplicity of the Gospel with the "pitiful ornaments" of rhetoric, and to recommend it to the acceptance of sinners by considerations addressed to the pride of human intellect; instead of presenting it as the testimony of God—the "faithful saying, worthy of all acceptance." This method of establishing the truth upon the foundation of human reason, "as if there were some weakness and insufficiency in those methods and arguments of working on men's consciences that the Holy Ghost prescribes," is not the method that God will bless; and every effort of natural theology or science to illustrate the Gospel, or place it in new and attractive lights, is in effect no better than a worldly device to bury and hide the truth from the great bulk of the people. What blessed effects might be anticipated, if ministers in general were to follow the example of John Welsh! "He did not much insist upon scholastic purposes, and made no show of his learning. Sometimes before he went to preach, he would send for one or two of his elders, and tell them he feared to go to the pulpit, because he found himself so deserted; he would desire them to pray, and then would venture to the pulpit. These painful exercises,

which were so calculated to empty him of self, it was observed, were ordinarily followed with unusual assistance."

The same causes which have produced the taste for learned or intellectual preaching, have led to the disuse of the wholesome practice of the fathers of the Reformation, and the wise enactments of our Directory for public worship. The people do not relish the simple reading of the Bible in the sanctuary, and therefore the Bible is not read at all, or read with a lengthened commentary, as if the words of inspired men, speaking as they were "taught by the revelation of Jesus Christ," were not intelligible without human interpretation. It is plausibly urged against the practice of reading the Scriptures in public worship, that the Bible is now in the hands of every one, even the poorest, and can be read at home. But *is it read* by all the people, or by the great majority, or *any* of the people, as it ought to be? Are there not thousands, many thousands, even of the church-going, amongst us, who never open the Bible from the one sabbath to the other? For the sake of such, for the sake of all, let the Scriptures be read forenoon and afternoon of every Sabbath; "and hereof, I doubt not," says our great Reformer, "great profit shall shortly ensue; for first, by hearing, reading, and comparing, the Scriptures, in the assembly, the whole body of the Scriptures of God shall become familiar; the judgments and spirits of men shall be tried, their patience and modesty shall be known, and, finally, their gifts and utterance shall appear. Multiplication of words, perplexed interpretation, and wilfulness in reasoning, is to be avoided at all times, and in all places, but chiefly in the congregation, where nothing ought to be respected except the glory of God, and comfort and edification of our brethren."

And O if the blessing from on high—if the showers of divine grace are to be sought in sincerity for the conversion of sinners, and the edification of the body of Christ, let the Gospel be preached in simplicity—the pure Gospel—"Repentance towards God, and faith towards our Lord Jesus Christ." If you want variety, surely there is, "room and verge enough." Lay open the corruptions of the natural heart, the universal depravity of our fallen nature, the hatefulness of sin in its character and effects, the spirituality and purity of the law of God, the utter inability of man to satisfy the claims of divine justice. Speak of the Saviour's almighty power, his deathless love, his finished sacrifice, his perfect righteousness. Tell of the Spirit's work to enlighten the darkened understanding, change the corrupted and stony heart, convince of sin, and bestow purity and peace, and joy of salvation. Proclaim the willingness of God to pardon; the freeness of the Gospel offers; the invitations of the Spirit and the "Bride, the Lamb's wife," to come and "partake of the water of life freely." Tell of all this; and the half is not told of that matchless scheme of divine wisdom, by which the Almighty Jehovah has vindicated his character, and stands forth "a just God," and yet the "Justifier of them who believe in Jesus."

"It is specially mentioned in regard to the great awakenings in Cambuslang, Moulin, Kilsyth, and other places, that the way was prepared by courses of sermons on the fundamental doctrines of Christianity, and especially "on those subjects which tend most directly to explain the nature, and prove the necessity, of regeneration, according to the different lights in which that important matter is represented in Holy Scripture." And more recently in Dundee, although the harvest did not become white, or the fruits appear, until the visit of William Burns, whose labours have been so signally owned of God, the field had been prepared, and the seed sown and watered, by the simple and spiritual and earnest preaching of the much-loved Robert M'Cheyne. We are not advocating the duty or advisableness of preaching courses of sermons with a special view to produce revivals. We wish to be understood as merely recommending that mode of preaching which, in the experience of the most honoured servants of Christ, has been blessed for this

effect, as being most fitted to draw down the grace of the great Head of the Church on the ordinary ministrations of the sanctuary. "And what," asks an eminent living author, "is the doctrine in our times, that possesses the instrumental power of renewing sinners in the spirit of their minds? What is it that has produced, and is producing, such transformations in human character? Is it philosophy? or is it Christianity? and of all that goes by the abused name of Christianity, what is it? Is it not, I repeat, the simple doctrine of 'Jesus Christ, and him crucified?'—of an atoning Saviour—the wonderful gift of a loving God to a perishing world? Is not *this* the doctrine that is still proving itself the 'power of God unto salvation' to men 'every kindred, and tongue, and people, and nation?'—'turning them from darkness to light, and from the power of Satan unto God?'"*

We have not yet spoken of the preaching of the *Law* in contra-distinction to the *Gospel*, although in many sermons it occupies a disproportionate, if not exclusive, place. Wherever the Word is rightly divided, the law will be held forth as the "schoolmaster to bring us to Christ;" and in this sense we have hitherto, in speaking of the Gospel, understood it as including the law. But we fear it is not always so preached; and although denunciations of coming wrath may have sometimes been ordered to produce conviction of sin, the exhibition of the glad tidings of salvation, through the dying love and shed blood of a crucified Redeemer, is "the fire and the hammer that breaketh the rock in pieces."

As the Gospel may be hindered by the *way* in which it is preached, we may be permitted to speak shortly of the manner most likely, under divine grace, to win souls to Christ. We may, perhaps, set more value on a good method of delivery than many do, and even think it inexcusable, for young men in particular, to ascend the pulpit and speak so as to show themselves uninstructed in the common principles of English reading.

But to pass from that to what is of greater consequence, we would urge on ministers, in the *first* place, to prove by their manner that they are verily in earnest. Let them not proclaim their great commission as if it were a matter of indifference whether men "would hear, or whether they would forbear." Let them show, as far as by their manner they *can* show, that they "speak because they believe;" proclaiming the truth, not only in simplicity, but in seriousness and godly sincerity, and commending themselves to all men as earnestly desiring their salvation, and "travailing in birth until Christ be formed in them."

And, *secondly*, let them address their flocks with "tenderness and loving affection, that the people may see all coming from their godly zeal and hearty will to do them good," compassionating them as perishing sinners, and "beseeching and persuading" them to come to Christ that they may have life. The language and tones of railing and threatening are surely not fitted to be addressed by Christian pastors and ambassadors to men sinking into perdition. Let prevailing sins be unsparingly rebuked, but deal tenderly with the sinner, lest you harden, instead of melting, him. Take example from the words of the Saviour; "Go in peace," "sin no more." "Cultivate that simplicity, that chastened and loving zeal, for which noise and vehement gesticulation are but miserable substitutes."†

† From our masculine contemporary, the *Free Church Magazine*.

THE OFFICERS OF THE CHURCH SHOULD BE ELECTED BY THE CHURCH.

THE permanent officers of the church, it would appear from Scripture testimony, are of two classes; the pastor and the deacon: they are respectively to take the oversight of the spiritual and temporal concerns of the church. It is obvious that much of the efficiency of the Christian society, for the purposes it was designed to answer, no less than its purity, must depend upon the character of its officers. These are mentioned distinctly in several passages of the New Testament—in the details of the Apostles' labours, in addressing their letters to the churches, in the full and particular description of the qualifications requisite for those who would undertake either office; and the reference made to the appropriate duties of each, the one having charge of the spiritual interests, the other of the temporal affairs, of the society. It will appear to the impartial inquirer that, whilst there are two, there are *but* two, permanent offices in the church.

The pastor who watches and feeds the flock is, indeed, called by different names; sometimes bishop, or superintendent, because he takes supervision of the spiritual and eternal welfare of the people; sometimes elder, because of their age or of their possessing the qualities which age implies; ministers, because they serve Christ and the gospel; angels, because they were the messengers of God to the churches; rulers, because they preside in the assemblies, and are set to administer the laws of the Master. Some desire to introduce a third party; supposing that the terms elder and bishop, or pastor, refer to distinct officers. But a comparison of Acts xx. 17: "And from Miletus he sent to Ephesus, and called for the **ELDERS** of the church" . . . with the verse 28th of the same chapter, will, probably, decide the question with the candid mind. For speaking to these same elders who had come to him from Ephesus, the apostle says, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers [*ἐπισκοπους* elsewhere rendered **BISHOPS**] to feed the church of God, which he hath purchased with his own blood." Compare also Titus i. 5, with i. 7: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain **ELDERS** in every city, as I had appointed thee. . . . For a **BISHOP** must be blameless," evidently referring to the same office. Again, in the 1 Peter, v. 1, 2: "The elders which are among you I exhort, who am also an elder . . . feed the flock of God which is among you, taking the oversight of it [episcopating it, that is, discharging the office of bishop or pastor], not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being *lords* over God's heritage, but being ensamples to the flock." It is evident from these passages that a Scriptural bishop is a pastor of an individual church.

Both pastors and deacons were elected to their office by the members of the church. The truth of this, as far as relates to deacons, will be admitted at once; even whilst inspired apostles were present, in the

very first institution of the office, during which period, if ever, it might be expected that the selection would have been made irrespective of the church: even then, we are informed, the apostles said to the assembled body of believers, "*Choose ye out from among you fit men.*" And, generally, we may learn from the book of Acts, that the church at Jerusalem was consulted by the apostles themselves in every matter that affected its interests, however distantly.

Now, if not only the concurrence of the people was necessary, but the electing power was in their hands, in the case of deacons who hold the secondary office, we might naturally expect, apart from any direct testimony to the contrary, that the same rule should hold in case of pastors, especially when we reflect that the whole constitution of the church is voluntary. But there is a passage of great weight in this matter, and which would have had probably greater influence in determining that the first pastors were chosen by the people, but that the translators of the received version have rendered it obscure. It occurs in the Book of Acts, xiv., 23: "They ordained them elders in every city." Now, the word *ordain* conveys a very different idea from that employed by the inspired penman. The word which they here introduce [*χειροτονειν, cheirotoneo*] is the same word used by Thucydides and Demosthenes for the voting by show of hands, customary in the popular assemblies of Greece. It occurs again in 2 Cor. viii. 19, when it is translated, "Who was also *chosen* of the churches." The high probability is, that Paul and Barnabas were present, and presided in the several churches, whilst the members elected suitable persons as pastors. If any think that this does not appear in the text, let them at all events note that the word is "*elect*;" that its usual meaning at the time was, to elect by popular suffrage; and that the word used in Titus for "*ordain*" is altogether different.

We may call to mind also, that the body of disciples proceeded to the election of Matthias, who stood in the place of Judas: Acts i. 15, 21, 23. In the book of Revelation, we find that the Spirit blames the churches for suffering false teachers; the elect lady (2 John), which as some think points out a church of Christ, is charged by the Apostle not to receive any teacher who brought a doctrine at variance with the Apostles' teaching; and various other passages of the New Testament in which churches are required to know, honour, and obey, them that are over them in the Lord; are charged to take heed to what they hear; to be valiant for the truth; and in which they are called upon to render support in temporal things to those who instruct them in spiritual things; in fact, the whole system of polity laid down in the New Testament puts the truth of the opinion we advocate beyond reasonable doubt. No one can bring an atom of evidence of the divine authority of any other system practised in our day; and there is no questioning the fact, that during the first and second centuries of our era, popular election of their pastors, or bishops, universally obtained in the churches.

QUAINT APPEAL AGAINST TITHES.

Reasons concerning the unjust exaction of Tithes. By THOMAS BENNETT.
Addressed to Alderman THOMAS ADAMS, Lord Mayor of the City of London. 1646.

RIGHT HONOURABLE,—Whereas I have been thirteen times commanded before your honour and your predecessors, for the denial of tithes, and am now permitted to deliver in mine answer in writing, I have therefore presumed, from your lordship's permission, to present your Honour with the ensuing reasons :—

1. My lord, if tithes under the Gospel be an ordinance, then they must be of an evangelical institution, even from the command of Christ, as well as other Gospel ordinances. But we find no other ordinances for the exaction of tithes now, but a bare Mosaical ordinance. Therefore, tithes are no Gospel ordinance.

2. My lord, tithes were never ordained but for the wages of typical service ; therefore, to continue the wages of such work cannot in equity be without the continuance of the work, which is a flat denial of Christ's coming in the flesh.

3. My lord, those that had the commandment for tithes were only to receive them of their brethren, Heb. vii. 5 ; that is, of the other twelve tribes ; therefore, not of the Gentiles. Nor were Gentiles, by that command, bound thereto ; and if not in the time of Moses, much less now.

4. My lord, they were imposed upon the land of Canaan, therefore, not upon England or Englishmen, being no part of Canaan, or the people any of the twelve tribes. And the Jews to this day terminate the equity of tithes to their own land, as Mr. Selden, a member of the House of Commons, writeth in his History of Tithes.

5. My lord, when the law of tithes was in force, it was only of the seed of the ground, the fruit of the trees, and of four-footed beasts, Levit. xxvii. 30, 32. Therefore, the tithe of our pullen, as of goslings, chickens, &c., which have but two feet a-piece, and cannot be reputed to be of the herd or flock, that passeth under the rod ; nor any tithe of houses, which neither grow nor bring forth seed, can be concluded from the law of tithes.

6. My lord, the Levites paid the tenth of their tithes to Aaron, the priest, Numb. xviii. 26—29 ; yea, the fatherless, the widow, and stranger, were ranked with the Levite for the maintenance of tithes, Deut. xiv. 29, xxvi. 12 ; and were to eat, and to be satisfied therewith : therefore, from their example, our clergy unjustly exact the whole tithes to themselves.

7. The laity offered the first-fruits unto the priest, in ears of wheat, barley, &c., in what quantity the owner would, Exod. xxiii. 19 ; Deut. xviii. 4. Therefore, from their example, there can be no exaction of this or that quantity.

8. My Lord, they as well, from the example of Moses his priests, may take tithe of our children ; for the first-born, whether of man or beast, fell to the priest, Numb. xviii. 15. So that, if our clergy will have those priests to be their example, then every first-born male is due to the clergy. And I suppose they would exact it, had they the power to impose redemption-money upon them (the value of five shekels upon every first-born male), as Moses' priests had.

9. My Lord, when the law of tithes was in force there was no compulsion used for them, nor did Moses give any commission to the Levites to exact them by force.

10. My Lord, the priesthood and commandment is changed, and one of another tribe, even of the tribe of Judah, of which Moses spake nothing concerning the priesthood; no, not so much as to receive tithes, Heb. vii. 11. Therefore, to speak that of the ministry of our Lord, which sprung from Judah, which was spoken of the tribe of Aaron, whereof tithes were one main thing, is to make our Lord to be of the tribe of Aaron.

11. My Lord, all the supply which the Gospel ordaineth is a first-day collection, or voluntary contribution to the necessities of the poor saints, 1 Cor. xvi. 2; 2 Cor. ix. 1, 5, 7.

12. My Lord, an elder of a church cannot lay claim to any supply barely by virtue of eldership, no more than a saint by virtue of saintship, but both simply as poor saints. For evangelical supply was only devoted to necessity. The poor man's box was the inheritance or portion of the poor saints, whether elders or other members.

13. It is to be acknowledged as a gift or courtesy, 2 Cor. viii. 4; Phil. iv. 17. But to exact by compulsion is contrary to the nature of courtesy; that were of violence, not of gift.

14. All that Christ ordained the Twelve, and the Seventy, which he sent out, to take was, but to eat and drink such things as were set before them; making that to be all his labourers should account themselves worthy of, Luke x. 7, 8.

15. My Lord, it is unreasonable for a shepherd to exact milk of that flock which he doth not feed; for the flock which he feedeth is the flock of whose milk he must eat, 1 Cor. ix. 7. Therefore, the clergy-shepherds may not exact the milk of the flock that are not fed by them.

16. My Lord, no payment of tithes was ordained in Christian churches (as Selden observeth) till the General Council at Lateran, anno 1215. Therefore, the ordinance of tithes under the Gospel, deriving its being and institution from the injunctions of the Pope and his Council, doth subject us to the dictates of the see of Rome, against which we are all engaged by our former protestations, and by our solemn league and covenant. And though these tithes should be granted not to be the root, yet they cannot but be concluded to be a main branch of Popery, being not of Christ's, but of the Pope's own ordinance,—therefore, by our covenant, to be extirpated.

PASSING LITERARY NOTES.

CALM THOUGHTS ON THE RECENT MINUTES OF COUNCIL. By H. DUNN. Houlstone and Stoneman.

MR. DUNN explains his views in relation to the Government measure plainly and decidedly, under the following propositions:—

1. That the assistance thus offered to schools will, if generally accepted, be productive of the greatest possible benefits to the community, tending to the immediate improvement of elementary education, and facilitating all subsequent endeavours to secure a continued supply of well-qualified instructors.

2. That English liberty will in no degree whatever be endangered by the payments proposed to be made from public funds to schoolmasters, monitors, or pupil teachers, so long as such payments are checked and controlled by local committees.

3. That the provision made under the Minutes, for the selection, examination, and subsequent support of monitors, pupil teachers, and candidates for Normal schools, is just and equal, in no degree favouring the Established Church, or providing for her exclusive benefit.

4. That there is nothing in the scheme at all bearing out the assertion, that it

is either intended or adapted to facilitate the payment of ministers of all religious denominations.

5. That, viewed fairly and without prejudice, the plan proposed by no means excludes the most rigid and conscientious advocates of the Voluntary Principle in religion from consistently sharing in its benefits.

6. That the tendency of the whole measure, unless perversely thwarted, will, even in the rural districts, eventually be found favourable, rather than otherwise, to the interests of Protestant Nonconformity.

7. That the hearty co-operation of all classes of the community, in carrying out its provisions, will afford the best and only security we can have against the introduction of a thoroughly-organized State system of education.

8. That the objections raised to the *mode* of its introduction, and to the *expense* that will be incurred in its operation, involving, as they do, the constitutional character of the Committee of Privy Council—the powers with which it may be invested, and the amount of money that shall be entrusted to it by Parliament, can only be discussed with advantage when viewed apart from any particular scheme or plan proposed by that body for promoting education.

THE BROADMEAD RECORDS, 1640—1687; being the Second Volume issued by the Hanserd Knollys Society. Edited by EDWARD BEAN UNDERHILL. 8vo. pp. Haddon: London.

IF we were asked for a convincing testimony of the power of true religion to sustain itself in the face of virulent persecution, we might at once point with triumph to the deeply-interesting details of the volume before us. Repeated evidences present themselves in these pages of the vital strength inherent in the church-constitution which our Saviour has ordained; we see its adaptation to maintain the steadfastness of individuals, to promote and preserve the purity of the professed people, and to give permanency, under the most adverse circumstances, to his cause. With all the earnest reality of truth, these Records have more than the painful interest of high-wrought fiction. The calm persistiveness of these pious people in the path of duty, notwithstanding the opposition of bigots, and the frequent loss of goods, is beautiful to contemplate. We invite our readers who have not yet seen the volume to become subscribers to the Hanserd Knollys Society, before the edition is exhausted.

Mr. Underhill's admirable historical sketch of the position of Dissenters in the reign of Elizabeth, imparts additional value to the volume. The denomination is much indebted to the able editorship of that gentleman, whose labours in this department have given a character to the society.

EPISTLES TO THE FEW: being a Real Correspondence. 3 vols. 18mo. Yorke, Clarke, and Co., Gracechurch-street.

THESE letters are marked by intelligence and spiritual feeling. Amidst some things that are singular, some that are doubtful, and much to excite reflection, there is also much that is true and elevating.

MEMOIR OF THE REV. T. S. MCKEAN, M.A., MISSIONARY AT TAHITI, by the Rev. JOSEPH A. MILLER; with an Introduction by the Rev. A. TIDMAN. Snow, London.

OUR readers will remember the name of the beloved minister of the Gospel who was shot, during a skirmish between the French and the natives, whilst walking in the verandah of the Mission-house at Haapape, Tahiti. The Memoir in a very pleasing manner exhibits the excellence of his private character, and the devotedness of his public life. It consists of Seven Chapters, which relate to Mr. McKean's early history and conversion; his desire to become a preacher of the Gospel; college life and ministerial labours; pastoral engagement at Kirkwall; offer of service to the London Missionary Society; Missionary occupation in Tahiti; trials in the sphere of his appointed labour, and the melancholy incidents of his death. Besides the interest of the book itself, there is another reason why it should be extensively circulated, namely, that the profits arising from its sale will be consecrated to the benefit of the mourning widow and fatherless children of this excellent missionary.

SCENES FROM THE BIBLE. By the Rev. J. A. WYLIE. Collins, Glasgow and London.

A SERIES of thirty-two graphic, beautiful, and instructive, sketches from the history of the children of Israel, republished at a very low rate in Collins's cheap edition of valuable and popular works, and constituting a volume which we can honestly and highly commend.

A PLAIN SERMON ON PEEVISHNESS. By the Rev. JAMES KENDALL. Third Edition. Aylott and Jones.

MANY authors err by the vagueness and inadequacy of the titles under which they announce their literary offspring to the world; no complaint of this kind can be justly urged against Mr. Kendall. On the contrary, the frankness with which he states his object, will, we fear, have the effect of repelling those who are precisely the persons he would desire to benefit. If, however, "the peevish" can be induced to read this small treatise, they could scarcely fail to derive some considerable improvement in the act of self-government from its perusal.

ZADOC, THE OUTCAST OF ISRAEL. A Tale by CHARLOTTE ELIZABETH. Third edition. Aylott and Jones.

It is a well written and affecting narrative; the stirring and romantic incidents of which will serve to awaken in many a heart a more deep and lively interest for the scattered remnant of God's ancient people. The new edition is beautifully got up, and we hope will be speedily sold.

AN EXPOSITION OF THE SHORTER CATECHISM. By MATTHEW HENRY, Minister of the Gospel at Chester. Lowe, Edinburgh.

FROM having been all the vogue, catechisms are now, perhaps, too little used. There is a danger in each extreme. For although, by a parrot-like repetition of any formulary, the understanding, it is probable, will be to a great extent neglected; on the other hand, our religious views will in all probability be found wanting in clearness, comprehensiveness, and stability, if we have failed in youth to lay a good foundation in the memory, by exact statements in well-considered language. This is a basis on which, in after life, may be reared the superstructure of high theological attainment.

Allowing, then, the utmost force to the objections made against loading the memory with mere words, we commend it to the consideration of heads of families, Sabbath-school teachers, and all who are interested in the religious education of youth, whether their charge can be too familiar with this admirable compendium of divinity—this storehouse of scriptural truth?

INTELLIGENCE.

GENERAL BAPTIST ASSOCIATION.—The Annual Association of the New Connexion of General Baptists was held in the Stoney-street Chapel, Nottingham, last week. A deputation was appointed to the Triennial Conference of the Free-will Baptists. The number of representatives was unusually great. The following statistics of the various Annual Associations, held in Nottingham, will show the rapid progress which the New Connexion of General Baptists, and the Stoney-street church in particular, has made:—

Associations at Nottingham.	Years ago.	Members in Stoney-street Church.	Members in the Connexion.
1795	52	178	2,804
1807	40	376	4,766
1815	32	414	6,295
1823	24	571	8,615
1831	16	779	10,964
1839	8	957	14,377

The return for the present year is not made up, but we are informed that the number of members at Stoney-street church is about 1,300, and in the Connexion, about 20,000.

EVANGELICAL CHRISTIANITY IN GREECE.—The present prospects of Greece, in a religious point of view, are by no means discouraging; there is no interdict, as in Italy and other priest-ridden countries, on the circulation of religious tracts or of the Word of God, and there is a general disposition to receive them. At Eleusis and other places where I distributed tracts, they were always eagerly received, and the Greeks commenced reading them one to the other with evident interest.

The education given in the schools at Athens is likely to produce the happiest influence on the future well-being of the nation. Mr. and Mrs. Hill, the American missionaries at Athens, have the credit of introducing to the notice of Government the advantages of a thorough mental and moral training; and now, besides the mission schools, there are large ones connected with the Government for children of all ages, besides the Gymnasium and University for the more adult population. It was deeply interesting to see in Mrs. Hill's infants' and girls' school the representatives of this noble race, and to hear them repeat in their own tongue, the simple hymns of Dr. Watts, and passages of the Word of God.

There is an English class, which, like all the others, says much in favour of the system here pursued. The elder children seemed to have excellent knowledge of geography, if one is to judge from the ease and accuracy with which questions put at random were answered; and the same may be said of their acquaintance with the rules of grammar, which is taught in the natural, and not in the parrot way, by rote. In this school 600 girls are educated; they come from all parts of Greece, from the dark-eyed girls of Cithaeron and Parnassus, to the lighter complexions of the Peloponnese.

What may we not expect from the influence which they will exert in their respective households in future days?

So much for education; but education is not religion, and is valuable only as her handmaid and forerunner.

If Greece does ever live again in the enjoyment of a true and moral freedom, it must be by the principle of a hallowed and vigorous Christianity. The nominal system which she possesses now is puerile in the extreme—more so than in the countries where Romanism prevails. The churches are filled with the most paltry daubs in the shape of pictures—they represent the Virgin, Scripture characters, or, still oftener, selections from the long calendar of saints.

A stranger is continually struck with the manner in which these pictures are made to resemble images, as if they were resolved to show what license their nominal purity gives them to conform, in all things but the name, to the worst features of Popery. The Greeks in Greece do not, however, seem to be so wedded to their system, as is the case in countries where there are churches differing in doctrine or practice from their own. Their religious edifices, even at Athens, are small and unassuming buildings, in marked contrast to the palace temples of Rome and other papal cities.

Dr. King and Mr. Hill are not labouring altogether in vain. Much caution is indeed requisite, as is shown by the persecutions which Dr. King suffered two or three years ago; but prejudice will wear away as men's minds are enlightened by a thorough education, as they learn to judge for themselves, and understand the beautiful simplicity and yet true nobility of Protestant Christianity.

The Scriptures are circulated in the Government schools, and will, doubtless, be carried into the interior, to find new ground ready for them there; and the spirit of inquiry leads many at Athens to attend the service at the English Church on the Lord's-day.

The fact that the priests themselves encourage the perusal of the Word of God speaks volumes. Let us hope that, as they have been led to adopt a simpler garb than the priests of Rome, they are about also to return to the humble spirit of vital Christianity. The Greek Church has never known a reformation like that of Rome in the sixteenth century. Let us hope that the reform, when it does come, will be a thorough one. Luther's Reformation took effect in a country remote from the citadel of Romanism: what may we not anticipate, if in Greece

and at Athens the spark of a great Divine light is kindled? The train will spread like wildfire, east, and west, and north, and south, and in its rapid and decisive progress, will burn out the impurities of superstition and idolatry. The Lord hasten it in his own time!

THE PAPACY IN INDIA.—We take from the Home and Foreign Missionary Record for the Free Church of Scotland, part of a communication from Dr. Duff, relative to the progress and pretensions of the Papacy in India, dated at Calcutta, October 7 :—

"It has more than once devolved upon me specially to notice the gradual, insidious, and, latterly, rather rapid, inroads of Popery on this field of evangelistic labour. When I reached Calcutta, sixteen years ago, the Papists were in a state of practical inanition. The priests were extremely ignorant and sottish—being of the mongrel degenerate race of native Portuguese. In those days, there was no Romish emissary direct from the fountain-head of activity in Europe. There were no Popish schools for the education either of males or females. Consequently, the whole Popish community was sunk in the lowest state of apathy, ignorance, and formalistic superstition. So unconcerned were they, that, in general, they freely allowed their children to attend, without any question, any Protestant institution—neither dreading proselytism, nor caring much about it, if realized. How very different the state of things now!

"Soon after the Emancipation and Reform Bills at home had given an impulse to the adherents of Popery, the influence began to extend to the remotest corners of the British Empire. A vicar-apostolic, with appropriate staff, was sent to Bengal, fresh from the atmosphere of Maynooth. The arrival of this personage, with all the fervency of a propagandist, and all the energy of an Irishman, was the signal for the revival of a withered, decrepit, and impotent, Popery in this metropolis. Children were soon withdrawn from Protestant schools, and constrained to attend newly-erected Popish ones. New churches were built, and the old ones began to be better attended. Then followed the College of St. Xavier, with its Jesuit professors from Rome, and the Convent of Loretto, with its large importation of nuns from Ireland, together with sundry other Romish institutions. A lord bishop was next added, and then an archbishop superadded, to crown the pinnacle of the Romish ecclesiastical polity amongst us.

"As stated in a recent communication, the Papists have not limited their labours to Calcutta, or other great Indian cities, where nominal members of their communion already existed, requiring only to undergo the process of re-viviscence—they have been sedulously watching the progress of all our Protestant missions; and, wherever any Protestant missionaries have at length succeeded, through the divine blessing, in clearing away any portion of the thorny jungles of heathenism, and in rearing up any 'plants of renown' instead, thither have their emissaries hastened to pluck up and destroy, or seize and appropriate. In some places they have already triumphed, like 'the boar of the forest,' in turning what promised to be a noble vineyard into a scene of desolation. May the Lord in mercy grant that their triumphs may yet recoil on their own heads, by the reclamation of poor, deluded wanderers from the error of their ways!

"Encouraged and elated by recent successes, the leading Papists of Calcutta have, during the past month, formally organized themselves into a 'Catholic Native Convert Association.' It is declared to be under the earthly patronage of 'His Grace, the most Reverend the Archbishop of Edessa and Vicar-Apostolic of Bengal,' and under the celestial patronage of 'St. Francis Xavier, the apostle of India.' Its great object is declared to be, 'To aid, by all lawful means, in the conversion of those who are out of the pale of the Catholic Church, and to afford them such advice, instruction, and protection, as will tend to strengthen their faith, secure them against present want, and afford them the means of providing for their own subsistence.' For the vigorous prosecution of this object, a committee of active and zealous laymen, under the presidency of 'the Very Rev. Dr. Rabascal, V.G.P.,' has been appointed at a general meeting of Romanists. And while donations to any extent will be received, the basis of the Association has been so widely extended, that monthly subscribers of two annas (three-pence) become members. And in order still further to stimulate zeal and liberality in this new crusade of propagandism, one of the most potent engines in the armoury

of idolatrous Rome has been brought to bear on the hopes and fears of its deluded votaries. 'His Grace, the Archbishop,' sent a special message to the meeting to the effect that he would apply for and obtain from the 'Holy See,' a *plenary indulgence* for those members of the Association who would comply monthly with the following conditions, viz. :—

"1. That the members of the Catholic Native Convert Association faithfully confess their sins, with sincere repentance, to a priest approved of by the Vicar-Apostolic of Bengal, and willingly receive the holy communion at the high mass, which will be offered up once a month, to invoke the blessing of Almighty God on the efforts of the Association.

"2. That the members devoutly recite each day the prayers of St. Francis Xavier, for the conversion of infidels; and that on the day of communion, they offer up prayers for the whole state of Christ's Church, and especially for the conversion of this country.

"3. That they be in readiness of mind to promote, by all lawful means, the objects which the Association has in view.

"The *Bengal Catholic Herald* very naturally exults over the formation of this 'well-organized Society' as one whose labours promise to issue in bringing numbers of wanderers into 'the one fold of the one Shepherd;' that is, all heretics and heathens into the bosom of the Popish apostacy. High time, then, it is for the sons of light to be arraying themselves in the panoply of righteousness!"

Dr. Duff subjoins :—"Thus have I briefly stated the leading facts; it were superfluous to dwell on the obvious inferences. In spite of all efforts to diffuse the pure light of the Gospel, it would seem as if the shadows of night were fast closing in on the deluded nations. But let us not for a moment despond. Should the darkness go on increasing—should another and another of our great luminaries be extinguished or shrouded in the gathering gloom—let us pray that we may be privileged, each one of us, to hold up this little taper to twinkle athwart the palpable obscurity; and, at the sight of each glimmering ray, let us lift up our hearts in the full assurance of hope that 'the morning cometh'—a morning without a cloud—the morning of the Sun of Righteousness."

CHINA.—One station, eight missionaries and assistants, and one native assistant. The members of Hongkong station removed to Canton, in 1845. The mission say of Canton :—

"The population is vast, there being a million resident here, and tens of thousands annually coming and going. Here a hundred missionaries might labour successfully all their lives, and gather large and flourishing churches. They might labour long and die here, and never cross each other's track. What are a hundred pastors in a city like New York? What, then, in such a metropolis as this ought to be the number of labourers? The London Missionary Society considers this as one of their stations, as does also the American Baptist Board. But were each of these Societies to send ten labourers here, and seven others each an equal number, there still would be need of a like number from your Board. Ten is the least number we dare request. The field is so wide, there is no danger of there being too many. Besides, in neighbouring towns and villages, new and promising fields will ere long be opened."

It is not the intention of the Committee to commence seminaries in China until their doubts are resolved whether native preachers cannot be better obtained for the present, in some other way. Dr. Ball has a school of eleven boys, from ten to fourteen years of age, supported partly by private donations, and partly by the sale of books in the printing office. He is assisted by a native teacher, who regards himself as a Christian.

The printing establishment has two presses, one fount of Chinese and three founts of English type, and are procuring a set of Chinese matrices from Berlin. Of the results of missionary labour the missionaries say : "Our first object has been, is, and shall be, to make known revealed truth, to 'preach the gospel;' this has been done to a great extent. Through your mission, hundreds of thousands of Chinese have been brought to a knowledge of some of the truths of God's word. This knowledge has been communicated orally, and by means of books; and we are not to suppose that it will be without good results. Every

week these efforts are giving wider extension to the truth, and causing it to be more fully comprehended. The audience at the hospital is large and attentive on the Sabbath; and every day in the week, in some way, hundreds hear the message of life."

MAULMAIN.—**REVIVAL AMONGST THE KARENS.**—A large company of Karens arrived here to-day from Rangoon, saying, that one of the ordained native preachers from Sandoway came over last month and baptized 372 Karens at one time, who had long been worshippers of the true God, and been waiting for the ordinance. We have cause for rejoicing, and, at the same time, for weeping. For rejoicing, in that the converts to the truth are being multiplied; and for weeping, that there are so few to watch over these converts and teach them the way of God more perfectly. May God teach them by his Holy Spirit, and shield them from temptation.

The number of Karens baptized within the present year, in the regions of Sandoway, Rangoon, Tavoy, Mergui, Amherst, and Maulmain, is about 1,200.

"About forty young men have reached Maulmain from Rangoon, to attend school; and last Saturday we hear that a company of sixty-four, men, women, and children, arrived at Chetthingsville from there, expecting, most of them, to settle in these provinces, and most of them will attend our school this season; so will all who come from this region. We must have a larger school than last year."

ROTHERHAM COLLEGE.—The annual meeting of the subscribers and friends to Rotherham Independent College, Masborough, was held on Wednesday last, in the library of the College. The attendance was more numerous than usual. The Treasurer, William Beatson, Esq., occupied the chair. A very satisfactory report was read, from which it appears that the Institution continues to be most efficiently conducted, and prosperous, in all respects, excepting its funds. The income does not equal the annual expenditure, and there is constantly an accumulation of debt, despite the frequent and strenuous exertions to improve the income. It would be well if the pious and benevolent portion of the Congregational community, for whose best interests this Institution was founded, to promote the intelligence and usefulness of the rising ministry, would more generally and liberally subscribe to its funds, and remember it with their posthumous benefactions; it being a deserving Institution for the legacies of the rich. The advantages of the foundation of one or two scholarships, to enable the students to matriculate at the London University more easily, were referred to, and it is to be hoped that the Dissenting public will not long suffer funds for this purpose to be wanting. Mr. M'Michael, the senior student, read an excellent and interesting essay on Luther and the Reformation, showing the connexion between its progression, and the increasing piety of the Reformer. The Rev. S. M'All, of Nottingham, then delivered a most eloquent and appropriate address to the students. On the day previous, the students underwent their usual examination. The Rev. S. M'All, of Nottingham, conducted the examination of the theological department; and the Rev. B. B. Haigh, of Tadcaster, the classical. The reports of these able and talented examiners, which were corroborated by the Rev. Dr. Dobbin, of Hull, who had been witness to the whole of the classical examination, stated, that the examinations were of a most searching and elaborate character, and reflected the highest praise on the attainments and abilities of the students, as well as on the efficiency of the much respected tutors of this institution.

BAPTIST COLLEGE, BRISTOL.—On Wednesday, June 30th, the annual meeting of the friends and subscribers to the Baptist College, Bristol, was held in Broadmead Chapel. Essays were read by two of the senior students; one by Mr. Young, "On the Evils to be guarded against in Associations formed for Religious and Benevolent Purposes;" another, by Mr. Collier, "On the Restoration of the Jews to their own Land." These were followed by a powerful address to the students, by Rev. H. Trend, of Bridgewater, which, in compliance with the request of the friends assembled at the public meeting, he has consented to publish. At the meeting for business, held in the vestry, it was stated in the Report, that a debt of £300, at the close of the last session, had, by great exertions on the part of the Finance Committee, been swept off; at the same

time it appeared that the receipts of the past year had not been sufficient to meet the expenditure. A deficiency remains against the Society of about £180. The fewness of applications for admission to this College, and, as it was understood, to others also, was brought forward, as furnishing matter for serious inquiry. The Reports of the examiners were satisfactory.

NEW BAPTIST CHAPEL, NOTTINGHAM.—A number of friends some time since connected with the Baptist Church, in George-street, Nottingham, but more recently united in church fellowship as a separate body, and meeting for worship in Clinton-street, in that town, having obtained the lease of a commodious chapel in Spaniel-row, the above place was opened for public worship on Lord's-day, June 20th, and on Tuesday, June 22nd; when sermons were preached by the Rev. James Acworth, LL.D., President of Horton College, Bradford, and the Rev. J. Mortlock Daniell, of Birmingham. The attendance on both occasions was highly encouraging. An expenditure of upwards of £150 had necessarily been incurred, in the requisite alteration and improvement of the building; towards which the sum of £102 10s. 11½d. was contributed at the collections made at the close of the services.

HIGHBURY COLLEGE.—The anniversary of this institution was held on Wednesday last, the 14th instant. The General Meeting of the subscribers and friends was conducted in the Library of the College, at which the Rev. Dr. Leifchild presided. The Reports of the Committee and of the Examiners were presented, and gave great satisfaction to the meeting, which was far more numerously attended than for many years past, both by ministers who were educated in the Institution, and others. Essays were read by three of the students, which were alike creditable to themselves, and honourable to the tutors who preside over the several departments of learning pursued in the College. The first essay, by Mr. Chancellor, was entitled, "Prayer the reasonable duty of a creature, and the highest privilege of a Christian." The second, by Mr. Hebditch, was on "The Scriptural nature of the death of Christ." The third, by Mr. Nicholson, exhibited "The distinctive features in the characters of Luther and Melancthon, and their influence on the affairs of the Reformation."

In the evening, a discourse was delivered by the Rev. J. A. James, of Birmingham, at Claremont chapel, on 1 Corinthians iii. 5—7.

The services of the day were highly interesting, and gave great pleasure to the numerous friends of the Institution who were assembled on the occasion. The only circumstances which excited any regret was the financial statement of the treasurer, which showed an excess of expenditure over the income, for the year, of £211 17s. 8d., which, added to the deficiency of the present year, makes the present amount of debt to be £487 11s. It is hoped the friends of the Institution will generously exert themselves to meet, without delay, this deficiency, and prevent the necessity of reducing the amount of funded property bequeathed by the deceased friends of the College.

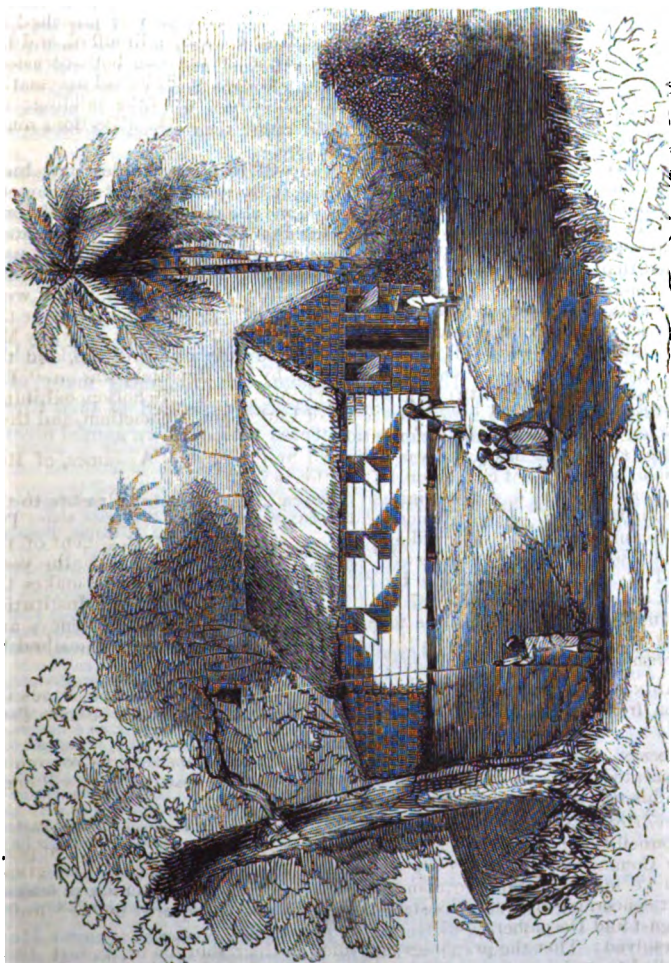
READING.—The Rev. J. J. Brown, of Islington, has accepted a unanimous invitation from the Baptist church, King's-road, in this place, to become their pastor.

TAUNTON.—The Rev. S. G. Green, late of Union Chapel, High Wycombe, has accepted the invitation of the Baptist church, Silver-street, and will commence his pastorate here on the 25th of July.

EDUCATION.—*Supplementary Minute of the Committee of Council on Education.*—"Council Chamber, Whitehall, July 10th, 1847. Resolved: That it appears to the Committee, that there are schools to which it is desirable that grants should be made, though the managers object, on religious grounds, to make a Report concerning the religious state of such schools, as required by the Minutes of August and December, 1846.

"Resolved: That the principles embodied in the resolution of August, 1839, be applied to such cases, and that no certificate of the religious knowledge of the pupils, teachers, or monitors, be required from the managers of such schools."

THE
MISSIONARY HERALD.



MISSION PREMISES, MONTERRAT, TRINIDAD.

ASIA.

CALCUTTA.

Mr. and Mrs. Lewis, whose transference from Ceylon to the continent of India has been already announced, arrived in Calcutta safely on the sixth of May, where they received a cordial welcome. Mr. Thomas says:—

You will be pleased to hear that our dear friends Mr. and Mrs. Lewis, and their little one, arrived on the evening of the 6th. They came by the "Bentiock," and took us rather by surprise, as we hardly thought they would venture to come so soon after Mrs. Lewis's confinement, and especially on account of the advanced period of the season. But here they are, and I hope will not suffer from the exposure to which they have been subjected. We have not yet had time to consult respecting the sphere of labour our new brother should occupy; I hope we shall be all guided for the best. Where so many urgent claims press on our attention, it is not easy to deter-

mine which has the greatest weight attached to it. When will you be able to send out more, and support them? I fear the heavy afflictions with which God has been pleased to visit Ireland and Scotland will very seriously affect the Society's income, and that consequently you will find it necessary to curtail rather than extend the Society's expenditure.

You will be pleased to hear that brother Smylie, at Dinajpore, baptized one convert last month, and also that brother Parry, of Jessore, admitted seven by the same ordinance into the churches under his care. Brother Leslie is rather ailing; the rest are in usual health.

The Association of Baptist Churches in the Presidency of Bengal held its annual meeting for the year 1846 at Serampore. It will gratify many of our readers, probably, if we lay before them the minutes appended to their Circular Letter, which the press of other matter connected with our own annual meetings has precluded our doing till now:—

On the evening of the preceding Lord's day, a preparatory sermon was preached in the Mission Chapel, by the Rev. J. Macdonald of the Free Church of Scotland, from Acts xx. 35.

Monday, November 30th.

The introductory prayer-meeting in Bengali was held at Jannagar, at which brother J. C. Fink of Chittagong presided.

At 7 P.M. the ministers and delegates assembled in the Mission Chapel: brother Wenger presided, and brother Phillips of Balasore prayed. The Circular Letter, prepared by brother Robinson of Dacca, "On Spiritual-mindedness," was read and adopted. Brother Williamson of Birbham concluded.

Tuesday, December 1st.

10 A.M. The Sessions of the Association were opened by prayer in English by brother Leslie, and in Bengali by brother Carey. The roll of delegates was then called, and was found to be as follows:—

SERAMPORE	W. H. Denham, Pastor.
	John Robinson.
	Bhagwan, } Deacons.
	Ram Sundar, }
JESSORE	No delegates, no letter.
CUTWA	W. Carey, Pastor.

DEWAJPUR	Letter, no delegates.
LAL BAZAR, Calcutta	J. Thomas, acting Pastor.
	J. L. Carran, Deacon.
	B. Chilli.
DACCA	Letter, no delegates.
CHITTAGONG	J. C. Fink.
	Ram Jiban.
	Mahakumar.
CIRCULAR ROAD, Calcutta	Andrew Leslie, Pastor.
BIRBHAM	J. Williamson, Pastor.
	Sensad.
COOLINGAN, Calcutta	J. Wenger, Pastor.
	Laichand.
HAURAN	Thomas Morgan, Pastor.
CUTTACK	Letter, no delegates.
BARHAL	Letter, no delegates.
KHARI	Sheik Panjay.
LAKEVASTIPUR	F. De Monte, Co-Pastor.
INTALLY	Geo. Pearce, Pastor.
	Balaram.
NARAYAN CHOK	John C. Page, Pastor.
	Lakshminarayn Ray.
	Pitambar.
MALAYAPUR	Khad.
BALASORE	No letter, no delegate.
JELLASORE	Jeremiah Phillips, Pastor.

The meeting proceeded to elect a Moderator for the ensuing year. This was done by ballot: the majority of votes being found in favour of brother Leslie of Calcutta, he was requested to preside over the ensuing meetings.

The whole of the letters from the churches were then read, in the order they occur in the Table, and the substance of each given in

Bengali. The Moderator concluded the meeting with prayer.

The Sub-Committees met in the afternoon.

In the evening a Conference was held at the College House, in lieu of the mixed service of former years; several matters of great interest to the churches were introduced and successively discussed.

It was announced to the meeting by the Convener of the Sub-Committee on Books:

1. That brother Pearce had carried through the press a translation of the Tract Society's "Companion to the Bible," in the Bengali language—the joint labours of brethren Pearce and Ramkrishna; it was a neat 12mo., pp. 398, with copious tables.

2. That brother Wenger begged to submit to the meeting the first sheet of a new magazine in Bengali, bearing the title of the "UPADESHAK." It met with cordial approbation. The publication to be issued monthly, the price not to exceed two annas. It was farther suggested, in case of a deficiency at the end of the year, that the Association meet the deficiency from its funds. The meeting unanimously concurred with the suggestion, and also authorized brother John Robinson to close the remaining expenses of the EVANGELIST, and to communicate with the Standing Committee at his earliest convenience.

3. That a lengthened conversation had been held on the propriety and practicability of establishing an English Magazine to meet the wants of a large and increasing number of the members of our churches, especially the younger branches of the various congregations. It was cordially commended to the consideration of the meeting.

After a spirited discussion, in which all took part, it was proposed by brother Denham and seconded by brother Morgan, and unanimously agreed to—

"That a magazine advocating the principles of the denomination be established, similar to the *Baptist Magazine, Reporter, and Record* in England, to consist of original articles, general missionary and educational intelligence, as well as occasional selections, translations, and illustrations of the Holy Scriptures, manners, customs, and superstitions of the natives; notices of the spread of Christianity, and eminent men, European and native, who have laboured among the people—in a word, everything calculated to subserve the interests of 'pure and undefiled religion' in India.

"THE ORIENTAL BAPTIST to be, as its title announces, a denominational work, and published under the auspices of the Association. Though denominational it should practically disavow sectarianism, its columns should be open to free, fair, and manly discussion on all questions pertaining to civil and religious liberty of Christians in India.

"The *Home Record* to comprise intelligence from all parts of India, Ceylon, and the Tenasserim provinces; its *Foreign Record*, Europe, Africa, America, West Indies, China, and the South Seas: like its English predecessors, it should incorporate the '*Missionary Herald*.'

"The *Editor's Table* to furnish notices of books, &c., &c.; a column to be reserved for *Gems of Divinity and Poetry*.

"In conclusion, European brethren should be solicited to contribute well written and well digested

materials, others skilled in the native languages* may render these materials further available by translation and adaptation to the instruction of the members of our mission churches."

Resolutions were read expressive of the wish of the meeting that brother Leslie undertake the editorial superintendence. Brother Leslie declined on the ground of having pledged himself to several important duties during the year, especially to the superintendence of a new edition of the Hindi New Testament, in addition to other claims. It was proposed by brother Williamson, and seconded by brother Page:—

"That for the present a Sub-committee be appointed consisting of the Calcutta brethren; that they meet and consult on the preliminary and necessary arrangements.

"The magazine to be printed at the Baptist Mission Press, each number to consist of thirty-two pages stitched, with wrapper for advertisements and correspondence; price not to exceed four annas, to be paid half yearly in advance."

This was passed unanimously.

The meeting then proceeded to consider the seventh minute of the Standing Committee (September 23rd), concerning the propriety of the Society bearing the expenses of the delegates of distant mission churches to the Association.

After discussing the question at some length, it was proposed by brother Morgan and seconded by brother Robinson, "That each church bear the expenses of its delegates appointed to attend the meetings of the Association." Brother Morgan pointed out the inconsistency of the principle on which the Society had, to some extent, proceeded in former years. This was generally felt, and the ministers pledged themselves to meet the future travelling expenses of their delegates from the funds of the respective churches.

Proposed by brother Denham and seconded by brother Morgan:—

"That the Standing Committee meet for prayer and association business on the second Monday of the months of March, June, and September successively at Calcutta, Haurah, and Serampore; and that the secretaries be requested to give notice of the time and place of meeting one week previous to its being held, to avoid inconvenience. Each meeting shall be named at the close of the usual business."

Brother Wenger suggested to the members of the Standing Committee for consideration, "the desirableness and practicability of a 'Baptist Building Fund' in India, and to report at the next Association."

The Conference was closed with prayer by the Moderator.

Wednesday, December 2nd.

10 A.M. Brother Wenger read John xv. and prayed in Bengali, and brother William-

* Bengali, Hindi, Urdu, Singhalese, Burmese, &c.

son of Birbhum preached an impressive sermon from John xiii. 34. After the service the meeting proceeded to business. Brother Thomas intimated his readiness to undertake the risk of printing the new magazine for one year. He trusted the brethren would afford him prompt and energetic assistance in their respective circles, both by communications and personal subscriptions, and thus extend its usefulness. Brother Morgan seconded the proposal, and suggested that it be acted upon forthwith.

The meeting then proceeded with the matter of Finance. Brother Pearce proposed and brother Williamson seconded :—

"That in addition to the publication of books, &c., useful for native Christians, as determined at the Association meetings of 1844, the funds of this union be available also for small grants of money in aid of needy churches in the mufassal, particularly towards the erection of places of worship and the ministration of the gospel, especially where there may be in the providence of God new and urgent calls for labour and assistance. Such grants to be made by the vote of the Association at its annual meeting."

Evening, 7 p.m. Brother Leslie introduced the service by reading and prayer. The Association sermon in English was preached by brother Morgan from Ephes. iv. 13. The meeting was detained for a short time after

the service, to receive the report of the Finance Committee.

Mr. Carrau informed the meeting that he had been appointed to examine the accounts; he found them to be correct, and that a balance remained in the hands of the Treasurer.

The Moderator inquired of the Secretaries if an answer had been received to their letter from the Secretaries of the English Union, with regard to the subscription made on behalf of the brethren in Denmark. The Secretaries regretted to state that no communication whatever had been received from England during the year, not even the usual "Annual Report of the Union." They were requested to mention this in their letter to the secretaries of the Baptist Union.

The report of the Sub-Committee was adopted. Fraternal communications from brethren stationed in Upper India and Burmah were introduced to the meeting; the intelligence was highly gratifying, and a hope was expressed that other brethren might be induced to follow their example, and occasionally correspond with the Association.

Brother Williamson of Birbhum was appointed to write the next Circular Letter, and brethren Pearce and Denham were re-elected secretaries.

Number of Churches	20
Received by baptism or profession	249
By letter	20
By restoration	27
	296
Decrease by death	21
By dismission	16
By withdrawal	2
By suspension or exclusion	52
	91
Clear increase	205
Members in communion	1207
Preachers	61

JESSORE.

Mr. Parry having visited Badpukhariya in February last, and spent about nine days with the two Christian families residing in that village, writes thus on the 9th of March :—

I am very happy to say that the Lord has graciously added two members to the little church of Badpukhariya. They received the rite of baptism a short time ago, and we have every reason to hope that they will, by the aid of the grace of our Lord Jesus Christ, honour the profession they have made. They appear to be very sincere, and earnestly desirous of walking in the fear of God. They came from Kapadanga about two years ago, where I believe they were nominally Christians. For a long time they appeared to feel no concern

about the salvation of their souls. They used to attend divine service on the Lord's day, but never prayed in secret, and were in a state of great ignorance about the gospel plan of salvation. The work of grace I believe commenced in their souls about a year ago; and they have since been gradually growing in the knowledge of the Saviour, and praying in secret. About six months ago a decided change of seriousness was visible in their deportment. At the church-meeting convened by me to take into consideration the case of

the late candidates for baptism, I entered into a particular examination of them by proposing various questions on points of Christian doctrines and duties, in order to ascertain if they had a clear view of the scriptural doctrine of salvation by grace, through faith in the Lord Jesus Christ, and of the necessity of good works as an evidence of a sincere and living faith. I was quite delighted to find, from the

answers given to my questions, that they possessed that essential knowledge of the gospel which would authorize us to conclude that they were true believers, in connexion with the favourable testimony borne by every member of the church respecting their pious conduct, and diligence in attending upon the public means of grace.

MONGHIR.

Mr. Parsons, some time ago, made a tour among the hill people living north of Monghir, on the borders of a part of the Himalya mountains. He found there among a people that no European had previously visited, apparently, much to interest him, and show that there are extensive fields for labour open in India, if there were labourers to till them. He writes to his brethren in Calcutta thus:—

Our little party, consisting of brother Hurter and myself, a native Christian as cook, and another man, as coolie and chokedar, set out from Monghir, on January 7th, and reached Bhagulpore on the third day. At Bhagulpore we staid till noon of the 13th, having been detained somewhat longer than we would by the difficulty of obtaining the single garrie we required for the conveyance of our goods. We embraced opportunities of preaching in the bazars and to such individuals as came to our tent. The man who had come with us as chokedar left us here, but we found our Maiss, the hill-man who had taught us the language, but had been absent on leave, and he readily consented to accompany us. About ten or twelve kros from Bhagulpore, part of which road lies through a wide grass jungle, which is overflowed in the rains, we began to meet with the villages of the Sontars, in which we feel a deeper interest from the circumstance that our dear brother Hurter, aided by the labours of brother Phillips, of Jellasure, has acquired a little knowledge of their language, and is still pursuing his acquisition. You are, no doubt, somewhat familiar with the features and habits of this people. Brother Hurter had several opportunities of comparing the language of the Sontars here with brother Phillips's tract, and he found it to correspond with very few exceptions. There must be a large population of them round the hill. Mr. Pontet, the deputy collector, in charge of the "Daman-i-koh," has over a thousand villages in his district, by far the greater part of which are Sontars. Their villages exhibit a great deal of cleanliness and industry. Unlike the hill-men, they have many trades among themselves, by which means they render themselves nearly independent of the Hindus of the plains. It is rather a singular distinction that while the hill-men obstinately decline, in most instances, to descend from their rude

hill fields and colonize the plains, they will go in great numbers to Bhagulpore, and other places, to take service as soldiers and chokedars; whereas the Sontars, whose colonies creep about the skirts of the hills to so very great a distance, are yet extremely unwilling to leave the vicinity of their villages as servants.

The worship of the Sontars appears to be simple, but I could not learn many particulars. Their only temples are pretty round clumps of trees, which are left standing out of the old jungle near every village, and in which they worship the god of forests. This is their principal festival, and takes place twice a year, I was informed. I searched in some of the clumps, but could find no trace of any sculptured idol. All I could see was a small stone smeared with a little vermilion. The Sontars are fond of music and dancing, and often keep up these amusements till a late hour at night. Almost every man or boy who may be tending his cattle in the fields, has his flute with him, the soft sounds of which in the distance have a very pleasing effect. As we had no adequate knowledge of their language, and their knowledge of Hindi does not extend to more than the common business of life, we could make but little missionary effort among them. Some few individuals we found capable of being interested in a conversation, and brother Hurter read the "Religious Instruction" from brother Phillips's tract to many groups, who were highly amused at finding him able to speak their "farsi."

On January 18th we reached Rajapokar, a village of hill-men, near the foot of the hills, where brother Hurter had erected a small house in the hope of being able to reside among them. He has, however, been disappointed in this, for he found the house, having been built of smaller dimensions than had been contracted for, and also the prevail-

ing temper of the people unfavourable. He has therefore relinquished the house. We stayed there until the 28th, preaching in Rajapokar, and in several adjacent villages, in all of which our message had been previously proclaimed. We were usually heard with attention, and in many places a little *borá* was offered us as a token of respect and welcome. Hill-men are very different from many Hindus. While these dispute our assertions inch by inch, those quietly acquiesce in our exhortations, not having the frightful phantom of caste to scare their minds. It is, nevertheless, with unfeigned humiliation and sorrow I would say that I cannot speak of any instance in which I could discover any genuine contrition for sin, or concern for salvation. On the 28th we removed to Kusumgati, a small village, entirely peopled by the family of Dule, the hill-man who accompanied brother Leslie in his tour. This village also stands on the plain, and a wide jungle separates it from the nearest village, which actually stands on the hills. This and other villages around we visited. Near to this village is a small bazar, established by Mr. Pontet, and the country around has a sandy soil, is very clear of jungle, and is elevated into a number of low downs, having narrow valleys between, in which the Sontars cultivate rice. On the 1st of February we removed from this village, having been kindly treated by Dule and his brothers, and pleased with their attention to the word, and at length helped to move comfortably on through their influence with the Sontars. We came to the village of Karmatan, and put up in Mr. Pontet's cutcherry, and the next day, dear brother Hurter being a little indisposed, myself and Maisa ascended the hills, which are about two kros from Karmatan, in order to find a village where a young man was resident, who was with us for some time at Monghir, and from whom we hoped for some assistance in our tours on the hills. In this we were not disappointed. We found the village, and the individual, and the Lord graciously so inclining him, he came down the next day, bringing three companions, and conveyed our goods to his village, at the entrance to which, as well as subsequently in other villages, we saw reason for thankfulness to our ever-faithful Captain, who had provided us this help. The people of the first division of the village were so fearful of our residing among them that they refused us a place, and when the young man and his elder cousin, who was even more zealous in our cause than himself, took us to their own neighbourhood, they had great difficulty in persuading the elders of the village that it was at all safe for our tent to be latched among them. The same was experienced in most villages, and had not Surja (the elder cousin) accompanied us, we should sometimes have been unable to get a hearing.

We remained eight days on the hills, at the village of Basgi, which stands on one of the highest of the hills, during which time we visited about ten villages, lying from one to three kros off, besides the seven separate tolas of Basgi. It was well for brother Hurter and myself that we are fond of hills, for the roads to these villages were often very steep and precipitous, our progress being often little more than climbing up and down rough confused heaps of rocks, which compose the hills, as one would ascend or descend a long flight of rude, irregular steps. We had generally an attentive hearing, but could not discern that our hearers were much impressed by the new and important message, which had been for the first time conveyed to them by the direct instrumentality of the preachers of the gospel. We were, so far as we could learn, the first Europeans who had ever set foot in these villages. They lie to the south of Rajapokar, &c., with which brother Leslie is familiar. Basgi is about six kros nearly east from Dham sai, and Dham sai is about sixteen kros south-east from Bhagulpore. The most distant, and most beautiful village we visited was named Chaperi, lying on the top of the next range east from Basgi, surrounded by some extent of table-land and particularly fine forests, and commanding a view to the east of a fine extensive vale between the hills, of which the Sontars have taken possession, and beyond that of successive ranges of hills until the last towards Rajmabal. Through mercy, besides the interruption I have mentioned, we enjoyed good health during our whole tour. The great difficulty is the water. In one or two places we found it very bad, but happily it was where we had not long to stay. In those places where we tarried longer, we were favoured to get better, and at Basgi, on the hills, we had delightfully clear, pure spring water. I regret to say that on the very evening that Maisa accompanied me to the hills, he took offence at reproofs occasioned by his conduct, and which were sincerely meant for his good, and determined to leave us, and return to Bhagulpore. We grieved more for him than for ourselves, for his spirit and temper almost preclude the hope that he has, as yet, received any decisive benefit from the many privileges he has enjoyed.

We descended from the hills on Wednesday the 10th inst. to Dham sai, where I left dear brother Hurter to stay over the approaching mela, and returned home. I suppose that brother Hurter will also leave Dham sai about this day (19th), and after tarrying some days in Bhagulpore, return hither. We rejoice in the opportunities we have had, but feel that the greatest work has yet to be done in watering the seed by prayer and future effort.

During our absence, viz., January 11th, two persons, our English chapel chokidar, Hingan Miar's son, and the wife of Anthony,

whom you know as brother Shujaatali's servant, who had been received by the church previously to our departure, were baptized.

Brethren Nainsukh and Sudin arrived yesterday evening from a long tour, including a visit to the mela at Baijnath.

CHUNAR.

Mr. Heinig gives the following account of two young men whom he has recently received into fellowship:—

I have much pleasure in informing you that the Lord has been pleased to add two young men to our number, who we trust will be ornaments of the church and useful members of society. On Saturday, the 20th of Feb., being the day in which one of them first saw the light of this world, they were both baptized. It was a very interesting and solemn occasion. Our chapel was crowded to excess, and many were present to witness the ordinance who had known one of the candidates from early childhood. This young man is the son of one of our deacons. He had long given satisfactory evidence to the members of the church and his own family, that he was the subject of divine grace, but through timidity was prevented from making a public profession of his faith. We trust that he may long be spared to follow in the footsteps of his devoted parents, and that the promise may be fulfilled in his happy experience—"Instead of thy fathers shall be thy children to show forth the Lord's praise in the earth."

The other candidate's is a very interesting case; he is also the son of pious parents of our denomination. The work of grace appears to have commenced some considerable time; and the society of godly people has been his delight. He was in the last engagements

with the Siekhs, and received two serious wounds, I believe, in the battle of Sobraon, of which he gave us a most fearful description. In consequence of the injuries he had received he was invalided and ordered to Chunar; he is residing with one of our members, and expresses much gratitude that his life has been spared in the field of battle, and also that the Lord has cast his lot amongst us, as he always wished to be united to the people with whom his parents are connected. The circumstance of his conversion will undoubtedly give great joy to his parents, particularly his mother, who, it appears, has watched over him with earnest prayer and anxious solicitude.

I preached a sermon on the subject of baptism, and as there were so many witnesses to this transaction, we sincerely trust that many others may come forward, who will give a decided evidence that they are born of God.

But amidst our rejoicing we have been under the painful necessity of excluding one of our members, who has fallen into awful habits of intemperance. We earnestly trust he may be reclaimed, but at present he is awfully sunk in the depths of iniquity, and we fear his sinful course, as it regards this world, will soon be closed.

CEYLON.

Our friends in this island are impeded in their efforts by the same classes of opponents as are actively engaged in counteracting scriptural Christianity in other parts of the world. Mr. Davies writes thus:—

Popery is rapidly increasing in Ceylon. The greatest efforts are being made to proselyte English, Burghers, and natives. A company of nuns are daily expected, to commence a convent in Colombo. One of the bishops is now at Rome making preparations for still more extensive operations. It seems inevitable that ultimately we must come into some kind of conflict with this system, or abandon our stations.

We have here English, French, Italian, and Goa priests; some of them of the school of Dr. Wiseman, others more allied to the dark ages.

Puseyism is almost universal among the Colonial chaplains and their catechists. Since the arrival of the bishop last year we have had more hindrance from these men than from any other cause.

Heathen converts generally, as might be expected, are unprepared to withstand errors propagated by men sustained by the government of the country. But I fear our converts in Ceylon are more than usually unprepared for this. Special attention has not been paid to instruct them in the doctrines, &c., of the bible, and the consequence is that they are almost in total ignorance of them.

AFRICA.

FERNANDO PO.

The health of both Dr. and Mrs. Prince has been for some time in a state that indicated the necessity of at least temporary relaxation and change. An opportunity for this having been afforded unexpectedly by the touching of a French vessel at Clarence, they embraced it, and Dr. Prince wrote a short note, during the brief interval before his embarkation, saying, "A French vessel going hence to St. Thomas, Prince's, and Gaboon, I have taken a passage, with Mrs. Prince, on account of our impaired state of health. I hope thus to be spared the necessity of the dernier resort to England before you can supply either missionary or schoolmaster for this place. I hope to return by a French war steamer." At the request of Dr. Prince, Mr. Newbegin will for the present supply the vacancy at Clarence.

BIMBIA.

At the time of our last advices, Mr. Fuller, who will be remembered as having sojourned some time in England, on his way from Jamaica to Africa, was lying in a state which left no hope of his recovery. Mr. Merrick, in a letter dated Jubilee, Bimbia, April 20th, after giving some details respecting maladies under which Mr. Fuller had recently been suffering, arising in part from an injury received many years ago by a fall, proceeds to say:—

He is now daily sinking under a low typhoid fever similar to that which carried off our brother Thompson. He was very low last night, revived a little this morning, but has subsequently sunk again. From the beginning of his sickness he has been able to look forward to death with calmness and composure of mind. Like David, he says, "Yea, though I walk through the dark valley," &c. He wishes his two sons to remain in Africa, and has left them under the care of brother Clarke and myself. May our deep and heavy afflictions be sanctified to us all!

Brother Newbegin, as you have perhaps already heard, has engaged to supply Dr. Prince's lack of service at Clarence during the doctor's absence at Prince's, St. Thomas, and the Gaboon, whither he is gone with Mrs. Prince in pursuit of health. Brother Newbegin came over a few weeks ago in Mr. Matthew's schooner to arrange some business here, and to remove to Clarence, but has been detained by brother Fuller's illness. This we have subsequently discovered was a most merciful interposition of providence in behalf of brother Newbegin, for Mr. Matthew's schooner, in returning to Clarence, lost both her masts, and was drifting about the coast of Fernando Po when we last heard from Clarence. Mr. Matthews left his vessel in a canoe for Clarence, and as soon as he arrived, requested the assistance of the Dove, which he most readily

obtained. Thus our good God sets one thing against another, and provides for the safety of his people even while they are unconscious of it. May we continue to trust Him.

I have sent you, at different times, six copies of the first three sheets of my Isubu Dictionary, and two copies of the fourth sheet. I now send four copies of the fourth sheet to complete the half dozen, and six copies each of the following four sheets. You will perceive that our A's have run sixty-three pages. The appendix to A will make about three more pages; in all, sixty-seven pages of A's. I don't know where Z will carry us, but if spared and strengthened, I hope soon to complete the work. Little printing work has been done for the last ten days in consequence of brother Fuller's illness, his sons, our chief compositors, being engaged night and day attending on their father. I had hoped to get out the whole of Matthew's Gospel to send to Jamaica by brother Clarke, but fear I shall not be able to accomplish it. The whole is transcribed for the press but the last three chapters.

We are getting quite short-handed. May the Lord of the harvest thrust forth a few devoted labourers into his vineyard. Brother Clarke has been at Clarence for several weeks with the Dove, making necessary preparations for the voyage to Jamaica. He will, we expect, leave in about three weeks.

Mrs. Merrick and myself are generally well. We have during the last twelve months enjoyed better health than ever since our arrival in Africa. Our little daughter is also well. Brother Newbegin is often troubled with fever and indications of droopy, which

make him fear that he will soon have to leave us to recruit in England. We shall soon, I fear, be left almost alone, but God, I hope, is with us. The signs of the times among the Isabus are more cheering than ever.

WEST INDIES.

JAMAICA.

Among the resolutions, published last month, to which a general meeting of missionaries and pastors in Jamaica had requested the Committee to accede, and to which the Committee had assented on the 16th of June, it will be remembered that the following article was included:—"That the Committee be respectfully requested to give their aid and sanction in re-conveying, as far as it may be found convenient, all chapel property in Jamaica connected with the Society, on such trusts as are expressed in the Model Deed now laid by the Deputation before the brethren." As a sight of the provisions of this Model Deed will doubtless gratify many members of the Society, we subjoin it, only remarking that some phrases in the preamble will of course be modified in correspondence with the varying circumstances attending the original acquisition of the property to be put in trust.

THIS INDENTURE, made the day of , in the year of our Lord 18 , between [the vendor], of the first part, [the missionary], of the 2nd part, and [the trustees] being persons nominated and approved by the Baptist missionary as trustees for the purposes hereinafter mentioned, of the 3rd part. Whereas on the 2nd day of October, 1792, certain ministers of the gospel of the denomination of Particular Baptists (that is to say, the Rev. John Ryland, Reynolds Hogg, John Sutcliff, Andrew Fuller, Abraham Greenwood, Edward Sharman, Joshua Burton, Samuel Pearce, Thomas Pearce, Thomas Blundel, William Highton, John Eayres, Joseph Tims being then assembled at Kettering in the county of Northampton, by certain resolutions, under their respective hands, did agree to act in society for the propagation of the gospel among the heathen, and did further agree that such society should be called "The Particular Baptist Society for propagating the Gospel among the Heathen"; And whereas the said society have ever since continued in existence and operation, and whereas at a general meeting of the members of the said society held at Exeter Hall, in the county of Middlesex, on the 27th day of April, 1843, a certain plan of regulations was duly adopted and established as the plan and regulations of the said society, and in particular it was thereby declared and resolved that the name by which the said society had been and still was designated, was "The Particular Baptist Missionary Society for Propagating the Gospel

among the Heathen," or "The Baptist Missionary Society;" And whereas the said [missionary] hath for some time past acted as one of the missionaries of the said society at [name the place where the proposed chapel will be situated], or in the neighbourhood thereof, and hath in the course of his duties as such missionary become possessed of certain sums of money intended to be laid out in providing a chapel or place of worship, with such appurtenances as might be thought proper, to be settled in manner hereinafter expressed, for the use of the Baptist church now or lately under the pastoral care of the said [missionary] at aforesaid; And the said [missionary], in pursuance of such intention, and with the concurrence of the parties hereto, of the 3rd part, has contracted and agreed with the said [vendor] for the absolute purchase of the piece of ground and hereditaments hereinafter described and released, at or for the price or sum of [state the price in the proper currency]; Now this indenture witnesseth that in pursuance of the said agreement, and in consideration of the said sum of [state the price in the proper currency] to the said [vendor], in hand, paid by the said [missionary] out of the moneys in his hands, as aforesaid, at or before the sealing and delivery of these presents, the receipt whereof he the said [vendor] doth hereby acknowledge, and doth hereby admit the same sum to be the full and bona fide value of and in full for the purchase of the ground and hereditaments hereinafter particularly described; And also,

in consideration of the sum of [nominal consideration], by the said parties hereto of the 3rd part, in hand, at the same time paid to the said [vendor], the receipt whereof is hereby also acknowledged, He the said [vendor], at the request and by the direction of the said [missionary], testified by his being a party to and executing these presents, doth grant, bargain, sell, alien, release, and confirm unto the said parties hereto of the 3rd part (in their actual possession now being by virtue of a bargain and sale for a year to them thereof, made by the said [vendor]), and to their heirs and assigns, all, &c., [describe fully and accurately the property intended to be conveyed] together with all houses, out-houses, buildings, trees, fences, hedges, drains, paths, waters, water-courses, lights, easements, and appurtenances whatsoever to the said piece or parcel of ground, messuage, or tenement, and hereditaments hereby conveyed and assured, or intended so to be, belonging or in any wise appertaining, or with the same or any part thereof, used, occupied, or enjoyed as part, parcel, or member thereof, or any part thereof, to have and to hold, all and singular the said ground, hereditaments, and premises, unto and to the use of the said parties hereto of the 3rd part, their heirs and assigns for ever; but nevertheless upon the trusts, and to and for the intents and purposes hereinafter expressed, declared, and contained of and concerning the same, that is to say, upon trust that they the said parties hereto of the 3rd part, or other the trustees or trustee for the time being acting in the trusts of these presents, with and out of the moneys which are now, or which hereafter may be possessed by them or him for that purpose, and as soon after the execution of these presents as conveniently may be, shall and do erect and build upon the said piece of ground, or convert the buildings now standing thereon, into a chapel or place of religious worship, without a dwelling-house, vestry-room, and school, and other offices, conveniences, and appurtenances, or with or without any of them respectively as and in such manner as the said trustees or trustee for the time being of these presents shall from time to time deem necessary or expedient; And upon further trust, from time to time and at all times, after the erection or completion thereof respectively, to permit the said chapel to be used, occupied, and enjoyed solely as a place for the religious worship and service of God, and for preaching the gospel and expounding the holy scriptures according to the doctrines and usages professed and observed by the body of Christians known in England as "Particular Baptists," and to permit the said dwelling-house to be used and occupied as a residence for the minister of the said chapel for the time being, or otherwise to be let, as the major part of the members of the church assembling in the said chapel shall at any church-meeting, duly con-

vened, from time to time direct. And also to permit such person, or persons, as shall be nominated by the said church assembling in the said chapel, or by the major part of the members of such church at any church-meeting for that purpose duly assembled, to receive and take all such voluntary subscriptions and other sums of money as shall from time to time be paid or subscribed by any person or persons whomsoever, towards the support of the worship of God in the said chapel, and for defraying the expenses and charges attending the same, or the schools from time to time connected therewith. And also, to permit to officiate in the said chapel such person or persons, of the denomination of Christians known in England as "Particular Baptists," as the major part of the members for the time being of the said church assembling in the said chapel, at a meeting duly convened for that purpose, shall from time to time elect to officiate as their minister or pastor in the said chapel, according to the usual order and customs of churches of the denomination aforesaid in England. Provided always, that in case any dispute or question shall at any time arise whether the doctrines and usages, or any of them, from time to time taught, maintained, or practised in the said chapel, or in any part of the said trust premises or their appurtenances, are or is in conformity with the doctrines or usages respectively of the said denomination of Particular Baptists in England or not, it shall be lawful for the Committee of the said Baptist Missionary Society, if they think fit, from time to time to decide such question, and their decision thereon signified in writing, under the hand of their secretary or secretaries for the time being, shall be binding and conclusive on such dispute or question. Provided also, that until a school room, or school rooms, shall be erected or provided on the said piece of ground, or some part thereof, it shall be lawful for the said trustees or trustee to permit a Sunday or other school, or schools, to be conducted in the said chapel, but at such hours and times only as shall not interfere with the religious services to be held therein. Provided further, that of every meeting of the members of the said church for the purposes aforesaid, there shall be public notice given in the said chapel on the Sunday preceding such meeting, during the time of divine service, and that no such meeting shall be held earlier than the Wednesday succeeding such Sunday, and that all the members of the said church, both male and female, shall be entitled to vote at every such meeting; and upon this further trust, that the said trustees, or trustee, for the time being, shall at any time when thereunto requested by the Committee for the time being of the said Baptist Missionary Society, such request to be signified in writing, under the hand of their secretary or secretaries for the time being, convey and assure the said trust

estate, freed and discharged of and from all the trusts and powers expressed and declared in and by these presents, unto such person or persons, body or bodies corporate, and upon and for such trusts, intents, and with, under, and subject to such powers, provisos, conditions, and agreement as shall be nominated and approved by the major part of the members for the time being of the church assembled at the said chapel, testified by some deed or instrument in writing, signed, sealed, and delivered by the pastor of the said church, which deed or instrument in writing so signed, sealed, and delivered, it is hereby declared and agreed, shall be conclusive evidence of such nomination and approval as aforesaid, to all intents and purposes. And upon this further trust, that the said trustees, or trustee, for the time being, shall at any time or times, when thereunto requested by the Committee for the time being of the said Baptist Missionary Society, such request to be signified in writing under the hand of their secretary or secretaries for the time being, absolutely make sale of the said trust estates, or of such part or parts thereof respecting which such request in writing as aforesaid shall have been made, by public auction or by private contract, and in such manner as the Committee for the time being of the said Baptist Missionary Society shall deem most expedient, and convey the same trust estates, when sold, to the person or persons who shall agree to become the purchaser or purchasers thereof, freed and discharged from the trusts hereby declared. And also, at any time or times, at such request as aforesaid, convey the said trust estates, or any part thereof, to any person or persons in exchange for or in lieu of other hereditaments, to be situate within miles of aforesaid. And upon this further trust, that the said trustees or trustee for the time being, should be taken in exchange as aforesaid, upon the same or the like trusts, and to and for the same and the like ends, intents, and purposes as are hereinbefore expressed and declared concerning the hereditaments hereby conveyed, or as near thereto as may be, and the nature of the hereditaments to be so taken in exchange, and the purposes for which they shall be taken in exchange, will admit. And upon this further trust, that the said trustees or trustee for the time being shall stand possessed of the money which from time to time shall be received on any sale or exchange which shall be made under the trusts hereinbefore mentioned. Upon trust, in the first place, to retain to and reimburse himself and themselves respectively all costs, charges, and expenses lawfully incurred by him or them in or about the execution of the trusts of these presents, or any of them, and in the next place to dispose of the surplus, if any, in such manner and for such purpose as the Committee for the time being of the said Baptist Missionary Society, by any writing

under the hand of their secretary for the time being shall direct. And the said parties to these presents do hereby respectively agree that the person or persons who shall become the purchaser or purchasers of all or any part of the said trust estates, his, her, or their heirs, executors, administrators, and assigns, shall not be obliged to inquire into the authority of the trustees or trustee for the time being to proceed to any sale or sales, or to execute any conveyance or conveyances of the said trust premises, to see to the application of the money paid by him, her, or them respectively, as the consideration of such purchase or purchases, nor be answerable or accountable for the misapplication or non-application of the same money, or any part thereof, after the same shall have been paid to or to the order of the said trustee or trustees for the time being, under these presents. And that every receipt which shall be given by the said trustee or trustees for the time being of such purchase money, or any part thereof, shall be a good, valid, and sufficient acquittance and discharge for the sum or sums of money which therein or thereby respectively shall be acknowledged or expressed to have been received. And that every sale which shall be entered into, and conveyance which shall be executed by the said trustee or trustees for the time being pursuant to the trust hereinbefore declared, shall be binding and conclusive on all persons claiming any benefit or interest under the trusts hereinbefore contained. Provided further, and it is hereby directed that when and so often as it shall seem expedient to the Committee of the said Baptist Missionary Society to appoint any new trustees of these presents, either for the purpose of filling up any vacancy or vacancies occasioned by the death, incapacity, or refusal to act, of any of the trustees for the time being of these presents, or for the purpose of increasing the number of trustees for the time being of these presents to any greater number (whether more or less than the number of original trustees), or for any other reason, it shall be lawful for the Committee of the said Baptist Missionary Society for the time being, by any writing signed by the secretary of the said society, to nominate one or more person or persons, body corporate or bodies corporate, to be trustees or a trustee of the said piece of ground, chapel, hereditaments, and premises, and thereupon the said piece of ground, chapel, hereditaments, and premises shall forthwith be legally and effectually conveyed and assured to and vested in such new and such surviving and continuing trustees jointly or to and in such new trustee wholly, as the case may be, upon such and the same trusts and to and for such and the same ends, intents, and purposes, and with, under, and subject to such and the same powers, provisos, declarations, and agreements as are contained in

these presents, or such of them as shall be then subsisting or capable of taking effect, and to, for, and upon no other use, trust, and intent, or purpose whatsoever. Provided further, and the said parties to these presents do hereby agree that in case the said Baptist Missionary Society shall at any time hereafter be incorporated, the several rights, powers, duties, and privileges hereinbefore granted or reserved to the Committee of the said Baptist Missionary Society respectively, or their secretary, shall be enjoyed and exercised by the governing or directing body of such incorporated society, or their secretary respectively. And the said [vendor], for himself, his heirs, executors, and administrators, doth hereby covenant with the said parties hereto of the 3rd part, their heirs and assigns, that notwithstanding any act, deed, or thing by him the said [vendor], made, done, or committed to the contrary, he the said [vendor] now hath in himself good right to convey and assure the said hereditaments expressed to be hereby conveyed, upon the trusts and for the ends, intents, and purposes hereinbefore expressed concerning the same, and according to the true intent and meaning

of these presents. And also, that he the said [vendor], and his heirs and all and every persons and person now or at any time hereafter rightfully claiming or possessing any estate, right, title, or interest into, upon, or respecting the hereditaments and premises hereinbefore mentioned to be conveyed from, through, under, or in trust for him or them will at all times hereafter, at the request and expense of the said parties hereto of the 3rd part, or any of them, their or any of their heirs or assigns, make, do, acknowledge, execute, and perfect all such further and other acts, deeds, conveyances, matters, and things whatsoever, as shall be necessary or expedient for the more effectually or satisfactorily conveying and assuring the said hereditaments and premises, or any part thereof, to the said parties hereto of the 3rd part, their heirs and assigns, upon and for the trusts and purposes aforesaid, or for conveying and assuring the same premises, or any part thereof, to any purchaser, or other persons to whom they or he shall convey, or assure, or contract for the conveyance or assurance of the same, in pursuance and by virtue of these presents in writing, &c.

GURNEY'S MOUNT.

The following paragraph is taken from a letter from Mr. Armstrong, dated Gurney's Mount, June 11, 1847.

I sincerely rejoice that yourself and esteemed fellow-traveller have arrived in safety at your homes, and the scenes of your labour. Since you left we have enjoyed tolerable health, although the past and present months have been unusually hot and sultry. The mosquitoes are luxuriating on our blood much against our will. I never have experienced them so troublesome as now. We often speak of you, and rejoice that we had the privilege of your company, though but for one night. A few weeks ago I had the happiness to baptize and receive into the church

here thirty-three men and women, and at Fletcher's Grove thirteen. The services were deeply interesting, crowds attending, collected together from different parts and belonging to different societies.

Our chapel at this place is in the same condition as when you were here—the walls too long for the roof or the roof too short for the walls! We have paid off about £30 of debt, and by the sale of the truck, which was useless to us, have paid £20 to Fletcher's Grove church, which this was indebted to it.

TRINIDAD.

The cut at the commencement of this sheet gives a view of the building mentioned in our number for February as having been erected at Montserrat, about twelve miles from San Fernando. It is of cedar, and comprises chapel and missionary's residence. Mr. Law writes thus from Port of Spain, June 5th :—

About a fortnight ago I paid a visit to our stations at "The Mission." At Indian Walk we had a very good-meeting. Mr. Hamilton continues to teach the school, and preaches the gospel on the sabbath and on other occasions. The mule is of great service. At New Grant we had a "time of refreshing

from the presence of the Lord." At Montserrat there was a large attendance; the members of the church seemed devout and earnest. In the congregation there are some who appear to be under serious impressions. May their grief lead to repentance and faith in Jesus Christ. This is a most interesting

station, but indeed all our stations in this district are so. I need not say how much a missionary is needed on the spot. An intelligent Christian man, whom brother Cowen baptized some time before leaving, preaches at one or other of our stations here. He has the cause of Christ very much at heart. In due time an ample harvest will be reaped in this field of labour, only let labourers be sent forth to gather in the precious grain.

There was an arrival here the other day of 134 captured Africans; about 150 more of the same capture are daily expected. They are chiefly boys and girls, and are of a lively disposition. If these youths were collected into one community, placed under religious

instruction, and trained to industrious habits, they might be blessed and made a blessing to the community, but as the case is at present they will be dispersed through the island, and speedily become drunken and more degraded than they are at present. These people come from the neighbourhood of our missionary stations in Western Africa. One young man bore the sign of a cross on his left breast, which had been evidently burned into his flesh. This is a sign of his being the slave of a Romish priest. When a slave-ship arrives in Cuba, among the first persons who go on board of the vessel is the priest, for the purpose of claiming, as his portion of the plunder, all who have the mark of the cross.

HAITI.

Mr. Webley writes as follows from Jacmel under date of June 21st:—

I now commence another letter to you respecting the state of your mission here, and should have done so before had not my increasingly numerous engagements hindered me, for since I last wrote to you I have visited Marigau, Aux Cayes, and Mont Plaisir; and taken in hand various other duties which have wholly absorbed my time. Marigau is a place distant from Jacmel about twenty-three miles, and contains a population of more than two hundred persons. Here I visited the people, conversed with them, distributed tracts amongst them, and preached in the evening to nearly one hundred and fifty persons, who received me gladly.

Aux Cayes is a much smaller village than Marigau in itself, but densely populated in the adjacent mountains, and distant about fourteen miles from town. Here I should have preached had not a fall from my horse frustrated my purpose. I however visited the people, read and talked with them, and distributed my tracts. Here, too, I met with an aged woman who had never heard of a bible, a Saviour, or her state as a sinner before God. I cannot tell you with what joy I opened up to her view the way of life by a crucified Redeemer.

Mont Plaisir is another small village, about fifteen miles from Jacmel, containing from fifty to seventy inhabitants, and beautifully situated upon a high mountain. Here, as I did not set out till the afternoon, I could only preach on my arrival. This I did to perhaps thirty persons. They received me very thankfully, as well as my tracts, and begged me to come again at an early opportunity. These poor creatures had never before heard of "the glorious gospel of the blessed God;" which was also the case at Marigau and Aux Cayes till Mr. Francis preached amongst them. When, therefore, I had announced it to them, and read and prayed with them in the morn-

ing, they gave vent to their joy by saying, "Monsieur et trop bon, il est trop bon." Each of these places I have promised to visit once a month. I also hope, as soon as the weather is a little cooler, to visit Petit Goave, Grand Goave, and Leogane, places considerably distant from Mont Plaisir, as well as Baynette, which is a large town twenty-seven miles from Jacmel, and Sale Frou. At present, however, the heat is so great that my life would be endangered by venturing such long journeys.

But to return home. Our day-school has now increased to sixty-six children. Our sabbath-school does not much increase, nor do we expect it will till the accursed system of Sunday trading is abolished.

Our congregations are considerably augmented, especially those of the Wednesday and sabbath evenings, when we have sometimes considerably more than two hundred and fifty persons within and without the chapel.

But I have more pleasing intelligence yet to communicate to you respecting our inquirers. We have amongst these a Mrs. D., who ought to have been baptized before the death of Mr. Francis, as she then gave decided evidence of conversion. I should have administered this ordinance to her, with the two I last baptized, had not her husband so violently opposed it, that it was deemed advisable to defer it. Mr. Birrell conversed with her when here, and was much pleased with her views of the way of salvation, and convinced of her conversion to God. She still remains steadfast, and is one of the brightest specimens of a true Christian I ever saw. She had, long before the coming of Mr. Francis, been seeking rest and finding none. She was satisfied that the religion of Rome was not that of the bible, and in vain sought peace till Mr. Francis showed her

the way of salvation, when she found that "peace which passeth all understanding."

Then there is a Mr. J. de C. and his son, who have not given such decided proof of conversion, but who are nevertheless seeking after God. They have attended regularly our services and bible class, except when illness prevented, and from their numerous inquiries, their anxiety to know and do the will of God, and their highly consistent deportment, it is manifest that the work of grace is begun in their hearts.

Then we have a Mr. and Mrs. R., of whom our hopes are very sanguine. Oh that they may not be blasted! The former a short time ago was an avowed infidel. He has recently, however, attended our services, has become convinced of his error, has purchased a bible, is almost incessantly reading it, and evinces an ardent desire to become a disciple of the Lord Jesus.

But besides these, we have two other equally interesting inquirers, besides a little girl of about twelve years of age, who has been committed to the care of perhaps the vilest prostitute in the town, but who has at last consented to give her up to the care of Miss Harris, who will appropriate the money given by the president to her support. This dear child is seeking after God herself, and is often found reading and conversing with young and old about the things which make for their peace. Here, therefore, are eight persons who appear to be "inquiring the way to Zion with their faces thitherward." A proof indeed that God is not permitting us to toil on in our own weakness. To him, therefore, be all the glory.

We have, however, painful intelligence also to communicate. Three of those who have

been mentioned to you as inquirers appear to have returned to the beggarly elements of sin and death. The young men, too, in the congregation, of whom we have often said we hoped they were not far from the kingdom of God, seem yet as far off as ever. They frequent our services, often weep under the preaching of the truth, and seem, for the moment, concerned about their eternal welfare; but when they mingle again with their old associates, their impressions vanish like the midnight darkness before the light of day.

But, besides this, the protracted illness of Miss Clark is a great trial to us, as her highly valuable assistance is so much missed in the school. Miss Clark is much beloved amongst the people generally, has acquired considerable knowledge of their language, and has been accustomed to tuition upon a large scale; whilst Miss Harris and Mrs. Webley have only educated children in private families, and are, therefore, not so capable of managing a large school as Miss Clark. Indeed, Miss Harris has often said she knew not what she should do without her. On this account, therefore, I was sorry to see that her name in the report was not associated with the number of your agents here.

Miss Harris, too, has been unwell, though not seriously ill, and I sometimes fear that, without timely assistance in the person of a male teacher, we must inevitably lose her; and her loss would not be easily compensated for in her connexion with your mission.

For my own part I am tolerably well, and have not yet had fever. I am still progressing with French so as to be able to speak it considerably, and occasionally preach and pray without the aid of books.

HOLLAND.

About twenty-five years ago, some friends in the Netherlands, principally belonging to the Mennonite, or Dutch Baptist churches, kindly formed among themselves an Auxiliary to the Baptist Missionary Society. For some years this Auxiliary remitted regularly £200 per annum; but for some time past the amount of its contribution has declined. This has been accounted for by friends on the spot, as arising partly from the decease of subscribers whose places had not been filled up by juniors, partly from the enlarged number of benevolent institutions claiming support, and partly from an increasing persuasion that though it might be laudable to lend assistance to Foreign Missionary Societies, it was the first duty of Christians in the Netherlands to make exertions to evangelize the Mahomedans and pagans of their own colonies. With a view, therefore, to the formation of a Netherland Baptist Missionary Society, the Committee of the Auxiliary have determined to dissolve it, after having corresponded with us courteously on the subject; and it only remains for us, in apprising our friends of the fact, to express our earnest desire that this new arrangement may conduce to the salvation of multitudes among the heathen, and to the glory of Him the interests of whose kingdom all missionary societies are intended to promote.

HOME PROCEEDINGS.

It affords us pleasure to give publicity to the following handsome communication from the Board of Missions of the United Presbyterian Church, which has been followed by a remittance of the sum mentioned in the document:—

Edinburgh, 9th July, 1847.

MY DEAR SIR,

I beg to communicate, through you, to the Directors of your Missionary Society, the following resolution of the Board of Missions of the United Presbyterian Church, passed at their meeting here on the 7th current.

“Resolved, that the sum of £70, which the Baptist missionaries at Fernando Po gave in October last to the Rev. Mr. Waddell for conveying in the ship Maria ten of their assistants from that island to the West Indies, be repaid to the Baptist Missionary Society in London: direct the treasurer to do this, and instruct the secretary to intimate to the Directors of the said Society the high gratification which the accounts of the very friendly intercourse subsisting between the agents of the two Societies labouring in Western Central Africa, have given to this Board, and the gratitude which the Board feel to Dr. Prince for the medical services which he kindly and gratuitously rendered to our agents during their temporary residence in Fernando Po, especially to Edward Millon, the negro assistant, during the illness which preceded his death, and to the Rev. Mr. Clarke for the offer which he made of the ship

Dove to carry our agents and their goods from Fernando Po to Duke Town in February, 1847.”

That you may fully understand the references in the above resolution, I send you copies of the “Record” for May and July, where the things are stated. All the communications which we receive from our agents are of a character similar to those there given; and it is delightful to see the servants of Jesus, who have the same benevolent object in view, cherishing mutual regard in a foreign land. No blame is to be attached to Mr. Waddell for accepting the money, as he had no instructions upon the point, and as he did what seemed to him to be duty; but though the circumstances of the transaction have not been minutely detailed to us, yet we feel that a missionary ship should, when it can be done, be at the service of missionaries; and therefore we have to request that your Society will do us the favour of accepting the money which we have desired the treasurer to transmit.

I am, my dear Sir,

Yours very sincerely,

ANDREW SOMERVILLE, Sec.

Rev. Joseph Angus.

FOREIGN LETTERS RECEIVED.

AFRICA	BOMBAY	Merrick, J.	Feb. 15.
		Newbegin, W. ...	Feb. 17.
	CAMEROONS	Clarke, J.	Jan. 6.
	CLARENCE	Clarke, J.	Jan. 26, Feb. 20 & 24.
ASIA	CALCUTTA	Thomas, J.	May 3.
	KANDY	Allen, J.	May 8.
HAITI	JACMEL	Webley, W. H. ...	May 26.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Messrs. W. L. Smith and Co., for twenty reams of printing paper, for *Trinidad* ;
 Mr. J. R. Rogers, for twenty copies of his “*Chapters on Country Banking*,” to be sold for the benefit of the Mission ;
 Mr. J. Rogers, Wotton under Edge, for a parcel of magazines, &c. ;
 Mr. Emery, Chelsea, for a parcel of magazines, for *Rev. C. C. Dawson* ;
 Friends at Amersham, by *Rev. W. A. Salter*, for a chest of clothing, for *Africa* ;
 Religious Tract Society, for a parcel of tracts, for *Rev. T. C. Page, Madras*.

The bale of clothing acknowledged last month as received from Mr. Merrick, was from the ladies of Henrietta Street Chapel.

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

SEPTEMBER, 1847.

**HOW TO INCREASE THE NUMBER OF RELIGIOUS
ELECTORS.**

WE have pointed out the necessity of having members of parliament who are men of high character for probity and sound principles: the only way to secure a large number of such gentlemen in the House of Commons, is to multiply the number of religious voters in the borough and county constituencies. The late elections have abundantly shown the power which such voters may possess in time of political conflict, or in the presence of a political crisis.

We commend our readers to consider well the question, whether the good sense, the economical habits, and deep religious convictions of the middle class of English society, have yet been fairly represented in parliament: and then, further, to ask themselves, whether it would not be quite practicable to increase to a very large extent the number of intelligent Christian young men in the lists of county and borough voters before the next general election.

We believe there would be no difficulty whatever in very greatly enlarging this band, and at the same time making the effort the means of accomplishing other great good; that, namely, of providing garden-ground and improved cottage residences for the agricultural poor.

Who that is acquainted with our villages does not know how landed proprietors, farmers, poor-law guardians, as with one consent, are averse to the settlement of an additional labourer and his family in their neighbourhood. The intention is professedly to keep down rates ; the poor may go to the towns, manufacturing districts, or where they can ; only a certain number of cottages are to be had, and those often most wretched habitations, at enormous rents, destitute of gardens that would be of any use, and at most inconvenient distances from their labour. If a poor man somewhat more favourably circumstanced dies, before the spirit has well quitted its clay tabernacle, there will be numerous eager applicants for the tenement in which he has passed the last months or years of his toil-worn life : and the landlord, too ready to suspect that the poor widow will not be able to pay the exorbitant rental, gives the word which gratifies one of the eager expectants, and turns the bereaved one adrift.

A plot of garden-ground for the poor is now sometimes provided in villages, and if the ratepayers were wise would be universally provided. But how often is the rent charged treble the amount of the same quality of land as let to the farmer : and still more frequently the allotment is at such a great distance from the poor man's abode, that he must either neglect his taking, or drag his weary limbs an additional three or four miles before he can retire to rest, besides the extra expense involved in carrying manure, providing tillage, and removing the produce. In order to be of real advantage to the labourer, the bit of land should adjoin his residence, or be so near that he and his family might profitably employ in it all the unoccupied morsels of time. The moral and economical benefits which would arise if this plan were fairly carried out in all the villages and hamlets of the country are perfectly incalculable.

We should be glad, therefore, to hear of an extensive organization throughout our borders of benevolent and thinking young men, for the purpose of purchasing land, and dividing it into small holdings, so as to add to the comforts of a much oppressed class ; and secure for themselves a vote and voice in the government of the empire. We would urge all such young men who can lay by anything from their weekly earnings to fix their mind steadily upon this object of honourable ambition, and to set about the accomplishment of it without delay.

Since writing the above we were pleased to observe an advertisement in the *Nonconformist*, in which one of the main objects contemplated here assumes a practical shape, and well merits

the attention of thoughtful young men. The following is an extract from this advertisement, which bears the name of J. H. Tillett, Esq., Norwich, and is entitled, "Electoral League for extending the County Franchise and securing the return of Independent Members."

"The Forty Shilling County Franchise affords great facility for the carrying out of this purpose. Hundreds of our friends throughout the country are purchasing small freeholds to obtain County votes. I may say, thousands are members of Building and Friendly Societies with the same view. A strong and growing feeling prevails amongst the operatives and non-electors in favour of this mode of enfranchising themselves, so that they may be better enabled to obtain for themselves and their brethren that right from which they are excluded. The concentration of these movements would ensure for our cause the most signal success. If four County divisions, in the north, south, east, and west of England were selected, and all who concurred in our principles were urged to acquire qualifications in some one or more of those districts, this concentration would be secured, and the return of several good men and true as County members, to advocate the cause of the people, would be ensured.

"Success thus obtained, on a limited scale, would lead to more extensive movements. We suggest the following plan for adoption :—

1. The appointment of a Central Committee, to collect the best information as to the present state of the County constituencies, with a view to the selection of such as would be most favourable to the contemplated object.
2. The formation of Local Committees throughout the kingdom, to carry the system into complete operation.
3. Such an arrangement as to the amount of Subscriptions as would secure the co-operation of all classes, especially of the operatives ; for instance :—
 - 1st Class. To comprise all who can and will immediately purchase freeholds in one or more of the particular localities determined on.
 - 2nd Class. Those who will pay the purchase money by instalments of £1 per month.
 - 3rd Class. 10s. per month.
 - 4th Class. 5s. per month.

"In the last three Classes, it may at first appear that the prospect of acquiring the franchise is so remote as not to effect the object. But it

is not so. Suppose 1,000 persons join the 2nd Class. This will raise £1,000, equivalent to the purchase of twenty freeholds. A ballot once a month will decide who are to have the priority as to these twenty qualifications, until every subscriber has become possessed of the requisite estate. The payment of the subscriptions will continue until the purchase money has been discharged, interest being paid at the rate of £4 per cent. upon the balance from time to time remaining due. Thus, votes will be made as speedily as possible, the money subscribed will produce good interest, and every subscriber will have an equal chance of an immediate qualification.

" This machinery having been adopted in this locality, has afforded proof of its adaptation to the object in view. A similar course has been followed in many of the Building and Friendly Societies.

" A Central Committee must be appointed, in whom the public generally will place implicit confidence.

" The effect produced upon the public mind by such a proof of determination and union as the adoption of this course is to afford, will of itself go far to give a strong recommendation to our principles.

" The practicability of the plan has been tested, and is beyond question. It will not only be politically advantageous, but will do immense good in a moral and social aspect. It will encourage habits of saving amongst our young men and operators. The sums which are now expended in useless luxuries and idle pursuits would, if thus accumulated, soon purchase an estate sufficient to enable its owner to give a vote in aid of the principles to which he is attached.

" An influential Committee will probably soon be formed to carry out this project. It is hoped that some of the most zealous and influential of our friends in London and the provinces will act upon it. They, in whose name I write, earnestly entreat the co-operation of all in every part of the kingdom, who are anxious to help on the good work by the means above suggested. Every one can do something. Amongst our Sunday-school teachers, and our young men in general, there are thousands anxious to be up and doing. An enterprise is now before them in which they can worthily assist. Let none of them stand back—we have ample encouragement. Villiers for South Lancashire, Cobden for the West Riding, show what zeal and union can accomplish. That great confederacy which has brought about such astonishing results comprised a larger number of wealthy men than we can at present claim, but our strength lies where their weakness was found—amongst the working classes, and even in the agricultural districts. A bold movement for the cause of civil and religious equality may at first find fewer great men on its side, but the hearts of the millions are set upon

it, and it is our duty to bring before the public eye some striking proof of this 'Great Fact.'"

Whilst mourning over the scenes of degradation and vice which too often accompany an election, and considering the mental and moral condition of many on whose decision that election may probably depend—how we have longed that the noble, energetic, holy, intelligent, band of young men who conduct our Sabbath-schools, and form the hope and stay of our churches throughout the country, were possessed of votes. Why should they not? With an organization complete as is ours—with habits of industry, sobriety, and good thrift, which ought ever to accompany true godliness—with that exhaustless energy which springs from high principle, invigorated and exalted by the religious spirit—let us only **RESOLVE**, and the most complete success is sure.

STATE OF THE DENOMINATION.

WE earnestly commend to the attention of our readers the following remarks on this momentous topic by one of the editors of that valuable little magazine, **THE CHURCH** :—

"From the Report of the Baptist Union, it appeared there had been a clear increase of 2,183 in 759 churches; being nearly three per church. The painful circumstance is, that this is the smallest rate of increase for six years, during which it has been continually declining from an average of ten to that of three per church. The inference seemed unavoidable, that it may go on to a progressive decrease—indeed must do so, unless the tide turn.

"Opinions on this topic were freely expressed, both at the business and the public meeting, for a considerable time. Many causes were alleged—such as poverty of the people and ministers—German theology—the rage for speculation—the imperfect spiritual training of our churches—the excitement of public and political matters—separation between the rich and the poor; of these, however, some were considered irrelevant; others, as not being peculiar to the present time, and therefore not accounting for the facts. For instance, the denomination certainly increased under great poverty, and amid far greater political excitement and action than now, in the times of Charles the Second and previously.

"To the writer it appears that most of the circumstances mentioned *may* facilitate the working of some more deeply seated cause; but to be wholly unentitled, either individually or unitedly, to be regarded as

the cause; just as insects nestle in and injure a plant already unhealthy. That cause must be in the *lowered converting zeal* of the churches as a whole, and this must be due to a less realizing union between the members and the Head. There must be fewer ministers and fewer members who live in absorbing fellowship with the Head of the church. The converting energy of the Christian depends on the vividness with which he realizes the condition of man; the power of the grace of Christ; and the vanity of this life. Through various means—intellectual, commercial, social, moral, and spiritual—Satan is permitted to dim the vision of faith, and cool its ardour. This is our trial as God's people. In the life of the individual, God permits Satan frequently to seduce so far as to lead him into a sin, which, by its greatness, drives him afresh to the cross, and to begin his spiritual life anew. In the experience of the church, he is allowed to seduce to the point, when some holy reformer is aroused to unquenchable "zeal for the Lord of hosts," and the Lord works with him to arouse his people. The Baptist Union will be an unspeakable blessing, if it be the means of bringing before the churches a state of things too painful to allow God's servants any rest till they see it altered, and of manifesting it, too, by their statistics *so much sooner* than it would have been certainly known without them.

"May we not hope that multitudes of the devout minds in our denomination will begin to examine the state of their spiritual life, to detect languor in prayers for their family, their church, their unconverted neighbours, and for their own devotedness too? That there will be much earnest and humbling 'communing with their own hearts,' in silence and in the closet; and by consequence, a renewed, serious, quiet, humble, and, therefore, steady recommencement, both with God and men? If this should be the happy effect, what delightful signs of a spiritual spring may begin to appear by the next annual meeting!

"One course seems to us very desirable in connexion with much closet work—that of the church, as such, meeting much more frequently and regularly. We feel, when thus met, much as a family when only its own members are present; we speak both to God and our brethren with greater freedom; we confess, deplore, and supplicate, with more earnestness. The blight of revivals is too frequently their publicity, and the commendation they obtain. The strength of the church is its conscious nothingness, and its freedom from church-pride. A church, like an individual, if it only begins to be vain of its preacher, its members, its accessions, or, what is worse still, of its worldly respectability, must suffer spiritually. Was not the ten per church of 1841, cause of self-glorification to many churches whose increase contributed most largely to the high average? And have we not ever since been suffering the punishment of this sin? We "numbered the people," and were elated by it: God will abase us by the very same means which made us self-satisfied.

"F. C."

WHO IS MY NEIGHBOUR?

A WORD FOR FRANCE.

Less than half a century ago, when grave ministers of religion could preach war-sermons with all the energy of Crusaders, our brethren across the Channel were spoken of, and even prayed against, as "our natural enemies, the French." The two nations are now "on speaking terms," but their intercommunications are not yet free from distant suspicion and haughty reserve. It becomes us as men, and if as men, surely as Christians, to banish all such feelings. In Christ Jesus, there is neither "Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." And among the professors of Christianity there must be no longer Gaul or Britain, in the sense of alien or foe, for men are friends and brethren, and the world is our common home. Even were we treated as Samaritans it would become us to act the Samaritan's neighbourly part: but there is no such trial for our charity in the case we have in view.

If these things are so, have we not been wanting in Christian compassion for our brethren in France? What has been done for France? Looking at the absolute value of all religious effort, we may say much; but looking at the comparative extent of these efforts, and at the urgent necessities of the case—nothing.

The religious state of France is strange and appalling. The Romish Church claims an overwhelming majority of those of the French who profess Christianity. Far be it from any who cultivate the mind of Christ to say that salvation is found only within the pale of one or another church, or the narrow bounds of this or that religious sect. But we all know the Church of Rome. We have not only heard with our ears, and been told by our fathers, but we see and understand the Christianity which Rome teaches. Take, then, the fact that out of more than 32,000,000 of people in France, only 1,100,000 are, even professedly, Protestants. The rest profess Romanism, or nothing. The less enlightened and more excitable are devoted Romanists. Romanism is a religion of the imagination and of the heart, and therefore cannot but take root in a French soil. Romanism is venerable for antiquity, splendid with science, arts, and wealth, and hallowed by the most sacred associations. Romanism, therefore, holds "in chains under darkness" all who are swayed by impulse, and all who are ruled by prejudice. On the other hand, in the more intelligent, thought and independence contend with the influences which favour Rome; and as the conflict is earnest and decision difficult, and as no better manifestation of Christianity is at hand, an unstable scepticism is the natural result. "At the present day," says a member of the Chamber of Deputies, "the government believes in nothing; the nobles of the court in nothing; the houses of legislature in nothing; the electors in nothing; the tutors in nothing; the students in nothing." This testimony is sweeping enough, but it would be hard to contradict it. Their creed is universal unbelief; their practice universal profanity.

A very small amount of observation would suffice to give an idea of

French regard for religious worship. Let any one pass through Paris on the first day of the week, and observe how that day is respected. This is a fair test; for the sacredness of the day is certainly a part of the creed of those who profess any form of Christianity in France. If the French, or any large body of them, professed, conscientiously, to regard no day "to the Lord," they would "not regard it," and the case would be different. But as the matter stands, the disregard of the day must indicate either inconsistent profession or infidel profanity. All day, workmen pursue their usual avocations, even upon public buildings. Very few of the shops are closed. Towards the evening worship is utterly discarded, and all Paris swarms to the public promenades, where the scenes rival, (except, perhaps, in coarseness), the revelries of an English fair. And this is but a specimen of the frivolous and irreligious spirit which prevails and predominates in the minds of the French.

Many and various influences have conspired to produce the result described. Only a few can be hinted at here.

Something must, undoubtedly, be attributed to the predispositions existing in the natural character of the people. The French constitution is naturally and peculiarly excitable; and excitability gives rise to *fickleness*. The imagination of a Frenchman is vivid, his perception quick, his nature susceptible. He is easily aroused and he speedily cools. The veriest trifles can amuse him for a moment, but the most important interests cannot detain him long. Novelty is the first thing, pleasure the second, and intrinsic worth only the third. Their most popular literature is of the imaginative cast, and their very philosophers theorize rather than reason. Even their colossal works of art, involving, as they do, immense labour, have nearly all been accomplished piecemeal, that being taken up under one fit of excitement, which was laid down unfinished on the subsidence of the last. Now, to such a people, the presentation of Christianity in a distorted form is the direct move for seeking to produce infidelity and irreligion. What would incite inquiry elsewhere, will in France prohibit it. The studious German mind cannot reason itself out of Christianity. The cautious English mind rarely ventures to question it. But the quick, impatient spirit of the French cuts the knot at once, and lets the burden of its difficulties fall. What wonder, then, that when the Church of Rome uprears its front and calls itself Christianity, the disposition should be either unthinkingly to submit to it, or in the view of its absurdities, as hastily to say, "If this is Christianity, let us treat it with contempt?"

A disposition adverse to the reception of the Gospel has, doubtless, been fostered also by the *military element*, which leavens all French society. The war spirit and the spirit of Christ are so strongly opposed, that the prevalence of the one *must* be an obstacle to the extension of the other. Now in France almost every man is a soldier. All payers of direct taxes are, together with their adult sons, enrolled as members of the militia or "national guard:" and not a young man dares leave the country without having "satisfied the conscription," that is, stood the chance of being drawn for the standing army. In such a state of society would any people be inclined to go in search of the Gospel of peace?

Nor could the stoutest upholder of national religious establishments deny that the ecclesiastical system of France is calculated to foster religious indifference. No system could be adjusted for that end with more fatal accuracy. The government pays both Catholic and Protestant, supporting one system with one hand and its opposite with the other. It is difficult to conceive how any principles but those of Atheism could justify such a sacrifice of principle before a miserable political expediency. And it is still more difficult to conceive how anything but utter disrespect for religion could be fostered by it in the minds of the people.

The effects of these and of other courses are fearful. Civilization has, indeed, triumphed in France, but the French, for the most part, are only civilized heathens. The enlightenment of Pagan Rome, and the refinement of idolatrous Greece, are the enlightenment and refinement of modern France.

Let us now see what Evangelical Christians have done. We will take the capital as a specimen. Paris contains a population of more than 935,000 souls. Of these, it will be seen, very few make any profession of Christianity but the Romish. The French among these exceptions are the following :—1. The Calvinists, with four churches and seven pastors. 2. The Lutherans, with two churches and four pastors. (The above-named are paid by the state.) 3. The French Independents, with two chapels. But what have British Christians done? What are they now doing? The Bible societies are laudably active and incalculably useful, but Bible societies cannot do the work of the living voice. Service in French at two Wesleyan, two Independent, and two Episcopal places of worship, constitute the sum of this kind of effort as put forth by British Christians in Paris. Nor is Paris an exception. Except the Episcopal addenda to the resident British nobility, the valuable missions of the Wesleyans, and the efforts of the Baptists in Brittany, what have English Christians done?

It may be objected to the tenour of these observations, that the obligation does not lie upon British Christians, but upon the enlightened among the French themselves. Doubtless the first claim must be made upon them, but seeing that they are a mere handful of men, almost overborne by the might and multitude of their foes, is it not made imperative, by the law of Christian kindness, that the strong should promptly fly to the aid of the weak? Should every sphere which contains a sprinkling of religious men be considered as having no claim upon foreign effort? If so, abandon our home missions; forsake our foreign missions as soon as they begin to prosper; and leave the few faithful to triumph alone, or sink in despair.

Why have not these thoughts long ago aroused the servants of Christ amongst us? It is hard to say exactly why. There is one influence, however, which, doubtless, is partly effective in producing the result. Let any Christian who is accustomed to urge upon others the claims of religion, say whether he has not experienced a difficulty in speaking to the *respectable* and *accomplished*, which as a visitor of the hut or the hospital he would never feel. The responsibilities of the classes so distinguished are greater than those of others, and it conveys more of a reproach to take it for granted that such persons are without religion.

What is felt in reference to an individual, may also be felt in reference to a nation. It is easier to preach to the savage than to the polished and refined. And it is hard to believe that the "learned and polite" need the remedy of the Gospel as much as the "ignorant and rude." But we must not mistake information for religion. Secular enlightenment may be bestowed, and yet the mind which receives it may be as really heathenish as the mind of an African savage. Were the cities of Greece denied apostolic labours because of their enlightenment? Did Paul pause before Corinth, to ask whether the Corinthians needed his help, or fail to discover amid the refinement of Athens a "city wholly given to idolatry?" Christians are bound to oppose, and the Gospel is mighty to conquer, not merely the spirit of ignorance, but, directly and chiefly, the spirit of irreligion. We have to subdue, not the mind to science, but the heart to Christ.

The question—What, then, can be done? now arises. Details and suggestions might easily be given in reply. But let Christians first become awake to the necessity for action.

B. F.

REMARKS SUGGESTED BY MR. UNDERHILL'S ARTICLE ON COLLEGIATE EDUCATION.

THE paper by Mr. Underhill, in the July number of the RECORD, is so admirable in itself, and many of his views so much in accordance with those I have long advocated, that I may hope to be excused if I endeavour to keep attention awake to the subject. Mr. Underhill, too, will, I doubt not, readily listen to a few suggestions from one who, while agreeing with his opinions, has had some experience of the difficulty of reducing them to practice.

In the first place, I fully agree with Mr. U. that the study of theology, especially of the fountain of theology, the Scriptures, should be the grand intellectual occupation of a college life. Some time ago, I sent the editor of the *Baptist Magazine* a rather hastily written paper on this very subject, to which, as I wished not to obtrude my name on the public, he affixed the signature "Hellenistes." Its leading view was controverted in the RECORD by some able writer, who, however, erred, I think, in two points; first, in not perceiving that my paper referred not at all to what is *theoretically* desirable, but to what is *practically* the best course of study for that vast majority of our students, who generally know next to nothing of languages when they come for a *four years'* course only. Had that writer been a tutor, he would have known how very few, in attempting Latin, Classic Greek, New Testament Greek, Hebrew, Chaldee, and Syriac, in the department of languages (besides their theological and literary studies) get more than the most imperfect elements of each; we might almost say, "*Truditis lingua linguâ, novæque pergunt interire lingua.*" The vast advantage of *proficiency* in all these, and more, I should be among the first to

maintain; the loss of time in becoming smatterers in all, I must equally maintain; but a few *can* become more, and surely the course of instruction should have regard to the capabilities of the many. Next, if I remember rightly, my friendly antagonist thought that New Testament Greek ought to be studied *after* a profound acquaintance with the language as found in profane writers: I agree with him, *if* that acquaintance can be chiefly attained *before* coming to a seminary for Christian ministers, otherwise I still think the study of the Classics ought to stand quite second. I do not think, with the writer referred to, that a thorough knowledge of Classic Greek *necessarily* precedes a most valuable acquaintance with New Testament Greek. Although we have a translation of the Old Testament Scriptures, a good acquaintance with the Hebrew is attainable merely from the Bible itself. What, then, hinders Greek being learned from the New Testament? And then, as to the main point, why may not the Apostolic *dialect* be the fundamental one in a theological student's mind? Why may he not, if he have capacities and inclination, add to his New Testament knowledge the niceties of Attic syntax and peculiarities of Attic meanings, instead of adding the New Testament dialect to his already acquired Attic, just as he now commonly studies Attic before the earlier Homeric Greek? I must maintain, that the points of difference between the Attic and New Testament Greek are mostly those which make the latter an easier dialect to an Englishman—that nearly all the most important peculiarities of Greek grammar can be illustrated from the New Testament (Winer's Grammar is proof enough of this), while the changes of signification in words would be taught by every good dictionary. My main point is, that it would be easier for the very few to go on from a thorough grounding in the Greek New Testament to the prolonged study of the Classic Greek, than for the many to find themselves by the usual course well acquainted with their Greek Testaments when they leave college. A diligent study of the original Scriptures I would, therefore, require of every student; also a fair attention to human theology, particularly in the form of church history; while all who, by natural gifts or previous acquisition, were fitted for a wider circle of studies, should be taught them in voluntary and additional classes. Every encouragement should be held out to making extensive literary and scientific attainments, but Biblical and theological knowledge should be held indispensable.

On the other hand, I do not agree with Mr. U. that a vigorous attention to classical studies is necessarily a hindrance to piety. Quite the contrary. Under a tutor who feels it himself, the students must also feel that every page of a Heathen writer, however beautiful, is but an affecting evidence of the need of something better than beauty. Byron, Moore, and a host of writers easier to peruse than Horace or Aristophanes, are beyond all comparison far more depraving to the imagination than any old Heathen author.

The *Lysistrata*, though the means be unpardonable, yet aimed, and honestly too, at the very objects of the Peace Society; and Juvenal is a stern moralist; but what does the Don Juan aim at to compensate for its subtle and alluring poison? The venom from too many poets, and others under the light of revelation, is infinitely more malignant in its

working than the half-ignorant depravities of a Heathen mind. I regard the classical studies of a Christian as a most touching commentary on the first of Romans. "What a world for the doctrine of Jesus to break in upon!" is his perpetual exclamation.

Mr. Underhill's chief point, however, is, that our colleges should be nurseries for the piety of the students; that they should explicitly and directly aim to train them in *heart religion*. His delightful remarks suggest to me, however, a host of perplexing thoughts: the causes of the actual state of things, first in our *churches*, and, as a *consequence*, in our colleges, and the seeming impossibility of any speedy alteration, all arise to my mind.

Compared with the simplicity of the New Testament arrangements, ours are very artificial. Of course *colleges* are quite an invention of later times, but so is also our present *church* order; and the two are very closely connected. If all the teaching of the church be looked for from one thinker, he *must* be a well-instructed one; so well, that without some scheme for ministerial training, an adequate supply of pastors can never be found; hence our colleges. In each New Testament church the elders or bishops were many; the advantages compared with our system were, first, the work of governing or managing, for which the best teachers are frequently little adapted, did not lie necessarily entirely with the teaching elders; hence, secondly, no such thing ever occurred as a young man, hardly past twenty, being expected to teach, and at the same time to *manage*, an assembly of persons older, mostly, than himself, and each having a *will*, too frequently a very partially sanctified will, *of his own*; thirdly, the church was never in case of death without some pastors; fourthly, that very painful part of our present system, a young man preaching as a candidate on probation, was quite unknown; those who had gifts to govern and instruct, were appointed by the church as its ministers; here also, fifthly, the ministrations of several made it practicable for all generally to abide in the calling in which they had been called.

It appears, therefore, that the system of division of labour in religion, being carried so far as to throw nearly all the public religious work in each assembly on one individual, creates a necessity for our college system. Colleges to further the study of Biblical and Ecclesiastical literature would, indeed, be *advantageous* on any system, but they are *necessary* if the ministry is to be sustained in its present form.

Another thought which occurs is, the improbability of the tone of piety in colleges being much, if at all, above the piety of the churches which send the young men, and with which they and tutors, too, associate. All my experience, both as a tutor, and formerly as a student, assures me that it is not below that of the churches. If a church send one student of desultory, light, self-indulgent habits, if clever and entertaining also, he corrupts more by example and constant association with his equals in age, than a tutor can remedy by ever so much spiritual diligence. It is indeed freely allowed that the constant association of so many beneath the same roof at the age to which levity and mirth is most natural, is a strong temptation in that direction; and I think it would be an advantage could the students lodge themselves, as in Scotland, or their patrons provide

lodgings for them. The vast difference of expense puts that I suppose almost out of the question. Believing, then, the piety of our students to equal or exceed that of the churches generally, we must look to a general advance amongst our churches in the desired spiritual attainments before we can hope to see it in the colleges. "Self-denial, acquiring mastery over the passions, prolonged meditation on God's word, instant prayer, and close communion with their own hearts and with God"—these, alas! are not very frequent in our churches in this worldly age, and our young men bring with them generally the spiritual tone of the churches they come from.

The main difficulty, however, is to make our colleges places of spiritual discipline. Mr. Birrell's idea of a college pastor is not I think a happy one. Each tutor must have a pastor's heart for the students, or he will not give that tone to his instructions, and urge to diligence in study from those motives, which are essential in *ministerial* education. I have always objected to joining our colleges to the London University, not only because it secularizes the course of study more than is right, but because it must eventually secularize the *manner* of teaching also. Doubtless every tutor in perusing Mr. Underhill's remarks will feel and deplore his deficiencies: how to supply them in a *Protestant* college is the difficulty. Subduing the will and the like is easy, of course, in the Jesuit colleges to which Mr. Underhill alludes, but we *can* have nothing parallel to the means which they employ. We are left to instruction, to persuasion, and to reasoning; they have every kind of penance and punishment at command. Had we any means as direct to subdue the will to God, as they have to subdue it to man, our task would be easy. Habits of monkish or military discipline can bend man to his fellow-man; but to bow or inspire a heart for God!—who is sufficient for these things? It should be borne in mind that perseverance in a severe course of study is almost the only means we have at all resembling theirs. Generally speaking, those who from conscientious motives prove steady to their college studies after the novelty is gone and however toilsome they may be, are the men whose preaching and character do the most good on the whole. Mr. Underhill is surprised that "this moral training—this education of the heart—forms no part of the course pursued in our colleges; and that all attainments in spiritual life are the result of individual pursuit." Of Bristol I know by experience, of Horton I hope I can say, that the tutors have done much for their students in this respect. All that *can* be done on *evangelical* principles is to stimulate to "individual pursuits." Methodist or Moravian, much more Puseyite or Romish, systems effect we fear but little towards making believers "men in understanding," or "complete in *Christ*." "Living stones" cannot be hewed out by system. Anything destructive of individuality and furthering uniformity of thought and character, Mr. Underhill would I am sure deplore deeply. How much of individual peculiarity remained even in those whom our Lord trained under his own care!

Possibly it may be asked of the writer, why his own course of instruction is not more precisely what he recommends than the college Report testifies? He answers, It is as much so as obedience to the wishes, so far as he knows them, of the body he serves, permits. He deems it a great,

a very great advantage, to discipline young men's minds by hard mental work of any kind; he would deem it a still greater advantage to students for the ministry if that discipline were given by *severe labour* (for nothing else will adequately brace the mind and prevent habits of indolence gaining ground); severe labour on the word of God, and on studies connected therewith; and ten years' experience have only confirmed him in this view. The letter and the spirit of the word of God should be, in his judgment, the almost engrossing study of students for the ministry of the word. Meantime, let churches show more effectually by their prayers and conversation their interest in the piety of our students; let them also release the tutors from so much loss of invaluable time in obtaining the needful funds. Let our students resume their studies with deeper impressions of the need of studying their own hearts and growing in grace as well as in knowledge; and let tutors redouble their past efforts in warning, advising, and encouraging in spiritual things those entrusted to their care.

FRANCIS CLOWES.

[P. S. Since the above was written, I have seen the remarks of "HAUD IGNARUS" in your magazine for August. He is, I think, mistaken. The true cause of a deficiency of applications is the general low state of piety. Where zeal is ardent, especially in young men's minds, for seeking the salvation of souls, calculation of future personal inconvenience is very rare. Some few young men, and more of their friends, may fear the secular part of a Baptist minister's prospects; but even this shows want of self-sacrifice for God. Where, however, the qualifications both of *heart* and intellect for the ministry exist, personal cares seldom hinder. They did not hinder your correspondent, although, like too many, he is now *haud ignarus* of them.]

ON THE CHARACTER OF BALAAM.

IN a former paper we noticed two things in the character of Balaam which are calculated to excite our admiration, and prepare our minds to cherish for the prophet sentiments of esteem and veneration. But, alas! these sentiments cannot be entertained; they must give place to mingled feelings of surprise, sorrow, and displeasure. We are now to view the character of the prophet in a very unfavourable light. We are to contemplate him as he goes after the wages of unrighteousness, casting a stumbling-block before the children of Israel, and finally perishing in his iniquity. It was not with any view to excite astonishment, still less to occasion perplexity, that we mentioned in a former article the mental superiority and religious knowledge of Balaam, together with his great apparent deference to the divine will, but that we might form a just estimate of his character. We cannot know what his character really was, or what instruction lies in it for our-

selves, unless we bear in mind, during the course of our future observations, the two points to which we have already adverted.

We proceed, therefore, to remark, that we have in Balaam a melancholy instance of *an attempt to reconcile a sense of duty to a vicious inclination—to conform the unyielding rule of right to the designs of avarice*. This is the affecting and instructive peculiarity of his character. He knew what was right, and for many reasons he was anxious to do it. He had a clear perception of the path of duty, and a deep conviction of the importance of pursuing it. His conscience would not allow him to act in direct opposition to the will of God; but, at the same time, his heart was not *wholly* in God's service. Covetousness lay deep within him. Hitherto, perhaps, it had remained dormant, unsuspected by himself and unknown to others; but now an alluring bait is set before him, and his avarice at once snatches at it; his eye is fixed, his heart is set on attaining it, and he seeks to bend the unyielding rule of right to his covetous designs.

How obvious the reflection, that no man knows what he is until he is tried: it is scarcely possible to tell what propensities and capabilities lie hid within him, until he is placed in circumstances fitted to draw them out. During the hard frosts of winter, it is impossible to tell what venomous insects, what noxious weeds, or beautiful flowers are concealed in the earth; but let the genial showers and sunshine of spring come, and the weeds and the flowers will spring up, and the venomous insects will come forth out of their hiding places. So is it with men. We have a striking illustration of this in the history of Hazael, king of Syria. See him stand before the prophet Elisha, to inquire whether his master, Benhadad, shall recover of the disease with which he is afflicted. The prophet, while looking at this man, reads his future history. The scene fills his soul with emotions the deepest and the most distressing; he lifts up his voice, and weeps. When Elisha foretells his future proceedings, Hazael exclaims, "What! is thy servant a dog, that he should do this great thing?" But the prophet replies, "The Lord hath showed me that thou shalt be king over Syria." New positions will bring new temptations; and in other circumstances those things will be done without hesitation, which cannot now be thought of without horror.

But let us not blame our circumstances, if by them our unsoundness should be discovered. Circumstances do not make our characters; they simply develop them. Those very circumstances which discover the unsoundness of some, display the noble principles, and unfold the Christian graces of others. No one had ever known the strength of Abraham's faith, or the ardour of Paul's devotion to the cause of Christianity, unless they had been so severely tried. It is "tribulation that worketh patience, and patience experience, and experience the hope that maketh not ashamed." On the other hand, if we had known only the prophetic parables of Balaam, and his answer to the first messengers of Balak, how different had been our estimate of his character from that which we are now obliged to form!

The riches and honours which Balak promised him were a sore temptation to Balaam; he earnestly desired to possess them—but how to accomplish it? He could not prostitute the functions of his high

office; he could not go in direct opposition to the known will of God; neither could he curse those whom the Lord had blessed. Probably the first message from the king of Moab excited avaricious desires in his mind; but his sense of duty was then sufficiently strong to induce him to say to the messengers of Balak, though perhaps with some inward reluctance, "Get you into your land, for the Lord refuseth to give me leave to go with you." But the second message is still more tempting. Whether Balak had any insight into the vulnerable part of the prophet's character, or whether he supposed that he was much like other men, whose hearts are generally accessible by two avenues, we know not, but it is certain there was an exquisite adaptation in the means he used to secure his end. The prophet was attacked on the side of his vanity and of his cupidity, for the second embassy was more numerous and more honourable than the first, and they brought promises of still greater distinction, and of still more abundant wealth. To a vain man there was in this much that was flattering, and to a covetous man much that was alluring; yet the former part of Balaam's answer indicates the dignity of the prophet and the conscientiousness of the saint: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God to do less or more." But, alas! this does not continue; the latter part of the reply discovers hollowness and insincerity. It ought to have been, "Why does Balak send again? does he suppose that the Immutable changes, or that the services of his prophets are to be purchased with money? No! the Lord hath told me that Israel is blessed, and I cannot curse them; he has forbidden me to go to Balak, I therefore cannot go. Tarry ye here to-night and rest, but in the morning depart; it is in entire ignorance of the character of my God and of my own, as well as of the nature of my office, that you come hither." Not such, however, is the answer of Balaam; ah! no. The temptation becomes too powerful for him, and he begins to waver as to his duty. The riches and honours promised by Balak seem so large, that they fill almost the entire field of vision, and it now becomes his great desire to possess them. But still he must do it in the path of righteousness; he cannot act in direct opposition to the will of his God. Here we see the sin of Balaam—it was that he coveted the riches and honours with which the king of Moab sought to allure him; and here we see also the affecting peculiarity of his character—it was, that earnestly wishing to secure the wages of unrighteousness, and at the same time not to contradict the known will of his God, he sought to obtain the divine permission to do that which God had explicitly declared must not be done: he was anxious to make the divine will bend to his avaricious desires.

See how this discovers itself in his reply to the princes of Moab: "Tarry ye here this night, that I may know what the Lord will say unto me more." But why, Balaam, inquire again of the Lord? Doth he change? Is there any material difference between the object of these ambassadors and that of the preceding ones? Their message is precisely the same; the only difference is, that they are more numerous and honourable, and that flatters human vanity; and they promise still greater rewards, and that allures human avarice. But these things are

nothing with the Lord ; and when compared with his duty, they ought to be but as the small dust of the balance with the man of God. It is but recently that the voice came to thee from heaven : " Thou shalt not go with the messengers of Balak ; thou shalt not curse my people Israel, for they are blessed." Why then inquire again of the Lord ? This is to tempt God.

There is a proverb amongst us, " Second thoughts are best." But though in one sense true, in another it is often false. In matters of prudence, second thoughts are often best ; in matters of principle, seldom, if ever. When the malevolent feelings are excited second thoughts are sometimes best ; at least, sleep before you give utterance or embodiment to them. But when the benevolent feelings are engaged it is generally best to act in accordance with their first dictates ; second thoughts seldom increase them ; sometimes they destroy them altogether. When in matters of principle, instead of acting with promptness, firmness, decisiveness, the time for action having arrived, you pause, hesitate, begin to deliberate, rest assured that you are already in the very midst of temptation ; a snare has been laid privily for your feet ; though you may not see it, you are already treading upon it ; and it will not be owing to any goodness in you if you are not completely entangled and ultimately destroyed. On matters of principle, on subjects respecting which the will of God is plainly revealed, and is not unknown to you, why should you deliberate ? why should you inquire ? However you may conceal the fact from yourself, your real object is to effect an accommodation between conscience and convenience ; to reconcile a sense of duty to your interest or your ease. So it was with Balaam. He inquired of the Lord the second time, not because he had any real doubt as to what the Divine will was, but because he wished, if possible, to make that will accord with his own avaricious desires. He inquired of the Lord the second time, not because he was uncertain whether God would have him go with the elders of Moab or not, but because he earnestly desired permission to accompany them.

Another remark, suggested by the character and history of Balaam, relates to the *rapid and fearful progress of sin*. Previous to his intercourse with Balak, it is evident that Balaam enjoyed a very high reputation ; and it is probable that he deserved it. Hence the anxiety of the king of Moab to secure the presence of the prophet in his camp, and his malediction on his enemies. Mary, the unhappy Queen of Scots, said that she dreaded the prayers of John Knox more than an army of ten thousand men. Balak seems to have regarded the prophet with somewhat of the same feeling : " I know that he whom thou blest is blessed, and he whom thou cursest is cursed." It is hardly conceivable that Balaam could have enjoyed this reputation unless he had been, on some occasions, the interpreter of the Divine will ; and this could scarcely have been the case had his moral unsoundness been previously discovered. But, after many years of apparent piety and of high reputation, a powerful temptation presents itself, and his principles are shaken ; cupidity is excited, and he enters on the downward road. At first, however, he consults his God ; and when the path of duty is made known to him, he has sufficient strength of principle to resolve to

walk in it, and to resist temptation, however powerful, and however great the sacrifice which resistance might involve. Some have remarked that there are apparent indications of faltering even in his reply to the ambassadors of Moab who first waited on him. His reply to them did not contain the whole of the divine communication to him. He said to the elders of Moab, "Get you into your land; for the Lord refuseth to give me leave to go with you." But the answer of God to him was more explicit: "Thou shalt not go with the men; thou shalt not curse the people; for they are blessed." Had this answer been given to the princes of Balak, and by them to their master, perhaps he had not sent again; the temptation, therefore, had not been renewed. But Balaam was not sorry to have it renewed; he liked to have the alluring object set before his mind, and kept there. The temptation was not painful to him, but pleasing rather; the pain was that he could not at once yield to it.

When the second message came, therefore, as we have already observed, the unsoundness of his heart decisively appeared. He wished to go with the princes of Moab; and, therefore, he inquired of the Lord the second time, and availed himself of the shadow of a permission to accompany them. When the angel of Jehovah appeared to him on the way and rebuked him, and he found the Lord was displeased with him, he still went. Three different times he offered his sacrifices, and endeavoured to obtain permission to curse Israel, that he might secure for himself the wages of unrighteousness. All this is sufficiently painful and humiliating; but this is not the worst; there is one step more, and by this he completes his ruin, and clothes himself in eternal infamy. Balaam knew the secret of Israel's strength. He knew that the Lord was their sun and their shield; and that neither enchantment nor force could prevail against them while he was with them. He knew that there was no unfaithfulness or inconstancy in God, and that he would be with them while they were with him. He knew there was no way of weakening their strength and of reducing them to ruin, but by causing them to rebel against God and to vex his Holy Spirit, so that he should depart from them and give them up to their enemies.

He, therefore, devised a plan by which he might compass the ruin of Israel, and secure for himself the riches and honours which he coveted. He not only revolved it in his dark and capacious mind, but he proposed it to the Midianites; and they adopted it. Their daughters found means of presenting themselves to the notice of the men of Israel: they ensnared them; they led them to idolatry; and thus the anger of the Lord was kindled against his people, and thousands of them perished. Oh! Balaam, and has it come to this? How rapid thy fall! How complete thy degradation! But a short time ago thine honour was untarnished, and thy mind was calm and tranquil; but now thou art become a very fiend. Then thou wouldest not take a step without the Divine direction, nor speak a word without the Divine permission; and now thou art become the veriest foe of God and man; so complete has been thy fall, and so soon has it been effected! Think of the amount of wickedness involved in his conduct. He is not hurried away by the impetuosity of passion to do that which, in moments of sober reflection, he will deeply deplore; but calmly and

deliberately he devises this great mischief. He is not tempted and deceived ; he is the tempter, the deceiver, and the destroyer of others. He deliberately proposes to effect that which he knows will grieve and vex God's Holy Spirit. He proposes to do a great evil *in order to grieve* the Spirit of truth and grace. He proposes to effect that which he knows will involve a whole nation in guilt and shame, which will plunge them in the deepest distress, and, perhaps, reduce them to entire ruin ; yea, he proposes to do it *for that very purpose*. And what is his ultimate object, what does he hope to obtain by all this ? " The wages of unrighteousness."

As Satan looked on our first parents in Paradise with mingled sentiments of envy, of admiration, and of pity,* and felt that he could not injure them except by persuading them to injure themselves, and then deliberately proposed the temptation by which their ruin was to be effected ; so Balak looked on the hosts of Israel with profound emotion, and felt that none could hurt them but by inducing them to sin ; and then with equal sagacity and cruelty devised the means by which they might be humbled and destroyed. There was but one point in which the prophet differed from the fiend ; the latter sought the ruin of the first human pair from motives of pure malevolence—unmixed hatred of God, of goodness, of man ; but Balaam sought the ruin of Israel, not because he wished to injure them or to displease God, but because he was anxious to secure the riches and honours which Balak had promised him.

This, indeed, is usually the case with men when they become the circumventors and destroyers of others. So it was with Judas : he had not the slightest wish to injure his Lord ; he wished only to obtain the thirty pieces of silver. So it has been with many ambitious monarchs : they have had no pleasure in the misery of their fellow-creatures, nor any desire to multiply their distresses ; they have thought only of their own fame and power. So it has been with many zealous persecutors : they have had no natural thirst for human blood, nor any direct delight in human woe ; they have thought only of the establishment of their creed—the extension and honour of their church. So it is with many in common life : they have no wish to injure others ; but they wish to secure their own ends, and they do not hesitate to trample on those who stand in their way. There are some, indeed, who have an inherent love of evil. Evil is their good. Without promising themselves any result from it, but from the pure love of mischief, they practise it. But these are rare. Generally, men will circumvent and injure others only because they think it necessary in order to secure their own ends. And to this Balaam has fallen—and so soon !

* So MILTON, " Paradise Lost," bk. iv.

ON THE SPIRITUAL BENEFITS CONNECTED WITH BAPTISM.

A SECOND LETTER TO AN EVANGELICAL CLERGYMAN OF THE CHURCH OF ENGLAND.

MY DEAR SIR,—In the letter which I am now commencing, I appear before you in the character of an inquirer—"an anxious inquirer" after divine truth. I ask you a question, which twenty years' consideration of the subject has not enabled me satisfactorily to myself to answer, namely, What is the precise nature, and what the actual amount, of spiritual benefit connected with Christian baptism rightly received?

That baptismal water does not, in any literal sense, wash away sin, I am sure, because the New Testament tells me that the blood of Jesus Christ cleanseth from all sin (John i. 1—7). That the application of water cannot confer holiness I am equally sure, since to the Holy Ghost, ultimately, all sanctification is ascribed in the word of God (Gal. v. 22, 23; Rom. v. 5; viii. 13, &c.) and without his presence and influence all external rites must be vain.

Nor can I allow my mind to travel in the opposite direction, and think with some that water-baptism has no longer a place in the Christian dispensation. I find no plain passage of Scripture bearing me out in such a supposition; and plain indeed, as it seems to me, should that passage be, on which, as a foundation, such a superstructure is raised.

It is not, therefore, to questions such as these that I ask you to furnish me with an answer; but simply to that already proposed.

Am I to suppose that baptism, rightly received, is an outward and visible sign of an inward and spiritual grace, necessarily connected with or consequent upon such baptism? Am I to take it for granted that in baptism, they who rightly receive it are brought into the possession of some spiritual blessing which they had not before, or into some relation to God in which they did not before stand? Am I to understand the promise made to the three thousand in the day of Pentecost, "Repent and be baptized and ye shall receive the gift of the Holy Ghost," as being of general application to all who in all ages and periods of the world shall rightly receive baptism, securing to them, not indeed miraculous powers, but an increased bestowment of the Spirit? Knowing that, although believers are not "apostles," nor "prophets," nor "workers of miracles," nor possessed of the "gifts of healing," nor speaking "with tongues," nor (miraculously) interpreting (see 1 Cor. xii. 29, 30), yet that to all real followers of the Saviour successive communications of the Spirit are from time to time vouchsafed,—am I to assume that baptism is, to say the least, one of the occasions on which such communication is made?

Am I to imagine that such an increased influence of the Spirit, at such a moment, that is, in or immediately after the act of baptism, was so much a matter of course in the early days of Christianity, that Paul would have been surprised if it had *not* taken place, actually expressing such surprise in the case of certain disciples at Ephesus (Acts xix. 1—7) till he discovered that they had not received Christian baptism at all, but merely that of John?

Am I to suppose something of this kind, or merely that Christian baptism, though important because commanded, has not, in fact, any definable or intelligible blessing connected with it; that nothing can be predicated of it in reference to which he who reads the statement may say, Now I know exactly what Christian baptism is worth?

What is meant by the Holy Ghost descending on the head of the Lord Jesus immediately after his baptism, and when he came up out of the water?

Was this a type of something which was to happen to his people under similar circumstances; that is, of a real, though not visible, outpouring of the Spirit on them at baptism? What am I to infer from the use of water, in some way, in baptism, being so spoken of in one or two passages of the New Testament,* as, in the estimation of some persons, to convey the idea that water-regeneration (and whatever this may mean, it is a scriptural phrase—"born of water") is to precede some extraordinary communication of the Holy Ghost? May I believe the construction of the above-mentioned passages to be merely accidental; or must I regard it as intended, by unerring wisdom, to convey some important lesson?

It is thus, my dear Sir, that my mind is perplexed. Various other Scripture passages puzzle me in precisely the same way. When I read, "He that believeth and is baptized, shall be saved" (Mark xvi. 16); "Arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts xxii. 16); "The like figure whereunto even baptism doth also now save us" (1 Pet. iii. 21): when I consider these, and perhaps some other portions of the word of God, I am completely bewildered. The difficulty I seek to have explained, when put into plain language, and into the least possible compass, is simply this—Is baptism, rightly received, a means of grace, or is it not?

That the church of Christ of which you form a part regards it as such, I have no doubt. I ground my conviction of this being the case on the following fact, namely, that, equally in your baptismal service for infants and that for believing adults ("those of riper years"), the officiating minister is required before the administration of the rite to pray that the individual about to submit to it may be spiritually regenerated; whilst immediately *after* the ordinance in question, the Almighty is thanked that this has been effected; that is, that the baptized person (whether infant or adult) *has been* spiritually regenerated.

The tenor of the supplication, you know, in the case of the baptism of infants, is as follows:—"We call upon thee for this infant, that he, coming to thy holy baptism, may receive remission of his sins, by *spiritual regeneration*."

The thanksgiving offered immediately *after* the baptism of the infant is to this effect:—"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him in thy holy church."

In the case of a believing adult (and, of course, no church has a scriptural right to admit any adult to baptism except as a believer), the prayer before baptism is couched in the following language:—"Give thy Holy Spirit to this person, that he *may be* born again, and made an heir of everlasting salvation through our Lord Jesus Christ." *After* the baptism of the said believer, *this* form of words occurs, calling on the congregation to thank the Almighty on his (the newly-baptized person's) behalf:—"Seeing now, dearly beloved brethren, that this person *is* regenerate" (or born again, which *before* baptism was the very thing prayed for), &c. &c.

And subsequently we find this language used, towards the conclusion of the service, in reference to baptized believers:—"Being now (that is, *after* baptism) born again, and made heirs of everlasting salvation," &c.; so that, believers as these individuals were assumed to be *before* baptism, they are not considered as regenerate till *after* it.

Now I have nothing to do here with the rightness or wrongness of these views: I neither contend for nor contradict them. I am seeking to *acquire*, not to *convey*, information. All I venture to assert is, that if language may ever be safely understood to convey specific ideas, few instances, perhaps, are

* John iii. 5; and Titus iii. 5.

capable of being brought forward in which it could more fairly be regarded as being the vehicle of any given truth, than it is in the instances above referred to, of this "great fact," viz. that the baptismal services of the Church of England are, to all intents and purposes, services involving and avowing *the doctrine of spiritual regeneration in baptism*. I trust that this has been already proved; but if further proof be demanded, surely it is furnished by the answer to the second question of the Church Catechism:—"Baptism, wherein I was made a member of Christ, a child of God, and an inheritor of the kingdom of heaven."

It is superfluous, I am aware, to make these quotations to you; but as they will probably be read by many persons belonging to a different communion, their introduction seemed necessary.

From the character of the language made use of in the formularies just referred to, I infer also that the Church of England recognises the doctrine of the remission of sins in baptism so far, at least, as infants are concerned. "Ye have prayed that our Lord Jesus Christ would vouchsafe to receive him (the infant), to release him of his sins, to sanctify him with the Holy Ghost," &c.

I confess that, whatever is to be said of the remission of sins in baptism (a doctrine with which I have now nothing to do), I do not, with the apostle's definition of sin before me, viz. "Sin is the transgression of the law" (coupled with the declaration of another apostle, that "where no law is, there is no transgression;" and to an unconscious being, it seems to me that there can be no law), clearly understand what is meant by an infant's *sins*. I conclude, however, that there is a reference to the imputed sin of Adam, though it seems strange to express this in the plural number. My own idea on that subject is, that we have not from Adam inherited a curse in any other sense than that of having, like him in his fallen state, bodies subject to disease and death, and souls so utterly depraved as to be sure, without the intervention of divine grace, and in the event of their remaining in the body till they shall be capable of transgressing the divine law—sure, I say, under these circumstances, to draw on themselves everlasting destruction. But I have been accustomed to think that the whole human family having been purchased by the death of Christ, every member of that family is safe till he has actually in his own person committed sin.

I may be mistaken on this subject; and I confess it is one to which I have not latterly devoted very serious or long continued attention. If, however, I am wrong, and it be true that an infant has sins to answer for before the throne of God, and that in baptism only those sins can be removed; then it follows, as a matter of course, that every unbaptized infant, dying such, is for ever and irremediably lost. I, at least, can see no middle point between these two extremes.

Now, my dear Sir, I ask from you as a friend; I ask from all my friends; alike from those who contend for exclusive believers' baptism; from those who plead for infant baptism, administered on the strength of the promises and vows of sponsors; from those who think this form of baptism, that is, infant baptism, right *without* such promises and vows, but restrict it to the children of those who, in good hope, are believers, or at least of *one* believing parent; from those who would have it granted indiscriminately to all infants, whatever their parents may happen to be; from all these parties I ask, with much interest, what is the precise nature, and what the exact amount, of spiritual benefit connected with baptism rightly received?

My mind is, on this subject, a tablet not written on; and I ask for an appropriate inscription, prepared, I trust, to receive it with sincere gratitude from any party.

Whilst, however, I have yet to be taught what are *all* the benefits connected with baptism rightly received; and till I know them must find it impossible

to decide on the whole amount of spiritual gain realized by him who is the subject of such baptism ; I am yet constrained to believe that, to every one rightly receiving it, baptism is a means of grace ; because I cannot but feel persuaded that it is accompanied by a special communication of the Spirit.

Before I conclude my present address, I beg permission just to observe that the very perplexities connected with subjects such as that now discussed ; the very great difficulty of steering quite clear between the opposite evils of *over-valuing* and *under-valuing* a divine ordinance ; of leaning too much to the *opus operatum* of mere legalists, and too little to the views of baptism entertained by the primitive Christian writers, who certainly did attach to it more importance than many good men do now ; these very perplexities should prevent us from exercising an uncharitable judgment towards those of our brethren who differ from us.

In reference to the writers last mentioned, although they might, viewed in respect of their theological opinions, in many instances with great propriety have been called children rather than fathers, yet were they in point of practice eminently pious and devoted ; and as living so near the time of the institution of baptism, they may have been right in receiving in a more literal sense than many good men ascribe to them now, those passages of the New Testament which I have brought forward in my present letter.

Let us all, however, be ingenuous enough at once to confess that it is a very hard thing to avoid attaching either too figurative or too literal a meaning to those portions of the divine word which bear on this subject. In the mean time, the very difficulties in which we find ourselves involved, instead of alienating and estranging, should bind together the followers of Christ, and lead them to say, Oh, let us form one holy phalanx, and the more we find ourselves encompassed with dangers which we cannot avert, or mysteries which we cannot fathom, the more closely let us cling to each other.

Believe me, my dear Sir,

With sincere regard and esteem, affectionately yours,

SENEX.

THE PULPIT AND THE PEOPLE.*

THE subject of Mr. Rylands' book is one of daily increasing importance. From some cause or other—it may be from a complicity of causes—the agencies of the church would appear to be failing in power and success. On every hand complaints are heard of difficulties, all but insuperable, in the prosecution of those Christian labours which have been regarded as the peculiar features of the age. The proofs adduced by Mr. Rylands are at all events sufficient to establish the fact, that so far as Christianity is bound up with the enlargement and extension of the denominations into which we are divided, its progress is yearly diminishing, and its influence becoming increasingly less. Evangelic

* THE PULPIT AND THE PEOPLE; or, An Inquiry into the Cause of the Present Failure of Christian Agency. By PETER RYLANDS. London: 1847. Pp. 118.

Churchmen, Methodists of every class, Independents, and Baptists, concur in declaring, "that a state of spiritual declension and barrenness may be found universally to prevail;" that "multitudes of souls are fatally neglected;" and that in relation to the operative classes, the pulpit is "in a great measure a manifest failure."

It is natural that in an inquiry into the cause of this failure, the investigator should first turn his eye upon the most prominent portion of the agency in operation—the ministry. Rightly or wrongly, by far the larger part of the direct efforts of the church to extend the religion of Jesus is confined to the clerical body; to that class of men who by choice or education have become recognised teachers of the word of God; not, however, to the entire exclusion of lay effort, or of the more irregular operations of others moved by a sincere desire to behold their fellow-men in possession of saving truth. Yet, great as may be the number of unrecognised labourers in the vineyard of the Lord, the chiefest place is given to such as are called, educated, and ordained to the work. The extension of the Gospel, and the preservation of the truth in purity, are the prime objects of their lives, to which they have exclusively devoted themselves, and for which, therefore, they have become peculiarly responsible. It cannot be a matter of complaint with them if their conduct in relation to this stewardship is called in question, seeing that the interests in their hands are of so great and momentous importance.

But apart from the question as to the manner in which the clerical body has fulfilled this trust, there is a preliminary one of great interest. Is it right to confide the extension and edification of the church to a particular body of men? If so, an abuse of power, or lapse of fidelity in the execution of its duty, can be no argument against its existence. There can be no question that a hierarchy of priests has in every age been fatal to the purity and growth of vital godliness, for the perpetuation of which it was brought into being. A wide-spread scattering of the seed of heavenly truth, and a powerful movement of the popular mind towards Christianity, have usually been the work of men not trained in the schools, who have shaken off the trammels of sect and party, and in the energy of life gone forth to propagate that which was in them as a burning fire. As their work consolidated—as it crystalized around certain centres, marked out by peculiar success, there grew up a ministry to fan the flame and to perpetuate the sacred fire. Holy men sought to preserve that which had been to them a source of pure and holy enjoyments, and by human hands to guard the precious deposit committed to their trust. Hence have come an ecclesiastical polity, an order of ministry, and an official class in the church of the Redeemer. Swathing bands, other than apostolic, were quickly bound around the vigorous child born at Jerusalem, and its limbs were denied free action, lest harm should come of it, by the careful nurses that succeeded the first promulgators of Christianity.

It is Mr. Rylands' opinion that the clerical order is the great barrier, in the present day, to the advancement of the Gospel. He sees it predominant in every sect. "Everywhere," he says, "official character overlays personal incompetency;" unsuitable persons enter the ranks of the clergy from impure motives, and religion has become in a large

majority of cases a matter of pay and proxy. Not only is this the case among the pensioners of the State, but—

“ Clerical pretensions, in a subdued manner, lessen the energy and narrow the success of the Nonconformist churches. Just to the extent that the Dissenting ministry are invested with exclusive spiritual duties or ecclesiastical privileges, they impair the activity and intelligent zeal of the members of their societies, become a source of weakness to the church, and expose themselves to injurious influences.”—P. 69.

With these impressions our author enters upon a consideration of the agency of the apostles and of apostolic men. He combats, and we think successfully, the idea, that the great success attending their labours was owing to the miraculous powers which they wielded :—

“ The human heart, with all its deep-seated sympathies, is the same in every age and amongst every people : the apostles appealed to those inmost springs of action ; they proclaimed the truth in its purity, and therefore with power ; they had faith in its own influence, apart from miraculous agency, and under this conviction they preached the word with boldness. Paul and Peter differed from other men much in the same way as Luther and Whitfield differed from other men. The apostles were, no doubt, selected by their divine Master because they were possessed of peculiar abilities—their hearts were full of the seeds of great things. Jesus Christ, by selecting them, endowed them with no new faculties. Fresh motives pressed upon their minds, and the object of their life was changed—but still they were *men*, exerting the natural powers with which they were *gifted before* they became Christian disciples.”—P. 17.

Hence in fulfilling their mission, it was not by the weight of official character, nor by the manifestation of supernatural powers, but by commending the truth to every man's conscience, they laid the foundation of Christ's kingdom. “ They brought the truth to bear upon the greatest number of minds.” They selected the most populous towns and districts as the first scenes of their preaching, and with the impressive earnestness of men conscious of a divine mission, and of the perfect adaptation of the tidings they brought to the wants and necessities of humanity, they pressed home on the hearts of the people the message of eternal love. Their power consisted more in the profound consciousness and experience of the value of the truths they delivered, than in any miraculous gifts with which they were endowed.

Another remarkable feature of their history is the fact, that they did not restrict the duty or the privilege of promulgating the Gospel to themselves. Let us hear Mr. Rylands :—

“ The Christian enlightenment of men, in those days, was not parcelled out, like the manufacturing operations of our own age, into a variety of distinct processes. The nice division of spiritual labour was then unknown. *No kind of doing good was held by a patent of monopoly. The right to do anything was the ability of doing it.* There was no exclusiveness in any department of service. The labourers did not esteem it an infringement upon their dignity, if others rendered assistance in their work. They were not afraid of too many persons disseminating the name of Christ ; nay, they even rejoiced in the efforts of those who were themselves without the sanctifying influence of Christ's religion.”—P. 21.

Never, we conceive, did the Church make a greater mistake than when it sought to confine these evangelic labours to a particular class, or to repress the warm-hearted zeal of its members for the salvation of the world. This was an usurpation over individual conscientiousness,

and a denial of the priestly character of all Christian men. All experience proves that such an usurpation is fatal to the growth, and then to the purity, of every Christian community where it exists. We sympathize, therefore, in Mr. Rylands' views as to the value and importance of an increase of the individual effort of Christian men, and that such efforts, while the least costly, are to the highest degree effective—although in some quarters this is now questioned and denied. It is not in truth money that is wanted, but men. Men of living power and self-denying energy; not an increase of an order, or the multiplication of a class, but a vigorous growth of spiritual piety and Christian character going forth into holy service for the Lord.

But valuable as would be such an accession of personal effort on the part of the members of the churches, and "liberty of prophesying" in more frequent and active use by all whom Providence has gifted with ability, we cannot think with Mr. Rylands that the want of it is the cause, or the main element, of the depressed condition of the Church. On the contrary, without denying the influence of the circumstances alluded to, we consider that agencies are in operation, which not only weaken the power of the ministry, but also that of the people; that barriers of an unexpected kind have risen up to dispute the progress of the Gospel; and that, finally, the present form of our theology is one neither consonant with the word of God, nor with the wants of humanity.

There is wanting that deep-toned earnestness of piety which at once commends itself as the growth of much communion with the Invisible. A general languor and decay is manifest of spiritual feeling, of rich experience, and of heavenly temper. Christians do not generally display the existence of an inward life, issuing in calm, tranquil, holy, and elevated converse with their fellow-men; of a life that is not fed by outward excitement, that needs not the appliances of crowded assemblies and eloquent sermons—a life that seeks the solitude of the closet, and grows by meditation on the heavenly manna. Ministers and people live now in public, and everything that attracts the public eye upon them is desired and sought after. Erections of great architectural beauty, largeness of numbers, and wealthy congregations, are matters of greater significance than growth in godliness, a pure fellowship, a humble, holy walking with God. A living Christianity, an embodiment in the daily life of the precepts of the great Teacher, an imitation of the lowly and self-denying virtues of the Redeemer, and a striving against error and sin, are by no means characteristics of modern times. One might almost imagine that the apostolic description of the "servant of the Lord" had been read inversely; that such were the nature of the times in which we live as to render it inapplicable; so that in these days the servant of the Lord *must strive*, ought not to be gentle to all men, nor forbearing, nor meekly instruct the opposer. It has become a virtue to speak evil of dignities, to mingle in the strifes of the world, to observe its maxims, to conform to its habits and practices. Worldliness and mammon have made an inroad upon the Church, and weakened its power upon the world.

As a consequence the true nature of service for God is lost sight of, or forgotten. Few, comparatively, enter the field of labour under a

profound conviction that they are called of God to do battle manfully, and, as in a death struggle, with the adversary of human happiness. Few seem to toil as if sent by a voice of irresistible potency to proclaim the tidings of a world's redemption; who, whether they live or die, whether they have abundance or be sunk in penury, *must* speak that which they feel and know: who go forth not for the wages of this world's reward, but as those whose reward is in heaven; and whose fidelity is measured not by that of other men, but by the mighty claim of a perishing world and of the command of God. The disciples of Christ have to learn, that to follow him involves the cross, the exercise of self-denial, and an imitation of the meek and lowly virtues that shone in the Man of Nazareth.

The ideas of the age are adverse to the progress of pure Christianity. The minds of the people are preoccupied with great schemes of national advancement and civilization. It would seem as if the unprecedented increase of the means for physical and intellectual enjoyment, was leading us astray, and hiding under the promise of a general amelioration of the condition of the masses by commercial and sanitary measures, the fitness of the Gospel to soften the lot of fallen humanity. The extraordinary activities now called forth, leave no time nor taste for quiet thought, nor for the consideration of the wants of the moral part of our nature. Perpetual motion, and not rest in Christ, is becoming the law of our spiritual being; and in the whirl of events the future destinies of mankind are forgotten. The age is pre-eminently utilitarian; and that which is a matter of hope and faith, and not of present apparent good, is laid aside for anything that seems more real and tangible.

But not only so. Forms of error have arisen to corrupt and destroy the faith. Rome, and its latest daughter, Puseyism, have spread their net, and entangled the feet of many. A superstitious adherence to liturgical forms, and an ascetic regard to the externals of piety, contrast alas! too often advantageously with the piety of the reformed churches. If the true root of holy living is not found in the church of the apostasy, none can deny that the fruits often bear a remarkable and striking resemblance to the genuine productions of sterling Christianity. Time was when our churches were the refuge of the lowly-hearted follower of the Lamb, of the stricken spirit seeking the balm of Gilead, of the thirsting soul longing for the waters of salvation. Time was when, in the midst of tribulation, the fruits of piety ripened into rich and mellow fragrance, and men sought in our fellowship a retreat from the tossings of an evil world. But they have ceased to be the refuge of the meek, the poor in spirit, the mourning soul, the merciful, and the men of peace, and the blessing of the Saviour is gone. Yet will such retreats be sought after. Plymouth-brethrenism, Puseyism, Romanism, each, in its way, has offered itself to the wanderer. To satisfy their yearnings for something deeper, truer, and more peaceful, men have laid themselves in the bosom of dreamy mysticism, or enwrapped themselves in the hair shirt of asceticism, or yielded their emotions to the sway of gorgeous but gloomy superstition.

And what is our theology but a form; a thing without life; a set of doctrines that do not express the realities of the spiritual life on which

they are founded; a mere traditional heirloom of an ancestry that we do not reverence? Some doctrines, indeed, seem almost to have dropped out of sight. The supremacy of the divine will, the election of grace, the utter depravity of man, the resurrection, the coming of the Lord, and judgment to come, are seldom topics of pulpit or private discourse; and that because they are not realized in the inward life of Christian men. The doctrines of Christianity are but the principles of the spiritual life—the expression in mental formulæ of realized facts in the history of the individual soul. Because a justified man is conscious of his glorious privilege and of his happy condition, the doctrine of justification cannot but be held and taught by him who has experienced it. If living a life of holy obedience and self-denial, after the precepts of the Lord, the sanctified man cannot but be a preacher of righteousness. If realizing in himself the saving power of the Cross, and of the humiliation of Jesus, enjoying the earnest of complete exemption from every evil that now afflicts humanity in the supports and consolations he receives under the various vicissitudes of time, how can the follower of Jesus but proclaim the doctrine of the resurrection from the dead, in which he hopes as the consummation of his happiness and salvation, and the complete reversal of that curse under which he groans? Our theology is meagre and dry, because it wants the support of an internal vigorous life, of a large experience of the power of things revealed to bring us into real contact with the things promised of God. We must live as men risen with Christ, to know the power of his resurrection. We must die to the world and to sin, and have fellowship in his sufferings, to be made conformable unto his death. Doctrines are simply the laws of the Christian man's being, without significance or value in the absence of that being. They do not form or fashion that being, but are the mere exponents of an existence so operating and manifesting its life. We wish, then, no revival of mere doctrinal teaching, nor a resurrection of theological bones, but a revival of that spiritual life which will evolve itself in accordance with certain laws, and will proclaim its activity and power in the expression of those laws by which it acts.

In conclusion, while we generally approve of the remarks of Mr. Rylands, and are thankful to him for pointing out some of the pernicious influences in operation to check the advance of Christian truth, we think that all the influences he has mentioned are but symptoms, and not causes, of the decline of piety amongst us. If it only be that he has called attention to the subject, and laid somewhat broader the foundations of a thorough investigation of this deeply important subject, he deserves our approbation, and we most freely accord it to him. He has written in a frank and courteous temper, and his work bears the stamp of an earnest spirit.

A FEW WORDS TO THE CHURCHES ON THE EVER- INCREASING IMPORTANCE OF AN EFFICIENT MINISTRY.

OUR pages have of late prescribed various suggestions on the causes of the present religious condition of the churches, nor should we object to receive more on this momentous subject, for although we may not attach all the importance our several correspondents do to their respective views, it is only from a large collection of opinions that we shall be able to deduce some general laws for future improvement.

Without, at present, entering on the general subject, we feel strongly inclined to direct the attention of the churches to the means for educating an efficient ministry. It has often grieved, although it may not from various considerations have surprised us, that the churches, generally, take so little interest in this subject. The mass of persons, even of religious principles, do not treat everything agreeably to its intrinsic merits, but rather according to the manner in which it may happen, accidentally, to impress itself upon their attention. The prevalent ideas of our colleges are derived from the young men who are sent forth in their comparative rudeness, or received back in their frigid academical precision to be tolerated rather than hailed, to become the objects of a compassionate patronage rather than of fraternal respect. When a congregation at last finds itself in possession of a matured and able instructor, it no longer connects him with the college, it does not perceive the connexion between his systematic training and his subsequent acquisitions, but attributes his improvement rather to his liberation from that state, and his intercourse with men in actual life.

Never do our churches fall into a greater practical error. The period which a young man spends in preparatory training gives a colour to his whole subsequent life. It is in those seminaries that the future teachers of themselves and of their children are moulded. Their own support in the trials and the duties of life, their religious vigour in the world, their Christian triumph in the hour of death, and their position in the judgment of the great day, will, probably, be affected, and that not very remotely, by the manner in which some youth in that college is taught and developed.

It may be said, we do not see all the benefits arising from this system which might have been anticipated. But is that a reason for neglecting it? Is it not one rather for cherishing and perfecting it? It is, however, our conscientious conviction that the progress of ministerial qualification has been remarkably great. When we look around the spot on which these words are penned we are filled with astonishment at the improvement which has transpired during the last ten years. The majority of the churches could not now, for one day, tolerate the ignorance which then filled their pulpits. Men of clear, intelligent, and earnest minds, for the most part, now lead them. The style of preaching is decidedly more simple in its structure, and, taking refuge less frequently in the vague commonplaces which once passed for thought, it is more directly aimed at the hearts of the auditory.

Amidst a population of about a million and a half, there was not in our body probably six ministers who could sit down in the house of an educated family, or maintain a conversation on subjects of common interest, without eliciting a smile. It is now not so. Young men who craved for some adequate instructor, for some friend who could understand them, have obtained, in a vast number of instances, what they want. We must carry on this improvement to a higher point. Our pulpits are still behind our commercial desks and our literary lecture-rooms. They should be behind nothing. They should rise as the sun, and turn every other light pale.

It may be further said, that educated men require more temporal support than ignorant men ; that it is wrong to produce tastes which are only violated and affronted in poor congregations. But we are persuaded that a proper education does not render a man more difficult to please with what Providence appoints to him. If he finds himself amongst a poor people who do their utmost for him he will esteem himself happy. If he perceives, however, that a church of ample means keeps him in poverty, and compels him, as far as it can, to bring up his children with an education incomparably beneath his own, it must be granted that he will not bear his yoke easily. An ignorant man would suit the covetousness, although it might not the pride, of that people better. And yet he is just the man which such a community ought to have. He will have the independence to call the office-bearers together, and tell them his requirements in a spirit of humility and affection, relying on the respect which he has won from them, and knowing that there are other regions of the vineyard in which his labours would be acceptable. It is the consciously inefficient preacher who lies down under that wrong, and rather than breathe a complaint, groans secretly under the sting of ingratitude. We are not ignorant, indeed, of the fact, that not a few men of the highest qualifications, rather than act independently in these matters, drag on their lives in anguish, in the midst of a prosperous, but to say the least, an inconsiderate, people. Generally speaking, however, we believe the most direct way to clear the churches of this desolating crime is to have provided for them ministers whose superiority will constrain them to act justly.

At present, the majority of our colleges appear to be in a state of desolation. All of them complain of having few students ; some of them are without tutors. We think we perceive in this a summons to the churches to take their proper position in this matter. It deeply and vitally affects them. There should be meetings for prayer throughout the country for the Divine guidance and benediction. Ministers should awaken their people to the importance of the crisis by showing the relation of the ministry to the state of the world. When all eyes are directed to this topic, and all hearts pleading with Him to whom the interests of the church are infinitely precious, we shall reach some measures that will issue in our renewed prosperity.

Let not the churches in any one vicinity consider that they have to do only with that college which lies geographically nearest to them. Their future ministers may be drawn from other seminaries, and, therefore, they are equally affected by the state of all. It is this which, we

confess, disposes us to think that some large, central institution, to which the most competent professors, both of literature and of theology, as well perhaps as students preparing for general professions, might be attracted, is the kind of establishment at present demanded for the churches. If all parts of England would unite in such a work, with an energy proportionate to the unutterable importance of it, we should be in a position better than we have ever witnessed. We believe, rather we have reason to know, that individuals of intelligence and of property in our denomination, in different parts of the country, are prepared for such a step. Will any of our thoughtful correspondents favour us with their views on this subject?

MINISTERIAL EARNESTNESS.*

AN EARNEST MINISTRY. Few phrases could be more strikingly adapted to awaken deep and serious thought in the mind of each intelligent hearer or reader. Can the ministry of the Gospel, with its exalted themes, its momentous and eternal issues, ever be prosecuted in any spirit save that of an intense earnestness? The mournful fact ascertained—to what extent may an evil of magnitude so stupendous be shown to exist? Amongst what class of ministers chiefly; the aged or the young; the more or less highly cultivated? In what denomination of Christians does it most prevail? Are the times in which we live really distinguished from those which have preceded them, by the predominance of carelessness among the ministers of the Gospel? Upon these and collateral topics, we have had, of late, much of strenuous assertion, and somewhat angry invective. It may, however, be doubted whether that amount of patient investigation and careful comparison which such questions demand, have, as yet, been brought to bear upon them. On this account, among others, we hail the appearance of the work before us. Together with useful results of a more direct kind, it will, probably, prove highly beneficial by awakening inquiry on topics of such vast importance. Mr. James has conferred an additional boon on the Christian church by the publication of this little volume. It forms the expansion of a sermon delivered to the Professors and Committee of Cheshunt College, (and, we presume, to the *students* also, although this latter body is not mentioned in the dedication), at their anniversary in last year. Like the previous works of the respected author, the “*Earnest Ministry*” is marked by simplicity, good sense, evangelical sentiment, unaffected fervour, and solemn appeals to the conscience and heart. It will range side by side with “*Baxter’s Reformed Pastor*,” and may be read with great advantage by every minister of the gospel. It were well if all college sermons

* **AN EARNEST MINISTRY: THE WANT OF THE TIMES.** By JOHN ANGELL JAMES. London: Hamilton. 1847.

had been distinguished by the same wish to effect practical good which is manifest in every page of this useful volume. May its spirit be imbibed by each reader!

We think it might be clearly shown that no body of Christian ministers, since the first ages of the church, has ever been in "labours more abundant" than the British pastors of the present day. At the same time, we are quite prepared to admit that a very large portion of the efforts which they are constantly making must be deducted as not strictly *ministerial efforts*—as not properly involved in that which is confessedly the great design of the Christian ministry—the conversion of souls to God. Some of these labours may, indeed, be uncalled for, unwise, unworthy of men who have given themselves up to the sanctuary; nor do we wish to vindicate them. Neither is our present object either to expose the evil, or to condemn the men. We wish rather to indicate two or three sources of failure in ministerial earnestness, which, we think, are to be found not with the *pastor*, but with the *people*; our remarks having reference chiefly to the bodies of Congregational Dissenters in this country.

Fully sensible of the misconstruction to which, in some quarters, the statement will be liable, we suggest, first of all, that the miserable pittance on which the majority of our ministers have to sustain themselves and their families presents, in many cases, an effectual barrier to ministerial earnestness. We doubt whether either the Congregational or the Baptist Union would dare to publish a classified list of the salaries of their ministers throughout the country. We know men, not a few, in both bodies—men of accomplished minds and consistent piety, whose incomes barely equal those of porters in a London warehouse. Nor is this always the result of poverty in their people. Churches might be mentioned, the scanty remuneration of whose ministers does not half equal the amount of their contributions to a foreign mission. And in nine cases out of ten we believe that the *will* is only wanting to make the standard of ministerial comfort far higher than at present. The result of this state of things is too obvious to need enlargement. In some instances the half-paid minister has recourse to a shop; in others, to tuition; in a few, to authorship; in the hope of adding to his slender income. In either case entire consecration to his grand work is gone. The full measure of ministerial earnestness cannot be attained. The salvation of souls ceases to be the one absorbing business of life. Where neither of these auxiliaries can be employed, or where they are tried without success, the case is different. Penury paralyses. Who can preach as he ought to a circle of tradesmen whose demands he cannot meet? Or rejoice in being consumed by the zeal of God's house, when haunted by the images of his meagre babes, and anxious, careworn wife?

Are we met by a triumphant allusion to the deep poverty and burning earnestness of the Apostle Paul? Not to dwell upon the fact that he lived and died a single man, we protest against an argument drawn from the experience of a *missionary* planting the gospel amongst heathen tribes, to the circumstances of a minister settled over a Christian congregation, in an advanced period of the history of the church, and in a state of society which demands alike of the mechanic, the trades-

man, and the minister, peculiar qualifications and habits. So that he who exchanges the one pursuit for the other, or alternates or blends them, as did the apostle, will rarely prosper in either. It is no reflection upon the piety of a half-starved minister in this matter-of-fact age, to affirm that he cannot reasonably be expected to perform his work like one who is relieved from anxiety as to the means of subsistence. The voluntary principle has panegyrists innumerable; public meetings, newspapers, magazines, are incessantly proclaiming its efficiency and celebrating its praise. Let the proof appear in ministerial salaries. Let our churches, or unions, secure to every educated minister a minimum remuneration of £150 per annum. We name a sum which is, if anything, *below* the average income of Wesleyan ministers with families; and we venture to affirm that one common and almost insurmountable impediment to ministerial earnestness will be found to have been removed.

We have referred above to certain efforts of ministers in the present day which cannot be deemed strictly ministerial. Amongst these may be enumerated speaking, and agitation of other kinds, on the various contentions, ecclesiastical and political, which mark the age. Never were the ministers of Christ engaged to so great an extent in such matters as during the last ten years. The feeling has been produced, and increasingly prevails amongst our churches, that those ministers who decline to take a decided and prominent part in such controversies, must, of necessity, be timid or time-serving men—neglecters of one most important duty of their calling. The pressure of this feeling has not unfrequently driven into the arena men who would have been far more congenially employed in the quiet studies and sacred services incident to their office. In other instances it has added impetus to spirits already too eager for the fierce encounter. Let us not be mistaken. We do not sympathize with the Plymouth Brethren in their views of the Christian's earthly citizenship. We by no means affirm that the case cannot arise in which it shall be the clear duty of the Christian minister to engage in political agitation. But we are certainly of opinion that such a case is the exception, not the rule; that the necessity of such interference should be regarded as constituting a painful duty, not a delightful privilege; and that where other men can be found to do such work, it should, by all means, be avoided by the minister. All such efforts, whether for commercial freedom, the separation of Church and State, the return of desirable candidates to parliament, or any similar object, can only be made at the expense of strictly ministerial earnestness. Surely they should be discouraged rather than stimulated by those Christian churches which desire a spiritual, devoted, and efficient ministry.

We beg to advert to another point. The expectation of most churches in regard to the VISITING performances of their ministers are of a most unsuitable kind, and directly opposed to true ministerial earnestness. We scarcely know a Dissenting minister whose pulpit labours are at all efficient, but lies under the reproach of "not visiting his people." It is time that both ministers and churches had some clear apprehensions of duty in this matter. Happy indeed is that minister whose pecuniary circumstances are such that he can give

two-thirds of his time to acts of devotion, general studies, specific preparation for his pulpit, and the care of his family, and the remaining third to serious, prayerful, pastoral visits, after the Baxterian model—supposing him located amongst a people alike able and willing to receive such visits! But can churches which do not half support their minister reasonably or honestly lay claim to his whole time and energies? Is the system of true energetic pastoral visiting at all practicable in connexion with the eager business habits and late business hours of the present day? Is it what the complainants really desire? Can we seriously deem it the duty of a man of God—a minister of Jesus—to keep the congregation together and in good humour by running about from house to house, or (for in many cases the expectation goes no further) from *door to door*, with the friendly salutation, the shake of the hand, the welcome gossip? Can a minister, who is efficient in the pulpit, be justly accused of neglect in this respect if he assiduously visit the sick and afflicted—be always accessible to inquirers—have a set time when any of his people may see him at his own house or the vestry—and respond as far as possible to the friendly and social invitations which he receives? Yet there are many ministers conscientiously doing all this—discharging their public duties with an earnestness and power never surpassed by uninspired men—and yet labouring year after year under the cruel aspersion, “He never visits; his people see nothing of him.” If the wishes of many of our churches on this point were realized, all “ministerial earnestness” must be at an end, by reason of time wasted and energies worn out in such visits. They would have their desire, and leanness in the soul. If the wish be entertained, the complaint uttered, the minister dinned with the unreasonable clamour, a result scarcely preferable must accrue. He may be most reluctant to allow it, but an influence will be exerted upon him of a kind adverse to the welfare of those who seem properly to value none of his faithful services in the absence of that which he cannot conscientiously give.

Having written thus plainly for the churches, we shall be no less faithful to our brethren in the ministry if we urge on them the attentive perusal of Mr. James's book. Let any minister thoroughly imbibe its sentiments, and he will find it impossible to act the *faindant*—the proud, worldly-minded, covetous man—the political agitator—the evangelized Punch—the preacher of a gospel lowered to the standard of Combe's Constitution of Man, blended with the crudities of Hegel, or distorted with the whimsies of Carlyle. The voice will still ring in his ear, “Go thou and preach the kingdom of God—Save thyself and them that hear thee.” Mindful of the approaching footsteps of his Master, he will be steadfast and unmovable in his work; and when the Chief Shepherd shall appear he shall receive a crown of glory that fadeth not away.

IMPROVIDENCE AND FRUGALITY.

LAND CLUBS—BUILDING SOCIETIES—SAVINGS' BANKS—LIFE ASSURANCE.

GODLINESS hath the promise of the life that now is, as well as of that which is to come. As things are amongst us, however, godliness is too often defrauded of its possession. And we are strongly of opinion that Christian ministers and other men of influence and piety might well interest themselves more than they do in promoting objects adapted to increase the temporal comfort of the people. The condition of the poor is in too many instances one of apparently all but hopeless destitution. But, with proper advice and encouragement, it is very far from being hopeless. True, the mass of poverty is frightful, even in comparatively favourable times; but if any peculiar pressure arises—a potato blight—a scanty harvest—or an unusually long and severe winter—the distress is augmented beyond endurance.

The great mischief is, that this poverty is in too many instances perpetuated rather than removed by the system of relief most in vogue. Instead of going to the root of the matter, and striving to cultivate habits of economy and providence, and so prevent the recurrence of the evil, a series of empirical efforts are made to alleviate the present distress; and it too generally happens that the most idle, wasteful, debauched, and improvident members of the community—whose distress is evident and unquestionable—receive the largest gifts and the most plentiful compassion. Their neighbours know all this; and the effect is to hold out a bounty on poverty. Add to this ill-advised and pernicious charity, the further painful fact, that relief is often distributed upon system, in such a way as to destroy all the finer and worthier principles of men. A profession is made of regard to the poor; a graphic picture of distress is portrayed; subscriptions raised to a considerable amount; but in the distribution, a sinister and sectarian purpose creeps out. "Your case is bad, and we should be very happy to afford relief, but we don't see you at Church"!!! Funds so distributed do not deserve the name of charity—bribe would be a fitter word. Funds so distributed are naturally received without gratitude; and weld no kindly link between the perilously disordered classes of society. Funds so distributed may produce sanctimonious seeming and simpering hypocrisy, but they are directly and woefully injurious to true religion. Finally, funds so distributed, so far from benefiting the poor as a class, destroy self-respect and self-reliance, weaken the force of principle and of conscience, and lead to yet more deplorable and irremediable destitution year by year.

We say, therefore, to ministers and benevolent men of property, if you take any measures at all to ameliorate distress, and would permanently rescue the impoverished around you from their destitute and oppressed condition, go forth on principles of disinterested benevolence; mix with it no particle of denominational feeling, whoever else may. And begin by seeking to reform the habits of wastefulness, improvidence, and useless expenditure, by which poverty is produced and perpetuated in the great proportion of instances. True, the working man is grievously taxed; true, his earnings, in many cases, are lamentably small; but it is a fact that there is far more wastefulness and useless expenditure in this class, without comforts, than suffices to provide the class above him with all its little luxuries, and to enable many of them to save money too. Taking families in some of our large towns by house-row, the wretchedness on the one hand and comfort on the other will by no means be a guide to the amount of weekly earnings. The smaller income, with frugality and good management, will go further, much further, than the larger, where sloth and slatternliness preside over the miscalled home.

In our view, the best way to raise those that can be raised from their present hopelessness and depression, is to urge them to save, and to give them the means of saving to advantage. That the sober and industrious operative can *save* money is proved in numberless instances. Two years ago, the amount invested at the different savings' banks throughout the land reached no less a sum than £29,504,681 sterling; this sum belonged to upwards of a million of depositors, chiefly, if not entirely, of the working class. And the greater part of this immense sum would doubtless have been squandered, if such excellent institutions had not existed. The savings' bank has been the means, under God, of raising many a one from a situation of toil and drudgery to one of ultimate comfort and competency.

Besides the savings' bank,—where deposits, let the poor man be reminded, are received as low as a shilling, and where the money invested is continually accumulating by the addition of interest,—there are now various other modes of advantageously disposing of surplusage—the building and investment societies, life assurance, and (which might be rendered very beneficial to the poor of village congregations) land clubs, for purchasing cottages and garden allotments, where the labouring man may cultivate enough to supply the greater part of the wants of his family.

We would urge our benevolent friends to make themselves master of the details and working of such societies, and commence applying them to the circumstances of their own locality.

Many a village population would be greatly benefited—even though the poor were too impoverished to save money themselves—if those who possess the ability to lay by a few pounds a year would invest them in the way we indicate, purchase a piece of conveniently located land, divide it into allotments of a suitable size, and let it out to active and industrious families at as low a rent as possible, so as to pay a fair interest.

We give below a rough sketch of what might be done (if useless expenditure were relinquished) in many a moderate-sized congregation, with the happiest results,—not merely in the possession of the electoral privileges themselves, but in alleviating the burdens of an oppressed population, by giving the labourer profitable employment for his own vacant hours, now too often spent in the alehouse for lack of something better to do, and by affording him the means of making his children aid in their own maintenance, without losing the opportunity of education.

Suppose, then, a number of persons in the village of ——— agree to lay by what they have carelessly or uselessly expended, and to commence a saving fund, that they may in due time each possess a small freehold, and which may be so occupied from year to year as to prove a great blessing to themselves or to some neighbour: let them acquaint themselves with what is possible, and commence upon the following or some similar plan:—

“Project of a Saving Fund, or LAND CLUB, for the village of ——— in connexion with the ——— Counties FREEHOLD INVESTMENT SOCIETY.”*

Suppose that the Freehold Investment Society of which you are to form a branch approves of your officers, and accepts you into membership, on a plan calculated to last fourteen years, and adapted to three classes of subscribers:—The *first* class consisting of those who can save 5s. a week, or £1 per month, or £168 in all. The *second* class, at half this rate. The *third* class, 1s. 3d. a week, or 5s. a month, or £42 in all.

* Whilst working as a local association, or club, or committee, it will be found highly expedient, and on many accounts serviceable, to have it constituted as a branch of some larger society. Such a society, adapted to the agricultural districts, we believe is contemplated, whose branches may be expected to extend throughout the country.

The total accumulation, supposing 7 of Class A, 5 of Class B, and 9 of Class C, will, at the fourteen years' end, be £1,974.

But it is not needful to wait until the fourteen years' end before a purchase of land can be made. Through the medium of the General Society to which we have alluded, or perhaps through some wealthy and benevolent gentleman in the neighbourhood, money might be obtained at 4 per cent. interest, to make the purchase as soon as an eligible opportunity may present itself. Say that during the first year of the formation of the local branch forty acres of land are offered for sale and purchased. There would be nine allotments belonging to Class C, each containing 3r. 16p.: to Class B belong five allotments, each containing 1a. 2r. 32p.: and the remainder to Class A would consist of seven lots, each containing 3a. 1r. 24p. Whether these various portions of land are cultivated by members of the club themselves, or are let out to others, a very large amount of good would result to the community in the midst of which they are found.*

But there is *interest to pay* on the sum of money borrowed to purchase the forty acres, which, at the price and rate we have supposed, would amount to £78 18s. 9d. per annum; but would be diminished year by year, as the instal-

* As an instance of what may be done, we quote the following statement from the *People's Journal* :—

"Mr. J. Gillett, of Kelsall, near Saxmundham, Suffolk, purchased, in the year 1843, two acres of land, and being fully convinced of the advantages of spade husbandry, resolved to abandon his former occupation of grocer, and turn his attention to the cultivation of the land. In the spring of 1844 he sedulously employed his time to attain his desired end. He laboured hard for the first year with resolution firm and mind cheerful, and at the end of the year he found his expectations realized; the following year he was more successful, and he has been progressing ever since. Upon his two acres he keeps two cows, and has fatted two hogs. He has but one-and-a-quarter acre under cultivation; the rest is pasture. The following is a faithful statement of last year's profits, after keeping the cows, keeping and fattening the hogs, finding himself and family with milk and vegetables of every description for the year, and also seed for this year's cropping :—

SOLD PRODUCE.		£	s.	d.
Milk from Cows	at 12s.	34	3	7½
13 sacks of Potatoes	at 12s.	7	16	0
9 bushels of Wheat	at 9s.	4	1	0
Vegetables.....		4	0	0
2 Hogs, 10st. each, at 7s. per st.		7	0	0
		57	0	7½

"You see by this statement that a man with two acres has no occasion to be in want of food or clothing, but may live comfortable and happy (as Gillett does); and the time occupied in cultivating it does not exceed 132 days out of the 365. This statement can be fully corroborated by Mr. Gillett, who states that he would not return to his former occupation if any one offered him a situation at £150 per annum; he further states, that if the seasons are favourable this year he shall be able to realize half as much again; this proves that the land is capable of maintaining all the sons of labour, if but allowed to work."

It may perhaps be said that this must be remarkably good land: we therefore append another instance :—

"In the forest of Charnwood, about twelve miles from Leicester, a colony of Bernardine or Cistercian monks have settled themselves; and there, amid the dreary wild, in a cold and repulsive region and climate, have, under the strictest and severest rule of monastic discipline, succeeded, by dint of hard and unremitting labour, to render some 250 acres of the worst land, perhaps, in England, fruitful and promising to such an extent as to encourage the best hopes of those who have faith in the power of the soil to maintain, under a proper system of culture, and an equitable distribution of its products, the numbers that Providence has placed upon it."

ments are paid up by the subscribers. For a subscriber of Class A, the interest would amount, during the first year, to £6 14s. 6d., and be less and less until it ceases. But perhaps the fairest and most feasible plan is that which would spread the interest equally over the fourteen years; the average being for each subscriber of Class A £3 10s. per annum during the whole term, and, of course, a half and a quarter of that sum for each subscriber of Class B and C.

This charge of interest would be met, and more than met, by the rental of the property purchased, or by the produce, supposing the lots are retained in their respective owner's hand: The yearly account would therefore stand thus with a member of Class A :—

	£	s.	d.
Twelve monthly subscriptions	12	0	0
Add one-tenth for all expenses, including legal charges, conveyancing, stamps, &c.	1	4	0
Interest	3	10	0
	16	14	0
Deduct the rental of his allotment, reckoning it at 5 per cent. upon the purchase price	8	8	0
	8	6	0

Requiring only a saving from vain and useless expenditure of 3s. 2d. weekly.

In Class B, the yearly account would stand thus :—

Twelve monthly subscriptions, with addition of one-tenth, as above, to meet all expenses	6	12	0
Interest on purchase-money	1	15	0
	8	7	0
Rental of the lot, reckoned at 5 per cent. on the cost price	4	4	0
	4	3	0

Or rather more than 1s. 6d. a week; how many a poor man spends more than this in useless tobacco and washy beer.

In Class C, the yearly balance of a subscriber's account would stand thus :—

Twelve monthly subscriptions, with addition of say 9d. a month for expenses	3	9	0
Interest	0	17	6
	4	6	6
Rental of allotment, at 5 per cent. on purchase-money	2	2	0
	2	4	6

Or about 10½d. a week; and what man of industrious habits might not save so much, if he really made up his mind to have a bit of ground of his own?

At the close of the fourteen years all payments would cease, and the whole advantage would fall to the several owners. Good habits would have become indelibly fixed. Something would have been done to re-establish the almost extinguished race of English yeomen. From the first, each freeholder would be entitled to the franchise. And if our brethren were to give themselves earnestly to this work, not merely might each county, or division of county, soon possess within itself the means of counteracting that obstructive policy which opposes every measure of progressive freedom and enlightened legislation, but the position of many poor families would be immeasurably improved.*

* The late Dr. Arnold, writing from Italy, in 1825, says—"I have long had a suspicion that Cobbett's complaints of the degradation and sufferings of the poor

This paper is already too long, or we might readily show how cottages for the agricultural poor might be raised and paid for on these freeholds, as well as how means might be adopted for receiving and turning to profitable account the feeble and uncertain savings of the poorest class, who could not hope to reach the scale of either of the forementioned. We recommend all these matters to the serious consideration of the philanthropist and the man of truth; may they seek out the means of redressing the evils that exist, and of providing against their recurrence for the future! What Knibb did for the poor houseless negro in Jamaica, what Feargus O'Connor is doing for the Chartists at home, we should like to see Christian men doing for their fellow-believers and their indigent neighbours. With wisdom and energy, an incalculable amount of good might be speedily achieved. Let us be up and doing, taking as our motto, "Help men to help themselves."

B. C.

CAMBRIDGE INSTALLATION ODE:

*Composed by W. WORDSWORTH, ESQ., Poet Laureate; set to Music
by PROFESSOR WALMSLEY.*

Performed in the Senate-House, Cambridge, on the 6th of July, 1847, at the Installation of his Royal Highness the Prince Albert, Chancellor of the University.

FOR thirst of power that Heaven disowns,
For temples, towers, and thrones,
Too long insulted by the Spoiler's shock,
Indignant Europe cast
Her stormy foe at last
To reap the whirlwind on a Libyan rock.
War is passion's basest game,
Madly played to win a name;
Up starts some tyrant, Earth and Heaven to dare;
The servile million bow;
But will the lightning glance aside to spare
The Despot's laurelled brow?

CHORUS.

War is mercy, glory, fame,
Waged in Freedom's holy cause;

in England contained much truth, though uttered by him in the worst possible spirit. It is certain that the peasantry here are much more generally proprietors of their own land than with us; and I should believe them to be much more independent, and in easier circumstances."

Mr. Laing, in his "Notes of a Traveller," speaking of France, says—"France owes her present prosperity and rising industry to this very system of subdivision of property, which allows no man to live in idleness, and no capital to be employed without a view to its reproduction, and places that great instrument of industry and well-being, property, in the hands of all classes. The same area of arable land, according to Dupin, feeds now a population greater by eight millions, and certainly in greater abundance and comfort, than under the former system of feudal succession."

Freedom, such as Man may claim
Under God's restraining laws.
Such is Albion's fame and glory :
Let rescued Europe tell the story.

But lo, what sudden cloud has darkened all
The land as with a funeral pall ?
The Rose of England suffers blight,
The flower has drooped, the Isle's delight,
Flower and bud together fall—
A Nation's hopes lie crushed in Claremont's desolate hall.

Time a chequered mantle wears ;
Earth awakes from wintry sleep :
Again the Tree a blossom bears—
Cease, Britannia, cease to weep !
Hark to the peals on this bright May-morn !
They tell that your future Queen is born !
A Guardian Angel fluttered
Above the Babe, unseen ;
One word he softly uttered—
It named the future Queen :
And a joyful cry through the Island rang,
As clear and bold as the trumpet's clang,
As bland as the reed of peace—
" VICTORIA be her name ! "

For righteous triumphs are the base
Whereon Britannia rests her peaceful fame.
Time, in his mantle's sunniest fold,
Uplifted on his arms the child ;
And, while the fearless Infant smiled,
Her happier destiny foretold :—
" Infancy, by Wisdom mild,
Trained to health and artless beauty ;
Youth, by Pleasure unbeguiled
From the lore of lofty duty ;
Womanhood in pure renown,
Seated on her lineal throne,
Leaves of myrtle in her Crown,
Fresh with lustre all their own.
Love, the treasure worth possessing
More than all the world beside,
This shall be her choicest blessing,
Oft to royal hearts denied."

That eve, the Star of Brunswick shone
With steadfast ray benign
On Gotha's ducal roof, and on
The softly-flowing Leine ;
Nor failed to gild the spires of Bonn,
And glittered on the Rhine.
Old Camus, too, on that prophetic night,
Was conscious of the ray ;
And his willows whispered in its light,
Not to the Zephyr's sway,
But with a Delphic life, in sight
Of this auspicious day :

CHORUS.

This day, when Granta hails her chosen Lord,
 And proud of her award,
 Confiding in that Star serene,
 Welcomes the Consort of a happy Queen.

PRINCE, in these Collegiate bowers,
 Where Science, leagued with holier Truth,
 Guards the sacred heart of youth,
 Solemn monitors are ours.
 These reverend aisles, these hallowed towers,
 Raised by many a hand august,
 Are haunted by majestic Powers,
 The memories of the Wise and Just,
 Who, faithful to a pious trust,
 Here, in the Founder's spirit sought
 To mould and stamp the ore of thought
 In that bold form and impress high
 That best betoken patriot loyalty.
 Not in vain those sages taught.—
 True disciples, good as great,
 Have pondered here their country's weal,
 Weighed the Future by the Past,
 Learnt how social frames may last,
 And how a Land may rule its fate
 By constancy inviolate,
 Though worlds to their foundations reel,
 The sport of factious Hate or godless Zeal.

ALBERT, in thy race we cherish
 A Nation's strength that will not perish
 While England's sceptred Line
 True to the King of kings is found;
 Like that Wise * Ancestor of thine
 Who threw the Saxon shield o'er Luther's life,
 When first, above the yells of bigot strife,
 The trumpet of the Living Word
 Assumed a voice of deep portentous sound,
 From gladdened Elbe to startled Tiber heard.

CHORUS.

What shield more sublime
 E'er was blazoned or sung?
 And the PRINCE whom we greet
 From its Hero is sprung.
 Resound, resound the strain
 That hails him for our own!
 Again, again, and yet again;
 For the Church, the State, the Throne!—
 And that Presence fair and bright,
 Ever blest wherever seen,
 Who deigns to grace our festal rite,
 The pride of the Islands, VICTORIA THE QUEEN!

* Frederic the Wise, Elector of Saxony.

THE SEVEN SPIRITS BEFORE THE THRONE.

REVELATION I. 4.

THIS is the designation applied to the Holy Spirit in the apostolical salutation to the seven churches in Asia, with which the Revelation of John commences. It has, indeed, been maintained that created spirits are meant, or that the seven Spirits before the throne are angels of a high rank, who are admitted to a station near to the throne of God, as the counsellors of a king wait in his presence. But this view is altogether inadmissible. Where in all the sacred Scriptures can an instance be found in which spiritual blessings are supplicated from creatures, or in which they are associated with God, and placed, as it were, between the Father and the Son, as equally with them the source of grace and peace to men? It would be strange, indeed, if angels were introduced into such a sublime invocation as that in which this title occurs, while no reference was made in it to the Holy Spirit, who is presented in Scripture as an object of worship and prayer to men, and who is associated with the Father and the Son in the prescribed form of baptism, and in the apostolical benediction. No one who recollects these forms of words can doubt that the Holy Spirit is meant, being described by a symbolical title which harmonizes with the emblematical character of the book of the Revelation.

This peculiar title cannot be understood as implying that he is numerically seven, or that there are more than one person in the Godhead, who, as distinguished from the Father and the Son, are collectively called the Holy Spirit; neither can the use of it be regarded as furnishing any valid objection to the doctrine of the personality of the Spirit, or as sanctioning the notion that this title denotes not a distinct divine person, but only an influence, or virtue, or operation of the Deity. Without adverting to the proofs of his unity and personality furnished by Scripture, it is only necessary to remark, that plural appellations are never given to him except in prophecy, in which symbolical language is employed. They are, therefore, to be regarded as figurative. Such figurative representations, however, are not without an object; and it is proper that the Christian should inquire into their meaning, or endeavour to ascertain the truths which they were intended to teach.

The notion of plurality generally suggests the variety of the gifts and operations of the Spirit. Though he is numerically one, the results of his agency are many and diversified. "Now," says Paul, when speaking of his operations in the first age of the gospel, "there are diversities of gifts, but the same Spirit. For to one is given by the Spirit the word of wisdom; to another, the word of knowledge by the same Spirit; to another, faith by the same Spirit; to another, the gifts of healing by the same Spirit; to another, the working of miracles; to another, prophecy; to another, discerning of spirits; to another, diverse kinds of tongues; to another, the interpretation of tongues: but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." A similar appeal might be made to the vast variety of living beings produced by his energy, whose forms, and qualities, and modes of life, though characterised by a unity which indicates the operation of a single agent, are at the same time almost endlessly diversified; to the different natural endowments conferred by him on different individuals, to qualify them for the place they are destined to occupy in the church, and the services to which they are appointed; and to the various graces of which Christians generally are the recipients, or the love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance, which he works in all the heirs of salvation.

But it is not plurality indefinitely that is ascribed to the Spirit. He is

spoken of, not generally as Spirits, but definitely as the seven Spirits; and no other number is in prophecy employed in reference to him. In the prophecies of Zechariah, where Christ is represented as not only the Architect of the spiritual temple, but its foundation-stone, the reception of the Spirit by him, to qualify him for his work, is expressed by the figure of seven eyes carved or engraven on it. To indicate also the agency of the Spirit in the dispensation of the gospel, John represents the Lamb who received the sealed book from Him that sat upon the throne, and who was commissioned to open it, as having seven horns and seven eyes, which are the seven Spirits of God: Zech. iii. 9; Rev. v. 6. The interpretation of these symbolical representations has, in the opinion of some, been found in the prediction of Isaiah respecting the promised Messiah, that the Spirit of the Lord should rest upon him, as the "Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord," and also the Spirit of equity or judgment: Isai. xi. 3-5. But though this prophecy is explanatory in so far as it ascertains diversity to be the ground of the plural designation "Spirits" the number cannot well be interpreted by it; for though seven appellations may be found in it, they are not all so distinct as to constitute seven views of the Spirit, but may be reduced to two classes—power and wisdom, the same qualifications which are denoted by the horns and the eyes of the Lamb, each of which are said to be seven. A more general idea must, therefore, be regarded as intended to be suggested by the number seven, when applied to the Spirit. In all ages, and more especially in the early periods of the world, certain numbers have been venerated as possessing a mystical signification. None, however, has been more universally venerated than that of seven. The testimony of Scripture proves that its influence extended alike to the common actions of life and to the business of religion. Jacob, when he met his brother Esau, bowed before him seven times; and Balak, at the request of Balaam, once and again builded seven altars, and offered on them seven bullocks and seven rams. This respect to it was not without a divine sanction. Noah was enjoined to take into the ark the clean animals by sevens; the Israelites were required to compass Jericho seven times, preceded by seven priests blowing with trumpets; and Elisha commanded Naaman to wash seven times in Jordan for the removal of his leprosy. Nay, even in the stated ordinances of the Mosaic system a similar importance was attached to it. The golden candlestick consisted of seven branches; the blood of the sacrifices was sprinkled seven times; and the seventh day and seventh year were pronounced sacred. The importance attached to this number may have originated in the circumstance, that God on the seventh day rested from the work of creation, which naturally suggested the association of the idea of fulness or perfection with the number seven, or prompted the veneration of it as the number which exhausted or completed everything. But whether traced simply to this fact, or to some original purpose in God fixing for himself a number that should regulate his works, so as to indicate to his creatures their coincidence in pre-determined perfection, nothing can be more certain than that it is in Scripture expressive of perfection, and is accordingly used in the book of Revelation explicitly for the purpose of intimating the perfection of the divine administration, both in its general plan and subordinate departments. Its prophecies are arranged under seven seals, the last seal including seven trumpets, and the last trumpet seven vials. The whole book, in fact, is constructed on the principle of sevens, which is prominently introduced in every part of it. The title, "the seven Spirits," may, therefore, be viewed as indicating not only the variety, but the completeness, of the gifts and operations of the Holy Spirit, or the adequacy of his agency to accomplish all the objects which it is intended to effect. It leaves nothing defective, or requiring to be supplemented from some other quarter. There is, however, a special reference in the designation to the fulness or perfection which characterises "the manifestation of the

Spirit" under the Gospel economy, with respect both to the privilege enjoyed and to the means by which it is imparted;—the "seven Spirits" denoting, in regard to the first, the abundance of his consolations, the sufficiency and copious measure of his supernatural influence, and the plenitude of his gifts and graces; and in regard to the second, the completion of the sacred oracles, together with the simple, spiritual, and eminently efficacious, system of ordinances, which belongs to the Christian dispensation.

But the fulness or perfection characteristic of "the manifestation of the Spirit" in the New Testament times, involves in it the universality and the perpetuity of his presence with believers, and the adequacy of his power, and the adaptation of its operations to the varying aspects of the church, and to the state of its members in every place and in every period. In the introduction of the epistle to the church in Sardis, the seven Spirits and the seven stars—the emblems of the angels or ministers of the churches—are so conjoined as to indicate a close relation between them: "These things saith he that hath the seven Spirits of God and the seven stars." And the prayer in which the title first occurs was presented on behalf of the seven churches in Asia. The appellation was thus chosen from its correspondence with the number of the churches, for whom the blessings of grace and peace are requested, and of the angels of those churches who were addressed in the subsequent epistles. It was, therefore, intended to intimate the presence of the Holy Spirit with each of them, or to assure them that though there had been a distinct Spirit for every one of them, they could not have received a richer supply of grace and peace than this one Spirit was able to afford. Now, as these churches were selected to be the representatives of the church universal, the title intimates that his agency is sufficient for all in every part of the world, and in every period of time—that he is present in all, and that he supplies to all whatever influence is needed by them, or will be useful to them. His operations are co-extensive with the church of Christ, however widely it may be diffused; and no church, and no individual, has reason to fear that the multitude of places in which his agency is required, will occasion the neglect of any. The seven eyes of the Lamb are "the seven Spirits of God sent forth into all the earth." It was chiefly on this ground that our Lord asserted the expediency of his departure to heaven. His bodily presence must have been confined to one region; but his presence by the Spirit is universal as well as perpetual.

The high privilege enjoyed by believers under the Gospel dispensation, is also indicated by the position ascribed to the seven Spirits. They are before the throne of the Majesty in the heavens. This position may be viewed as indicating the subordination of the Spirit to the Father in the economy of grace, and the readiness with which he fulfils the commission given him according to the Divine arrangements. Though there is no personal or essential inferiority of the Spirit to the Father, the latter, in the execution of the purpose and plan of salvation, acts as the representative of Deity; and it is by the exercise of his authority, as seated on the throne of supreme Majesty, that the Spirit is sent forth to apply the salvation procured by Christ to the chosen objects of mercy. This mission he is not reluctant to undertake. The love of the Spirit is as conspicuously manifested in the work of redemption, as the love of the Father or the Son. It is with satisfaction and pleasure that he comes to earth to distribute his gifts, according to the appointment of the Majesty on high. He is before the throne—always willing and prepared to fulfil the mission assigned to him. But these are not the only truths which the position ascribed to the Spirit was intended to suggest. In the symbolical view of the throne of God furnished to John, "there were seven lamps of fire burning before the throne, which are the seven Spirits of God," Rev. iv. 5. The allusion here is obviously to the seven-branched candlestick which stood before the mercy-seat in the sanctuary of God among

the Jews. The former was symbolical of the light of the church, of which the Spirit is the source, both by external revelation, and by internal or saving illumination; and the latter was an emblem of the throne of divine Majesty, converted into a throne of grace to men by the blood of atonement. Now, in the typical representation, which was a parable of the state of things under the Old Testament dispensation, the vail was interposed between the ark and the candlestick. By this the Holy Ghost signified that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: Heb. ix. 8. In the vision granted to John, however, there is no mention made of the vail. The seven lamps are represented as immediately before the throne; and the same position is attributed even to the laver, or brazen sea, though it was anciently placed in the outer court, beyond the first as well as the second vail. "Before the throne there was a sea of glass, like unto crystal," Rev. iv. 6. How strikingly do these representations indicate the superiority of privileges enjoyed under the Gospel, as the consequence of the death of the Saviour! The whole fabric of the tabernacle, or temple, is by the rending of the vail converted into one holy place; it has become to us "the holiest of all," for we are permitted to look into all its mysteries, to enjoy all the varied benefit prefigured by these, and to come boldly even to the throne of grace. The way into the holiest is now made manifest. The divine plan of mediation must still be acknowledged and honoured by us, though the typical exhibition is abolished; but through Jesus, by whom the vail was done away in making reconciliation, "we all have access by one Spirit unto the Father."²

D. D. H.

INTELLIGENCE.

APPEAL FOR THE ESTABLISHMENT OF A CHURCH MISSION. BORNEO.—Our readers will have heard of Mr. Brooke, an English gentleman, who has established himself in this island since 1838, to whom, under the title of Rajah of Sarawak, a fine province has been ceded, and whose influence is both widely extended and most beneficially exercised. Mr. Brooke is anxious for the welfare of the three races under his sway, the native Dyaks, the Malays, and the Chinese, and desirous to confer upon them the blessings of civilization. In order to carry out his views, overtures have been made to the Episcopal body in England; every advantage will be afforded the clergy who may settle there, that princely favour and patronage can give; with what spiritual result remains to be seen.

There is said to be every element of success, both in the present social condition of the people of Sarawak, and in the state of their religious belief.

Of the religion of the *Dyaks* little is known, because probably there is little to be discovered among a people who have lived for centuries in a purely savage state, divided into numerous separate tribes, with a slender acquaintance with the operations of nature, and whose creed, like their own ideas, must be of an insignificant and feeble character, not extending, probably, beyond a very indistinct perception of a Supreme Power and some other existence after death. Still the absence of prejudice, like that of caste, so powerful an obstacle in India to the reception of Christianity, the absence of prescribed and hallowed rites, which so often influence the passions under a more perplexed and deformed system of popular idolatry, as well as the absence of any distinct order set apart for the performance of the functions of religion, must be regarded as favourable circumstances, especially among a people who have considerable physical advantages, and whose character is said to be simple, truthful, and honest, contrasting in these respects most favourably with other uncivilized races. Persons best acquainted with these interesting barbarians, describe them as similar in

character and condition to the inhabitants of the Philippine Islands, where, from similar advantageous circumstances, the Spanish Missionaries found the work of conversion so speedy and universal.

The character of the *Malayan*, the ruling race, is, in a religious point of view, very different, and apparently far more difficult of access. Distinguished by a peculiarity of temper and disposition, attached, like other Mahomedans, to their religion from a persuasion of its truth, accustomed to associate their conquests and superiority over others with its divine influence, they must be expected to feel considerable jealousy of their religion, with which their ascendancy and privileges are associated, and therefore much caution will be necessary. On this subject Mr. Brooke has already advised, let our motto be, "Create no jealousy." Still there appear to be some peculiar and encouraging circumstances respecting the Malays, and especially the Malayan inhabitants of Sarawak. When addicted to piracy they are deceitful, revengeful, rapacious, and cruel; but it has been remarked by Mr. Brooke and others, that when peacefully employed, they are amiable, fond of children, courteous to strangers, and grateful for kindness. Their migratory and maritime habits, their intercourse with others, and especially their modern and more intimate acquaintance with European commerce and power, have rendered them less severe in their religious discipline and less jealous of their theological creed, than many other Mahomedan nations. The peculiar circumstance of their having transferred the supreme, in their estimation a sacred, authority to an Anglo native Christian Rajah, cannot fail to have excited an influence in mitigating their prejudices, and in preparing their minds for the reception of religious instruction, provided it be introduced among them with the same benevolence with which they have become familiarized with European habits and government.

The *Chinese*, who are numerous, are Buddhists, and it appears that they evince great willingness to be instructed, and have no strong prejudices against Christianity. Notwithstanding their national and religious distinctions, these various races seem all alike ready to welcome with cheerful confidence any who will come among them in the name of their "white friend," as they term Mr. Brooke; and a "reasonable hope may, therefore, be entertained that, by the blessing of God, the Church of Christ will speedily be established in this hitherto neglected land."

"Every aid on my part," says Mr. Brooke, "shall most readily be afforded to advance the interest of the mission, and I can foresee no difficulty in its establishment, and am sanguine of its success. Land can be obtained to any extent that is necessary, and should Sarawak itself be fixed upon as the site of the School and Church, I have already decided on a spot well suited for it. I shall be obliged if you will furnish me with some idea of the size of the establishment, its probable wants at starting, as I might be on the look out to advance these objects previous to the arrival of the families. It must be attended with incalculable advantages, and I repeat that I have great hope of ultimate success." In his next letter, written at the moment of his landing at Sarawak, after an absence of two months, during which his settlement had remained perfectly tranquil, he informs the Committee that he had brought with him "some dozen boys, sons and nephews of the late Rajah Muda Hassim," that is, of the royal family; and he adds, "I shall have them much about me, just to train them to European manners, and afterwards we must hope for the best," referring to their instruction on the arrival of Missionaries.

"Whoever may go out," he says, "may choose the situation and the quantity of land required for churches, schools, gardens, and estates. A few thousand acres are of very little consideration, and their value depends on their development; I have reserved one or two spots which I consider advantageously situated for the purpose. I hope, with moderation and by means of education, that we shall ultimately triumph, but it is a work of time and patience rather than enthusiasm."

With such offers of endowment, in a country where the climate, though warm, is most healthy, and the soil fertile in the extreme, and laden with riches, both vegetable and mineral, there is every prospect that this mission will, in process of time, not only be self-supporting, but also be enabled to extend its operations throughout Borneo and the adjacent islands.

ROMAN CATHOLIC ORDER OF THE ORATORY.—The intelligent reader will understand the significance of the following announcement made in the Roman Catholic newspaper, the *Tablet*. It will be pretty evident that Oratorians and Jesuits are synonymous terms :—

"We hear with great pleasure that Mr. Newman is to return to England as a *Brother of the Oratory*, the congregation founded by the illustrious St. Philip Neri. The Rev. W. G. Penny and the Rev. R. Staunton have left Maryvale for Rome, to join Mr. Newman and Mr. St. John in making, or at least in commencing, their noviciate there, and it is very probable *they will be followed by others* who will join them in the same object. These (with some of the Oratorian Fathers from Rome) will probably return to England in the course of the year, to continue and complete the noviciate, and to make arrangements for opening an *Oratory and establishing a congregation in one of our large provincial towns*. The story that there has been any difficulty about Mr. Newman's ordination is of course a mere fable. His ordination, and that of his companions, may probably be delayed a little by the noviciate requisite for members of the Oratory, but it will follow, under the direction of the authorities, as a matter of course.

"*This is the first introduction of the congregation of the Oratory into England.* Its chief purposes are preaching, hearing confessions, and giving spiritual retreats. As appears from Alban Butler's Life of St. Philip Neri, it is not a religious order, the members not being bound by vows, but a community of secular priests living together by rule, and available at any moment for the labours of spiritual charity. The rule is, we believe, a mild one, similar to that of the Society of Jesus, to which the institute is in many respects conformed; and during the suppression of the society, many of its functions were discharged by the Oratorians."

HORTON COLLEGE, BRADFORD.—The annual meeting of this institution was held on the 4th of August, in Westgate Chapel, Bradford. Dr. Steane preached from 1 Timothy iii. 6, "Take care of the Church of God." This clause Dr. S. employed (in consistency with its spirit at least,) as an injunction, and considered it in reference, 1st, To the instruction; 2nd, To the government; 3rd, To the increase of the church. These topics he illustrated in a very interesting and impressive manner, and concluded with some admirable remarks on the work of the ministry in regard to the peculiar characteristics and the wants of the age. The other parts of the service were conducted by Messrs. Brewer, of Leeds, and Francis, of the Bible Translation Society. From the report it appeared that the session began with twenty-six students. Of these seven have left to fill various stations; one, Mr. Neal, of Swanwick, (a young man of great conscientiousness, diligence, and worth,) was removed by a truly delightful death, just as he was completing his course. Eight applications, of a very satisfactory character, have been accepted to fill the vacancies. The funds of the institution are not in the prosperous state which they have been for several years. The balance in its favour last year is completely absorbed, though it is hoped debt will not be incurred. This may be attributed partly to the new colleges at Accrington and in Edinburgh diverting funds which used to come to Bradford, partly to the pressure on commerce affecting somewhat the subscription list, and partly, of course, to the high price of every article of subsistence. Much discussion arose on the desirableness of obtaining a third tutor, and it is strongly hoped that so desirable an object may ere long be attained. Dr. Steane was earnestly requested by the meeting to print his discourse. It will amply repay all who are interested in the subject of the ministry for a serious perusal.

BAPTIST COLLEGE, PONTYPOOL.—The annual meeting of this institution was held on Wednesday, the 28th ult., at the New Chapel, Crane-street, Pontypool, when Mr. Mursell, of Leicester, delivered an elaborate and very eloquent address; and Mr. David Jones, of Cardiff, preached an interesting and impressive sermon to the students. A general meeting of the subscribers and friends was held in the same place in the afternoon, when various resolutions were adopted. There are now sixteen students in the house, and there are on the list about as many more candidates for admission. The treasurer's account showed a heavy balance against the society. The society, however, is much indebted to the liberality of the churches and of numerous friends, among whom C. Conway, Esq., Pontnewydd, deserves honourable mention for his fifth annual donation of £50. Never

has an educated ministry been so important to the Principality as at the present moment, when strenuous efforts are made, on the one hand, to educate, and, on the other, to pervert and enslave, the people.

NEW COLLEGE, EDINBURGH.—Dr. Cunningham is to succeed Dr. Chalmers as Principal, and Dr. Candlish is to take his place as Professor of Divinity.

ROMFORD, ESSEX.—Salem Chapel was opened by services on Thursday, the 12th, and Lord's-day, the 16th inst., when sermons were preached by the Revs. G. Smith, of Poplar, T. Finch, of Harlow, J. Aldis, of Maze Pond, S. Brawn, of Loughton, J. Hall, of Brentwood, and E. Davis, of Romford. The cost of the chapel is about £900, towards which, with the opening collections, £760 has been raised, leaving a balance of £150 against the treasurer. This, with a previous debt of £300, (incurred by the purchase of the freehold, and the erection of a commodious vestry in 1840, to be used as a chapel,) leaves the whole incumbered with a debt of £450. In consequence of the very weak state of the cause, (being at present unable to sustain itself,) it is most important that this should be speedily liquidated,—accordingly, a strenuous effort is being made, which, it is hoped, will prove successful.

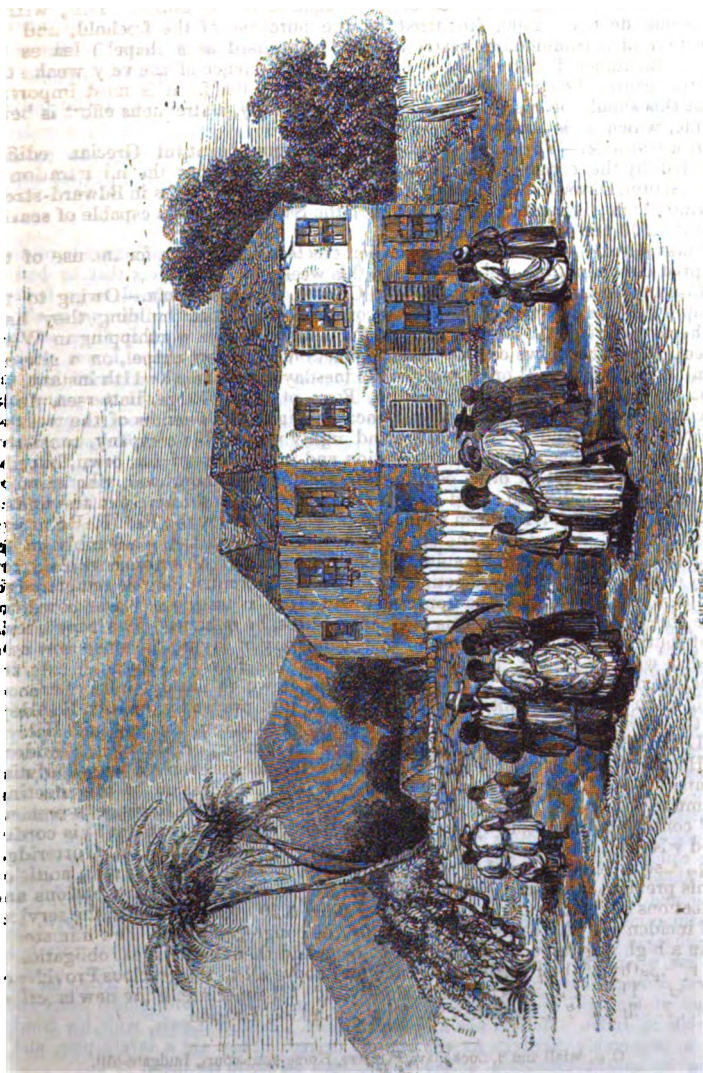
BIRMINGHAM.—Yesterday week, a chaste and beautiful Grecian edifice, erected by the congregation assembling for worship under the ministration of Mr. George Dawson, M.A., was open for public worship. It is in Edward-street, Birmingham; is named "The Church of the Saviour," and is capable of seating about 1,500 persons.

DARLINGTON.—A chapel has just been erected in this town for the use of the Baptist denomination, and was opened this week.

COMMENCEMENT OF A NEW BAPTIST CHAPEL AT DUNSTABLE.—Owing to the dilapidated condition and general inconvenience of the building they have hitherto occupied, the congregation of Particular Baptists worshipping in West-street, Dunstable, have commenced the erection of a new chapel, on a site adjoining that of the old one; and on Wednesday afternoon, the 11th instant, the first stone was laid by Joseph Tritton, Esq., of Olney-lodge, Battersea, under circumstances highly gratifying and encouraging. The fineness of the weather permitted the attendance of a large and highly respectable company, consisting not only of members of the congregation and inhabitants of the town, but also of members of several other congregations in the neighbourhood, who came in considerable numbers to afford an expression of their kind interest in the undertaking. A hymn having been sung, and prayer offered by the Rev. R. Robinson, of Luton, Mr. Tritton laid the stone, and then delivered to the assembly on the spot an address very happily suited to the occasion, and abounding with beautifully expressed and deeply affecting sentiments, which must long be remembered, and of which, it is hoped, the impression will prove as lasting as it was powerful. The obligation conferred by this eloquent address, he enhanced by a very liberal contribution to the building fund. The ceremony of laying the stone was concluded with singing a hymn, and prayer by the Rev. H. Burgess. At the conclusion of this service, a large company sat down to tea in the Temperance-hall, when they were subsequently addressed (after prayer by the Rev. E. Adey) by the Rev. Messrs. Castleden and Andrews, of Woburn, Burgess and Hiron, of Luton, Hedges (Wesleyan), of Dunstable, Robinson, of Moulden, Flanders, of Houghton Regis, and Sleigh, of Hockliffe, in speeches replete with Christian sympathy and encouragement. Greatly to the gratification of the meeting, Humphrey Brandreth, Esq., of Houghton-house, Houghton Regis, was present, and contributed handsomely to the building fund, as well as expressed his cordial good wishes for the prosperous completion of the undertaking. R. Gutteridge, Esq., also a leading member of the church, gave a liberal donation, in addition to his previous large subscription. The entire proceeds of the contributions and collections of the day amounted to rather above £50. On the whole, the services and incidents of the occasion were felt by the congregation and their minister to be in a high degree encouraging, and to have laid them under great obligation to the sympathy of their Christian friends, and above all to the gracious Providence of God. The architect who has designed and will superintend the new erection, is Mr. J. Clarke, 3, Charlotte-row, Mansion-house, London.

C. S. Miall and S. Cockshaw, Printers, Horse-shoe-court, Ludgate-hill.

THE MISSIONARY HERALD.



HOUSE IN WHICH THE OPERATIONS OF THE BAPTIST MISSION AT PALMOUTH, JAMAICA, WERE COMMENCED.

ASIA.

CALCUTTA.

Our information from India, this month, is unusually scanty. Mr. Fink of Chittagong, who is sojourning at Serampore with the view to the improvement of his health, which has suffered periodically the last eleven years, has had a milder attack than usual, and says, "By the blessing of the Lord, I am at present pretty well, insomuch that I am able to go about among the heathen around, and last Lord's day morning I had the privilege of performing worship in the native chapel at Jannagur, and preached to a large congregation. I also preach every other Lord's day afternoon to a good congregation of natives in the college." Mr. Pearce says, "Pardon me for reminding you how earnestly I have entreated the Committee to send out without delay men to be devoted entirely to native work in the native language, missionaries to the heathen in the proper sense of the word." Mr. Morgan, of Howrah, writes as follows:—

Through the tender mercies of God, I am still permitted to work, although I am ploughing and sowing in hope, without much tangible success, yet there is cause for gratitude, for without cultivation there cannot be any rational hope of harvest.

This week the Jubilee School must be closed, through want of funds. Those that did support it are either dead, removed, or changed in their circumstances, that they cannot any longer help us. I tried others, and the answer was, that they could not do it consistently because they are churchmen and we are baptists: so it is better for the children to grow up ignorant churchmen than to have their minds cultivated by baptist missionaries.

Since the commencement of the year many persons belonging to our congregation have either died or removed. Among them there were some whom we hoped would be soon numbered among the followers of the Lamb. At present we have not a single candidate for baptism in either the English or the native church. In the latter there is much to comfort, though the poor people are much tried in various ways.

The native congregation on sabbath morning presents a cheering aspect, through the presence of the teacher and a goodly number of the children from one of the schools a mile off. These boys now come as a matter of course, and I really wonder that the parents let them come, for I repeatedly failed to set up a school in that place.

A few weeks ago I received a visit from my first convert, Hurriah Chunder. A brief account of him will give you some idea of our trials in India. Hurriah was a brahmin from a respectable family. At the age of sixteen he sought protection at my house,

which was granted. A mob came to rescue him. Hurriah told his relatives that he had eaten Christian food, and refused to go home with them. After that men were set in all directions to take him, dead or alive, so that he could not go out unless I was with him. During the first year I supported him at my own expense. Within the two years that he was with me, he went through a great portion of Euclid, read the Greek Testament through, and could at last, with ease, bring up a hundred verses, and was, on the whole, a promising lad. At this point he was enticed away by the agents of the Propagation Society with a promise of admission to the Bishop's College. I then addressed several letters to the Bishop of Calcutta, through the press, and Hurriah was not admitted to the college, and came back to Howrah, and was received on trial. After some time a native Christian of some property offered him his daughter in marriage, which he accepted. When he called the other day he informed me that he was in government employ, at a salary of fifty rupees a month. He expressed his gratitude to me in strong terms, and said that though not now connected with the mission, yet he does not neglect the opportunities that he has of making Christ known. Since his marriage, proposals were made to receive him into the church of England by sprinkling. His answer was, "If you give me this church, and all the property belonging to it, I never will be baptized again."

The heat has been most trying for India—97° in the house, with closed doors and windows. Brother Lewis, with his family, has arrived. They are a lovely pair, and truly glad we are to see them.

BENARES.

In this important city, which contains above 200,000 inhabitants, among whom superstition has long exercised a peculiarly despotic authority, our brethren are labouring with great diligence. As they receive assistance from local contributions, they have published for circulation in the district a "Report of Schools and other Missionary Operations, carried on by the Agents of the Baptist Missionary Society at Benares, during 1846;" an abstract of which will be acceptable to many of our readers. After expressing their thankfulness to friends by whom they have been enabled not only to meet all the expenses connected with the educational and other schemes for usefulness commenced in previous years, but also somewhat to enlarge their sphere of labour, they say:—

Another ground of thankfulness to the Author of life is, that neither by death nor by sickness has any member of the mission families been removed from the station, or necessitated for any considerable period during the year to be absent from his post or alter his usual course of occupation. Only one change of consequence to be recorded has occurred with regard to the disposition of the forces, in the removal from Benares to Chunar of the Rev. Mr. Heinig and his family. This latter place has hitherto, that is during the last thirty years, been regarded as a sub-station to Benares, having never till now enjoyed the benefit of a missionary of our Society resident on the spot. Mr. Heinig, originally one of Mr. Start's missionaries, had, after labouring for several years at Patna, taken up his abode at Benares in the beginning of 1846, and entered with much zeal on the duties of his new station. But much as his active co-operation was there esteemed by his missionary colleagues, the strong claims of Chunar, backed as they were by a call from the lively little baptist church at that station to Mr. Heinig to become their pastor, induced them to join in a recommendation to the parent society to sanction his removal thither, which took place in the beginning of October last.

In noticing further particulars concerning the mission, we begin with labours among the young.

1.—*Bengalitolah School.*

In this school there are three departments, the English, the Bengali, and the Hindustani. About two-thirds of the scholars are Bengalis, and of these nearly three-fourths are brahmans. The attendance has fluctuated a good deal during the year, but lately the average has been decidedly above what it was a twelvemonth ago, there being seldom under 100 actually present. This school has continued to be under the particular superintendence of Mr. Small, whose previous residence for four years in Bengal, having the charge of the Intally Institution at Calcutta, peculiarly qualified him for taking the oversight of

such a seminary. His other engagements, however, did not permit him to be present above three or four days in the week. He had reason in general to be satisfied with the progress made.

2.—*Sudder Bazár Schools.*

These schools were commenced soon after Mr. Heinig's arrival in Benares, and during the eight or nine months of his stay were entirely under his superintendence. They consist of an English, an Urdu, a Persian, and a Hindi department. For these, as for the three departments at Bangálitolah, there are three teachers. The attendance on the whole has steadily continued to increase, the average at present being above 80.

3.—*Chauhattia School,*

being near Rájghát, where Mr. Smith resides, has been for the most part under his particular charge. The attendance has been pretty uniform throughout the year, but on the whole the average is higher than at its commencement, being from 35 to 40. This, as also the Sudder Bazár Schools, is used as a sort of preaching station whenever any considerable number of persons gather about the verandah to hear the children catechized and their lessons explained and impressed.

Mr. Smith's boarding school has gone on as in former years. On the sabbath forenoons Mr. Smith's son-in-law, a deacon of the church, has conducted a Sunday school, consisting of about a dozen young people connected with the church or congregation, Mr. Smith's boarders, &c.

Mrs. Small continued to take charge of her little English school down to the end of August last, when the misbehaviour of her female assistant (previously a member of the church), the diminution in the number of her pupils from the commencement of the hot weather, and the failure of her own health, induced her to give up entirely for the present this important means of usefulness. She purposes however, God willing, to open a native day school at Rájghát about the commencement of the coming year, for which

considerable extra funds will be required, and special contributions are respectfully solicited.

II.—PREACHING TO THE NATIVES,

which is undoubtedly the grand object for which missionaries are sent forth and supported, has not been neglected in the midst of the various other engagements with which, as this report will show, the time and attention of the missionaries are occupied.

In this department Mr. Smith has continued to be the principal workman. Born in the country, intimately acquainted with the habits, feelings, and notions, as well as the language of the people, and having been for between thirty and forty years fulfilling the office of an evangelist, he feels both thoroughly at home and indefatigably interested in this important and blessed occupation.

Mr. Smith has furnished the following brief account of his engagements generally during the past year :—

"The Lord has preserved me up to the close of this year, and has enabled me to make known the unsearchable riches of Christ among thousands of the deluded heathen and Mohammedans. At the Allahabad fair, in January, I, in company with brother Mackintosh, and our late native preacher Bhagwán Dás, as well as several other missionaries of other societies, declared the message of God to crowds of people and distributed a large number of scriptures and tracts, in several languages. On my way thither and returning, I also visited a good many villages, preaching the gospel and giving copies of the word of God and tracts to those who were able to read them.

"My little chapel and the verandah continue to be filled every Lord's day, when about 150 natives, mostly Hindu beggars and devotees, are present, and appear to listen always very attentively.

"At present I preach at the Blind Asylum every Monday morning, where I have a very attentive audience of from forty to sixty infirm or destitute natives. On Tuesday morning I visit the Bangalitolah School. On Wednesday preach at a chapel in the city: on Thursday visit the Chauhattá Bazar School: Friday preach at another chapel (Britkal): Saturday visit the schools at Sudder Bazar, Secrole; and on the Lord's day preach, once or twice, in my little chapel at Rájghát."

Mr. Smith, in the evenings, usually walks along the banks of the river, and preaches or engages in religious conversation with the natives that constantly frequent that place of universal resort. And in the course of the day he often spends hours in conversation with natives of all grades and creeds, who are in the habit of visiting his well known domicile.

Mr. Small's time being chiefly occupied

with the schools, the study of the language, and English preaching, he has been unable during the year to engage to any great extent in proclaiming to the natives in their own tongues the wonderful grace of God. He has, however, about once a week at an average, taken part in the services at the different preaching places in the city, and every Monday morning during most part of the year, he was in the habit of giving a short address, from some portion of scripture, to a collection of mendicants, who then assembled at his bungalow, and received each a small portion of grain. The average attendance on these occasions was eighty, exclusive of the members of his own household. To these last Mr. Small has continued to read and expound the scriptures in order, they being all assembled daily for family worship. He has on several occasions also conducted native services at Mr. Smith's chapel on the Lord's day, and taken his turn at the monthly missionary (Hindustáni) prayer-meeting.

Mr. Heinig, during his stay at Benares, was most regular in his attendance, almost daily, at one or other of the native chapels in the city. In this, his much-loved work, he was indefatigable, being gifted with strength of lungs and physical constitution in no common degree. Much of his time, too, was spent during the day in conversing with native inquirers; and twice a week at least he visited the Sudder Bazar Schools, for preaching as well as examining the scholars. In the evening he frequently visited the Sepoys' Hospital, whither Mr. Small also occasionally accompanied him or went alone.

Much of Mr. Heinig's time has been occupied in carrying on translations of one or two valuable works. We specify particularly Wenger's Scripture Doctrine of the Church, and Clark's Scripture Promises, both into Urdu, and part of the former also into Hindi.

III.—ENGLISH PREACHING.

The English services continued as last year to be held on sabbath and Thursday evenings at Mr. Small's bungalow, near Secrole, till on his removal thence to Rájghát about the end of the year, the Lord's day services connected with the church were all transferred to Mr. Smith's chapel there, and the Thursday evening meeting to the newly opened chapel connected with the London Mission at Secrole, where Mr. Small will continue to officiate alternately with one or more of his brethren of the London Missionary Society. It may be mentioned here that this week-day service had for several years previous to Mr. Small's arrival in Benares been wont to be held at the London Mission House, and it was only from circumstances making it more convenient that during the last two years the meeting took place at Mr. Small's bungalow in the immediate neighbourhood. The attendances on the whole,

on these evenings, has been encouraging, there being generally from thirty to forty persons present. But the parties for whose benefit particularly it was originally instituted, viz., those connected with the army, formed generally but a very small proportion of the audience. This arose chiefly from the circumstance of by far the greater number of the soldiers in the station being papists, and also, it is to be feared, from the paucity, even among professing protestants, of persons well disposed. There were generally, however, two or three officers present, and occasionally some of the artillerymen, and it is hoped that the labours of the missionaries on these occasions have not proved in vain.

IV.—THE CHURCH

at Benares now consists of twenty members, of whom only five are pure natives, the remainder being European or East Indian. This is an increase on the whole, compared with the returns at the end of last year, of four. The church had the painful duty in the course of the year to excommunicate, at distinct periods and for different offences, first the native catechist, afterwards his wife, and lastly his step-daughter, who had acted for some time as assistant to Mrs. Small in her little female school. The catechist subsequently obtained employment in connexion with another mission at a station at some distance, and from all accounts appears to be giving satisfaction.

The members added to the church by baptism are a son-in-law of the Rev. Mr. Smith, and an East Indian gentleman who had long been an attendant at the Circular Road Church in Calcutta, but who has spent the last two years at Benares.

Connected with the church, besides the English and native services already referred to, there has been a prayer-meeting on Saturday evening (originally on Monday) either at Mr. Small's or Mr. Smith's abode. And on the first Monday of each month the members of the mission families and church have been in the habit of uniting with those of the London Society in their chapel at Secrole to implore the blessing of the God of missions on the labours of his servants. On this occasion the missionaries of the two societies take their turn in conducting the service and delivering a suitable address.

The following is a statement of the increase and decrease of the church at Benares during the year :—

Baptized 2. Restored 0. Received by dismission 7.

Died 1. Excluded 4. Dismissed 3.

Total number of members 20,—viz., native 5. European, &c., 15.

V.—DISTRIBUTION OF TRACTS, &c.

The Baptist Missionary Society having, among other expedients to which they were

forced to have recourse from their great deficiency of funds, sent out instructions in the beginning of the year, that in future all travelling expenses must be defrayed from the private finances of the missionaries or local contributions, Mr. Smith was obliged, from want of pecuniary means, to forego his usual missionary tour this year, and to be absent for the first time during the last thirty years from the annual mela at Dudderi, which occurs generally about the commencement of the cold season. On this account alone the distribution of tracts and portions of the scriptures has been much smaller than during the previous year, it being chiefly on these occasions that any considerable number of such portable, and often very successful little evangelists, are sent forth amongst the deluded natives, to accompany them, it may be, hundreds of miles, and enter and find a hearing in houses and hovels where foot of missionary never trod nor light of revelation ever shone.

It has already been stated, however, that Mr. Smith was enabled to visit the Allahabad mela, in January, and a number of others occurring in the course of the year in the immediate neighbourhood of Benares, at all of which, along with the other occasions in the course of his ordinary ministrations, he calculates (at a very moderate computation) that he has given away about 500 portions of scripture and 700 tracts of all descriptions. It is to be regretted that neither Mr. Smith nor Mr. Heinig kept an accurate account, during the past year, of scriptures, &c., given away, but the following statement may be received as a near approximation to the truth :—

Portions of scripture distributed by Mr.	
Small (vernacular)	500
Ditto, by Mr. Heinig, ditto	300
Ditto, by Mr. Smith and native catechists	600
English scriptures ditto, by scripture-readers, &c.	200
	— 1600
Tracts in vernacular languages, by Mr.	
Small, about	500
Ditto, by Mr. Heinig	400
Ditto, by Smith and native catechists ...	1000
English ditto, by scripture-readers, &c.	2600
	— 4400
Total tracts and scriptures	6000

VII.—PROPOSED NEW MISSION CHAPEL.

It was intimated in our last report that a commodious chapel in connexion with the mission, and the property of the society, was felt to be a great desideratum. During the past year a subscription has been set a going to enable the missionaries to supply this deficiency, and through the liberality of friends, upwards of 1000 rupees have already been put in their hands for this object; but about twice as much again will be required. In the appeal put forth some time ago it was stated that 2000 rupees would be quite suffi-

cient, but the missionaries have since been disappointed with regard to a piece of ground for a site which was then expected to be available free of purchase. They find now that in all probability they will have to pay between 500 and 800 rupees for ground alone in the locality where it is desirable the chapel should be built.

The baptist is the oldest mission at Benares; but while the London and Church missions have just completed two large and expensive edifices for the worship of God—both of them at a considerable distance from the intended situation of the baptist chapel—the only place of meeting connected with our body hitherto set apart for the purpose has been a small room, the private property of Mr. Smith, contiguous to the compound of his dwelling-house. It is in this neighbourhood (viz., towards Rághát) that it is proposed the new chapel should be erected, which, while far

from any other place of Christian worship, would be exceedingly convenient for the numerous passengers by water who generally put to at, or anchor off, that ghát.

Special contributions towards this object are earnestly solicited, and it is hoped that the requisite sum may be obtained in the course of the present year.

VIII.—FUNDS.

Including an annual donation of £10 from a friend in England, upwards of 1400 rupees have been obtained by private contributions during the year. To this being added the balance in hand at the close of last account and the interest on unemployed funds, &c., the total amount to be accounted for appears to be rupees 1690 14 3.

The expenditure has been rupees 978 11 7, leaving a balance of 712 2 8 for the exigencies of the present year.

CEYLON.

Mr. Dawson, now of Matura, having been staying about a fortnight at Doudra Head, with his family, for the benefit of their health, writes thence, June 9th:—

On the setting in of the rains our house became so excessively damp that we all suffered from it, and consequently were glad to embrace the offer of the Wesleyan catechist to let us occupy his bungalow here for a few weeks. It is in a dry situation, and close to the sea, the breeze from which is very refreshing. Its short distance from Matura (three miles) has enabled me to attend to the usual services. We intend returning home in a few days, but shall have to look out for another house, as ours is at all times too damp to be healthy.

The plan which I enclose will show you the locality of all our village stations and schools, except the two at Tangalle, a distance of twenty miles.

In our chapel we have Singhalese services at 11 A.M. and 6 P.M. every Sunday, and one on Friday evening at 6. In the Jail a service at 8 o'clock on Sunday mornings. In the Wesleyan chapel a service in English at 3 P.M. every Sunday.

The Walgama School contains thirty boys, and is visited every Monday.

The Polhena School has just been discontinued for want of attendance, but is still visited every Tuesday.

Kamburugama School consists of thirty-six boys, and is visited every Wednesday.

Kotawatta School, twenty-five boys, visited every Thursday.

Weangoda, also visited every Thursday.

Gaudurawatta School, forty boys, visited every Friday.

At all these places congregations, collected by the schoolmasters, are preached to.

The St. Alban's School, and that on our own premises, examined occasionally. Tangalle, and its schools, are visited once a month.

The attendance of children in nearly all the schools is improving, and of adults, in most places, encouraging. The people, however, besides being professed Buddhists, are extremely addicted to gambling and demon worship.

AFRICA.

BIMBIA.

DEATH OF MR. FULLER.

Of the illness of this worthy man—a native of Jamaica, but in parentage and complexion an African, himself a fruit of missionary labour—our readers have

been already apprised. A letter from Mr. Merrick, dated April 23rd, gives the following additional information :—

Our dear brother Fuller is no more. He breathed his last this morning about twenty minutes after three, and was buried at five p.m. this afternoon. He had lately suffered from intermittent fever and pain in the back, but he was still able, when the fever was off, to attend to his ordinary duties. On Saturday, the tenth, he called at my house on business, when I informed him that he would have to conduct the English part of the service on Lord's day afternoon. He had several carpenters' tools in his hand, and was on his way to brother Newbegin's residence to obtain the use of a vice in making a mould of a part of our printing-press which is injured, and which we hoped to send to

England by a vessel which was lying at Clarence.

I was not at home on sabbath afternoon to hear brother Fuller's address, but subsequently learnt that it was full of pious and heavenly sentiments. He expounded part of the first chapter of Peter's first epistle, and dwelt much on the fact of the people of God being strangers in this world. At the close of his discourse he addressed the young very affectionately, among whom was his son Samuel, who is yet unconverted, and urged them to fly without delay to Christ, their only refuge.

After breakfast on Monday the twelfth, brother Fuller sent his son Samuel to inform brother Newbegin that he was very poorly.

Having given in detail the particulars of Mr. Fuller's bodily state from Monday to Wednesday, Mr. Merrick adds,

During the day brother Newbegin communicated to brother Fuller and his family his fears that the dissolution of his earthly tabernacle was fast approaching. He received the information with great calmness, and without any manifestation of fear or surprise. About four o'clock, p.m., I called, and requested brother Fuller, while he retained the powers of his mind and of speech, to converse freely with me respecting his state of mind in the prospect of death, and also to communicate his desires and wishes respecting his beloved wife and children. In regard to his eternal state, he said that he felt perfectly secure. It was his practice in health as well as in sickness to examine his mind to discover his sins, to make confession of them, and apply for pardon through the atoning blood of Christ. This he had particularly done during the last two days, and hoped the blood of Christ had cleansed him from all pollutions. He was aware that the holy God could not behold iniquity with pleasure, that he had committed many sins of which he himself was ignorant, but even those he could depend on Christ to take away. He had no peculiar feelings of delight or pleasure in the prospect of death, but his mind was perfectly calm and easy, stayed on Christ his Saviour. He had no fears, no doubts, for he knew in whom he had believed. I inquired whether he felt any degree of disappointment in the prospect of being cut off in the midst of his labours, and in so unexpected a manner. None at all was his reply. "It is the Lord, let him do as seemeth him good." I inquired whether he did not desire to remain a little longer in the field of labour. He had no desires besides those of his heavenly Father; the will of God was his will. I asked whether he did not feel that the atoning sacrifice of Christ was sufficient to render him peaceful and

happy in the prospect of entering an untried state. "Quite so," he replied. I spoke for a short time of the happiness of the saints in glory, and reminded him that he would probably in a few hours unite in the songs and joys of the heavenly world. I then prayed with him, and commended him and his family to the grace of God.

At half-past eight in the evening I called, according to engagement, to converse with brother Fuller about family matters. His wife, he said, had been making preparations for Jamaica previous to his illness, and would therefore return after his death. He had nothing to give her, but hoped Christian friends would sympathize with her, and assist her. With respect to his two sons, "What," said he, "can I say about them? I am about to fall in the battle-field, with the sword in my hand, but I have no desire that my sons should retreat. I rather wish them to take my sword when I am gone, and engage in the spiritual warfare; but," continued he, "they will require a guide; they are young, and will want some one to direct them." I told him that his eldest son had arrived at the years of manhood, and had, by the grace of God, been adopted into his family. He was in a great measure not only able to act for himself, but to guide his younger brother Samuel, who I hoped would receive impressions at the present time which would never be effaced from his mind. "I hope," he continued, "that I have all along been willing not only to labour in my Master's kingdom, but to die by the hands of violence if such had been his will." Before leaving I prayed with him, and promised to call again during the night.

On arriving at brother Newbegin's house, where I am at present stopping, while my house is being enlarged, I found him anxious

about brother Fuller. "His fears," he said, "were on the increase, and he intended to make a call at midnight." We did so, and found brother Fuller very low. Several of the brethren in the village watched with him during the night. Brother Newbegin has been incessant in his attention, night and day.

On Thursday, 15th, our brother continued to sink. In the evening, after public worship, I found him in a very drowsy and torpid state, yet sensible and happy. I read with him the 23rd Psalm, several sentences of which he repeated with me, particularly the fourth verse. "Yea, though I walk," &c. Brother Newbegin engaged in prayer, and affectionately commended his spirit to the divine Redeemer, and his family to the care and protection of their Father in heaven. We left, requesting to be sent for should brother Fuller become worse. About half-past ten Mr. White came to call us, and reported that brother Fuller was suffering great pain, and fast sinking. Brother Newbegin and I immediately went off, and found brother Fuller very low, panting for breath. He complained of great weakness and difficulty in breathing; that if it was the will of his Father to cut

short the work, and take him at once, he would be happy, but he would gladly linger as long as his Father in heaven saw fit. Brother Newbegin and I sat by his bed-side watching him, and expecting every moment to see him breathe his last. About midnight he called his elder son, Joseph, and inquired whether he had not seen the example of industry he endeavoured to set before him. "See then to it, that you act in the same way. I told you, while building my house, that I was working for you and Sam., not for myself. My words, you perceive, are completely verified. Don't allow the little place I have endeavoured to get up to go to pieces through carelessness." I had read with him in the morning the second chapter of 2nd Kings, and in reference to its contents reminded him that Christ was able to open for him a far more pleasant passage over the Jordan of death than that opened by Elisha when he smote it with Elijah's mantle. He sweetly nodded assent. We watched with him all the night. Several of the brethren in the village slept at brother Fuller's house to-night. Brother Newbegin and I left about four in the morning.

The close of the scene is thus described by Mr. Fuller's son Joseph:—

On Tuesday, 20th, I thought his hour to depart was come. About midnight I heard him singing a verse of the 576th hymn of the New Selection. After he had finished I took the hymn-book, and read it for him. He then asked Samuel and myself to read the third and fifth chapters of the Romans; after which he said, "What a Jesus is this! Work, then, while it is day, for the night cometh when no man can see to work." A few minutes after he said to Samuel, "I am being wafted away very fast." His tongue then became heavy, and on Thursday, the 22nd, he was unable to take anything. In the evening he became speechless, and about three o'clock, Friday morning, I saw him turn on his knees. I immediately turned him on his back, and about thirteen minutes past three o'clock, Friday morning, his soul entered eternity. His funeral took place at four o'clock, and when taken from the house to the chapel it was so full that many of the people had to

stop outside. Mr. Newbegin read on the occasion the 90th Psalm and the 12th chapter of the Hebrews, and gave a short address, after which Mr. Merrick addressed the Isuba, and Mr. Duckett prayed at the grave. On Sunday, the 25th, his death was improved in Isuba by Mr. Merrick. He read the 90th Psalm in Isuba, and preached from the 14th chapter of Revelations, 13th verse. In the school I endeavoured to impress the event on the minds of the children in Isuba. In the afternoon Mr. Clarke improved it in English from the 5th chapter of 2nd Corinthians, 5th verse, and Mr. Merrick gave an account of his sickness and death. Now, dear sir, seeing that it was the desire of my father on his dying bed, and I trust the will of God, that I should take up the sword of the Spirit and the shield of faith, to fight in the warfare of Christ, I hope that you will pray for me, that faith and perseverance may be granted me; also remember my young brother and the widow.

CAMEROONS.

Mr. Baker writes thus, May 11th:—

As a vessel sails hence to-morrow, I write a line to say I am well, and that, through mercy, I am enabled to keep on in the duties that seem the most urgent at the present. I am somewhat concerned now how I shall get the parts of the New Testament in the Duala language

printed. At present there is no prospect at Bimbia. There our brother Merrick will soon be as destitute of help as I have been from my first settlement here. He is so burdened with his own duties, that it will be impossible that he can help me for a period of time quite

indefinite. He has only two lads to help him in the printing department, and they are often obliged to be otherwise employed.

If the funds of the Society will at all permit, do not let this work fail for the want of adequate means. It is of vast importance that the scriptures now in progress of translation should be printed, together with all the elementary books, ere I am called away by death, and think, dear sir, how exposed our lives are in this land of death. Our time may be short, very short, but I feel an inexpressible desire to see this one work done ere I go hence.

We are now indeed a feeble band, and this day rendered still more weak, for by a note now before me I am informed our friends will sail to-day for the far distant islands of the west in the Dove. The same note tells me too, that Mr. Clarke was sickly on Saturday

last. I cannot say who voyages in the Dove for certainty, but from previous information I think that it is thus: Mr. and Mrs. Clarke, Mr. and Mrs. Duckett, Mrs. Fuller, Mr. and Mrs. Phillip and son, and perhaps Messrs. White and Williams, jun. Mr. Fuller's two sons, I believe, still remain with Mr. Merrick.

I must entreat you, dear sir, to assist, and in all needful cases instruct my dear wife in all her engagements and connexion with the Society. In the matter of the afflicted child, and in the purchase of necessaries ere she returns, she will need instruction as well as assistance, so that every arrangement may be in accordance with the wishes and desires of the Committee. Let nought be done disagreeable to you through ignorance of your desires, and I am sure it will not from anything else.

FERNANDO PO.

Mr. Newbegin, who is supplying the church here during the absence of Dr. Prince, feels his widowhood severely, and is in very impaired health, though somewhat relieved. He says, May 18th,

My stay at Bimbis was necessarily protracted, as no conveyance offered to come here; and the people were for three Sundays left to themselves, but they conducted themselves orderly. During my absence they completed their new erection, and we engaged in divine service in it last sabbath. It is far more healthful and agreeable than underneath Mr. Sturgeon's house; far more pleasant to speak in. Mr. Becroft has given a written permission for its erection.

In conversation with that gentleman yesterday he informed me of having received a communication from the Spanish consul, Don Adolfo De Guillemard. He says the Spanish government are not going yet to colonize the

island, but he himself will very soon be paying us a visit in a brig of war. Should he come, I think the residence of a missionary may possibly be allowed, but we cannot yet tell. It may be merely a visit pro forma, for if they have no measures to take after supplanting us, it would be worse than useless to interfere with the colony. At present there is but one resident missionary and a schoolmistress, and if they banish the medical aid from the island, which has hitherto been so beneficial to all parties, they will incur uncommon odium thereby; but I cannot but think and hope the day is distant before we shall be thus interfered with."

VOYAGE TO JAMAICA.

The Dove left Clarence on the 15th of May, and on the 5th of July cast anchor at Kingston. Letters have been received thence from Mr. Clarke and Captain Milbourn. The voyage had been pleasant, and salutary to the invalids. Mr. Clarke says, "Mrs. Clarke is poorly from an enlargement of the spleen, and is attended by Dr. M'Taylor. It is not of a very serious nature, and I hope the evil will soon be removed. We intend to go to Spanish Town next week. I have sent letters to all the brethren, written on the voyage, and hope to receive encouragement to visit all of them."

WEST INDIES.

JAMAICA.

CALABAR.

The following is the last Report of the Baptist Theological Institution at Calabar, under the care of Mr. Tinson.

It is with mingled feelings of gratitude and anxiety that the Committee present to the friends and supporters of this Institution their second report,—gratitude to the Most High for those tokens of divine favour he has manifested in sustaining the Institution thus far amidst many difficulties, and for the pleasing indications of success now afforded; while the Committee cannot repress their deep feeling of solicitude for its continued prosperity, on account of the important bearing it must have on the subsequent welfare of our churches in this island.

To obtain a succession of pastors from England is manifestly impossible; it is therefore obvious, that if the churches are to carry on to completion, and give permanency to the work already begun, a native ministry must be raised up. To effect this the Institution was established, and the funds adequate to its support were confidently anticipated from the churches here; and had their financial condition continued as prosperous as it was at the time this undertaking was commenced, there would have been no deficiency of means for carrying it on; but the present depressed state of the churches leaves the Committee no hope of continuing the seminary without foreign aid.

Feeling, therefore, the utter impossibility of obtaining sufficient funds in this island, the Committee submitted the matter to the missionaries at a general meeting held at Kettering in April last, when it was unanimously determined that a succinct account of the circumstances and prospects of the Institution, signed by the tutor and managing committee, should be printed and circulated among influential friends in England, earnestly requesting their assistance. That account has been sent, and it is with heart-felt pleasure we hear that some generous friends have kindly and promptly responded to the appeal.

As the statement of facts on which that appeal was made will show the present condition of the Institution, as well as the necessity for its continuance, and as this report may be seen by many who have not seen the circular, some parts of it may not be out of place here.

After stating the object of the Institution, viz., to give a plain substantial education to native young men of tried character, piety, and

talent, to fit them for preaching the gospel with acceptance in the colony, in any of the neighbouring islands, or in Africa, the Committee state the unprecedented pecuniary embarrassments of the churches from severe droughts and other causes, by which means their resources for carrying on the Institution were cut off, and as a last resort they make the appeal, on the issue of which must depend the fate of the Institution.

“And on the success or failure of the Institution must mainly depend the continuance of our mission in this island—a mission which has been sustained for many years, at no small expense of life and money. Churches and schools cannot be continued without efficient teachers, and these cannot be obtained here until they are prepared. Composed entirely, as our churches are, of labouring people, and considering the condition from which they have so recently come, it is no reflection on them to say, that we have no educated men among our members.

“We readily admit that the churches of any country should look for a succession of ministers from among themselves; and from the changes that have taken place in our Jamaica mission, along with the altered condition of the people, no other choice is left for the churches here. To expect ministers from England, as our churches become destitute, would be utterly fallacious, when, with very few exceptions, they cannot support their present pastors. If, therefore, they are to be supplied with ministers from themselves, they must be educated in this country. Thus the necessity and importance of an institution for raising up intelligent native agency must be obvious, and can hardly fail to commend itself to the favourable consideration of Christian friends.

“Unless men are trained up from our churches, the young must be neglected, and the people must retrograde in morals and intelligence. To prevent as far as possible such a state of things, we are most anxious to carry on this Institution.”

The favourable reception this appeal has met with enables the Committee to continue its operations, but had not such timely aid been afforded, nothing remained but to abandon the undertaking; for though the report shows a balance in favour of the Institution,

in reality it was somewhat in debt, there being several accounts that could not be obtained at the time the books were audited, which, when added to the expenditure, would show a slight balance on the other side. Nor can the Committee omit to remark that the favourable appearance of their finances at the close of this session must be mainly attributed to some valuable donations brought from England by our brother Knibb, and from the special efforts of several churches on his return, which cannot be repeated this year owing to the great pecuniary embarrassments of almost every station.*

The difficulties alluded to in the beginning of this report have arisen not only from want of funds, but other causes, among which may be mentioned the illness of the tutor and the circumstances of several of the students. The men selected by their pastors at the commencement were men of tried character and unquestionable piety, and mainly on that account they were sent—without, perhaps, sufficient regard to their age, circumstances, or want of previous instruction—anxious to send only such as had by a course of consistency adorned their profession. Most of those who entered the Institution at first were married men, and the domestic circumstances of several proved a great hindrance to their studies, where they did not occasion a discontinuance. Still there has been nothing to alarm, nothing but what might have been expected from such a state of society as Jamaica presents, and in a new undertaking of this kind. Those who have continued have made creditable progress in their studies, as the examiners' report will show, and young men differently circumstanced, and possessing a greater amount of previous knowledge, are now seeking admittance. Of the number who have left, one went to America, and is since dead; two have returned to their business owing to insuperable impediments arising out of family connexions; one has discontinued, having no support for his wife and children—he was a promising student, and is now helping his former pastor;—another left from the conviction that he was not called to preach; he is a young man of decided piety, and is now keeping a school and rendering what assistance he can at one of the mission stations.

We have now seven on the books, another has been examined for acceptance, and two well informed young men, unmarried, are desirous of entering. The Committee have determined to admit in future, except under very peculiar circumstances, none but unmarried men.

We cannot but express our pleasure with the general conduct of the students now in

the Institution, which has given entire satisfaction to the Committee and the tutor. The following is the report of the examiners, published immediately after the examination, which took place on the 30th of June and the following day.

"We, the undersigned, having been requested to attend the examination of the students in the Theological Institution at Calabar, witnessed with lively interest the very creditable progress made in various departments of study in which they have been engaged during the year, exhibiting as it did the most diligent application on the part of the students, as well as the most incessant and laborious efforts on that of the esteemed tutor. Bearing in mind the former circumstances of those who have entered the Institution, we were both surprised and delighted with the amount of knowledge they possessed on different subjects, comprising theology, sacred and profane history, geography, grammar, and English composition, with some branches of natural philosophy. Nor would we omit to notice the pleasure we derived from listening to an essay, read by one of the senior students, on the nature of saving faith, which evinced a scriptural acquaintance with the subject, and was characterized by correctness of thought and propriety of expression. In conclusion, we cannot but express our deep regret, that an institution so important, and bearing so immediately on the future welfare of the churches, should be crippled in its operations, and its very continuance jeopardized, through the inadequacy of its funds. That, economical as we consider the scale of expenditure to be, yet from the greatly diminished resources of this island, we see not the slightest prospect of sufficient means for carrying on this seminary without foreign aid; and we do most earnestly hope that the appeals now made to secure its support and extend its efficiency will meet with an immediate and liberal response from the Christian public, both in this island and in England, and that the divine blessing may rest abundantly on all its interests.

"THOMAS F. ARNOTT.
BENJAMIN B. DEXTER.
JOHN CLARK.
HENRY JOHN DUTTON.
JOHN E. HENDERSON.
BENJAMIN MILLARD.
PHILIP H. CORNFORD.
SAMUEL HODGES."

Amidst the darkening aspects of divine providence which tend to depress the mind with regard to missionary operations in this island, we desire to rely on the word of promise, thank God for past help, and take courage.

And while we would submissively bow to the divine will amidst the inroads that death

* The whole amount raised by the churches and schools from November 1845 to date (December 27) is £76 15s. 10½d.

is making among us, we cannot close this report without recording our deep sorrow at the removal of two of our beloved and ex-

perienced brethren, Knibb and Burchell, who were among the originators of the Institution, and continued its warmest promoters till death.

TABULAR VIEW OF THE CHURCHES IN CONNEXION WITH THE "JAMAICA BAPTIST WESTERN UNION," FOR THE YEAR 1846.

CHURCHES.	PARISHES.	MINISTERS.	Station formed.	Church formed.	Baptized.	Received.	Restored.	Died.	Dismissed.	Excluded.	Withdrawn.	Increase.	Decrease.	No. of Members.	No. of Inquirers.	Sub-Ministers.
Port Maria	St. Mary's	D. Day	1826	1826	53	6	7	21	...	25	...	20	...	672	77	
Oracabessa .....	.....	.....	1827	1829	...	3	...	4	1	14	...	...	16	406	140	
Mount Angus .....	.....	W. Teale	1828	1842	60	7	4	7	7	20	2	18	...	305	79	
Annotta Bay	Metcalf .....	.....	1824	1824	28	10	5	9	...	19	4	11	...	1,127	104	
Buff Bay	St. George's .....	.....	1824	1834	...	7	...	2	10	...	...	...	1	177	10	
Jericho	St. Thomas in the Vale	E. Hewett	1824	1834	34	...	84	15	1	96	...	6	...	1,000	213	
Smyrna	St. Ann's .....	.....	1834	1835	...	...	...	...	...	...	...	...	...	...	...
Spanish Town	St. Catherine	J. M. Phillippo	1819	1820	No returns											
Sligo Ville .....	.....	.....	1834	1834												
Passage Fort .....	.....	.....	1821	1821												
Springfield	St. John's .....	.....	1834	1835	15	6	39	5	1	4	1	49	...	344	63	
Stacy Ville	Clarendon	T. Gould	1835	1838	...	10	9	9	4	19	2	15	...	275	110	
Coultart Grove	St. Ann's .....	.....	1835	1835	...	5	4	2	...	5	...	2	...	286	60	
St. Ann's Bay .....	.....	B. Millard	1829	1830	...	6	2	5	1	34	2	37	...	916	261	
Ocho Rios .....	.....	.....	1829	1830	...	2	12	12	6	18	...	31	...	472	265	
Brown's Town .....	.....	J. Clark	1830	1831	22	3	12	12	2	35	...	12	...	1,078	60	
Salem .....	.....	.....	1843	...	10	4	2	6	11	...	...	3	...	280	30	
Sturge Town .....	.....	S. Hodges	1839	1845	10	4	7	2	...	19	...	...	...	370	42	
Bethany .....	.....	Vacant	1836	1839	...	2	13	2	7	5	...	25	...	539	...	
Clarksenville .....	.....	.....	1839	1840	...	6	5	...	4	...	...	3	...	250	...	
Dry Harbour .....	.....	.....	.....	.....	No returns											
Stewart Town	Trelawney	B. B. Dexter	1829	1829	...	6	12	13	1	20	...	6	...	776	50	
New Birmingham .....	.....	.....	1838	1838	24	6	8	2	...	8	...	26	...	255	70	
Rio Bueno .....	.....	J. Tinson	1829	1829	23	2	6	7	13	10	...	1	...	369	...	
Falmouth .....	.....	{ T. F. Abbott }	1827	1827	...	1	28	45	2	39	...	57	...	885	63	
Refuge .....	.....	and	1831	1837	...	...	12	2	...	12	...	2	...	505	35	
Kettering .....	.....	{ R. Gay	1842	1845	...	...	4	...	...	4	...	...	...	120	15	
Waldensia .....	.....	J. E. Henderson	1836	1837	23	8	14	18	6	22	1	2	...	733	...	
Unity .....	.....	.....	1842	1842	...	...	...	...	...	...	...	...	...	326	...	
Hastings .....	.....	T. B. Plakton	1841	1843	7	2	1	4	...	6	13	13	...	205	25	
Bethiephill	St. James .....	.....	1835	1836	9	2	10	11	5	22	33	39	...	568	45	
Salter's Hill .....	.....	W. Dendy	1824	1825	19	2	31	31	1	67	28	64	...	1,383	211	
Montego Bay .....	.....	P. H. Cornford	1824	1824	18	12	43	...	11	91	67	104	...	984	...	
Bass Grove .....	.....	.....	.....	.....	...	...	...	...	...	...	...	...	...	54	...	
Mount Carey .....	.....	.....	1835	1842	22	4	8	10	1	12	...	11	...	658	224	
Shortwood	Westmoreland .....	.....	1830	1842	...	3	9	4	4	8	...	4	...	458	73	
Bethel Town	Westmoreland .....	.....	1835	1842	25	...	17	4	1	9	...	29	...	437	111	
Savanna-la-Mar .....	.....	J. Hutchins	1828	1829	...	7	27	6	...	6	...	26	...	734	267	
Fuller's Field .....	.....	.....	1827	1828	...	...	...	...	...	...	...	5	...	209	66	
Lucas	Hanover	J. May	1830	1830	36	3	44	12	...	20	...	61	...	732	25	
Green Island .....	.....	.....	1831	1835	...	18	4	...	...	8	...	6	...	206	12	
Gurney's Mount .....	.....	C. Armstrong	1829	1829	...	6	23	23	2	23	2	21	...	727	75	
Fletcher's Grove .....	.....	.....	1835	1842	...	1	2	2	...	2	...	3	...	180	40	
Bethlehem	St. Elizabeth	G. R. Henderson	1837	1840	...	7	1	1	6	4	...	5	...	180	21	
New Providence .....	.....	.....	1840	1841	8	1	10	6	...	4	3	6	...	126	20	
					436	132	619	386	89	719	176	238	484	20,904	2,955	11

* St. James's.

SCHOOLS IN CONNEXION WITH THE BAPTIST WESTERN UNION.

RETURNS FOR 1846.

Schools where situated.	No. of Teachers.	No. of Children.	Superintendents.	Inspectors.
Port Maria, St. Mary	12	80	Edward Williams	David Day
Oracabessa	6	56	Nathaniel Wilson .....	.....
Mount Angus	11	200	Mrs. Teale	W. Teale
Jericho, St. Thos. in the Vale	32	530	William Edwards	(Vacant)
Guy's Hill .....	...	80	... ..	J. Hume
Ocho Rios, St. Ann	20	290	... ..	B. Millard
St. Ann's Bay	34	454	Mr. James Gibson .....	.....
Coultart Grove .....	...	50	... ..	T. Gould
Staceyville, Clarendon	9	160	William Todd .....	.....
Sturge Town, St. Ann's	34	336	J. P. Mills	S. Hodges
Salem	11	250	Thomas E. Tharpe .....	.....
Brown's Town	80	600	Benjamin G. Smith	John Clark
Bethany	20	350	Mrs. Dutton .....	.....
Clarksonville	9	115	... ..	.....
Emmas	6	87	Edward Clark	B. B. Dexter
Providence	5	94	Charles M'Donald .....	.....
Stewart Town, Trelawney	8	145	Mr. Millmer .....	.....
" Infants	5	58	Mrs. Dexter .....	.....
New Birmingham	7	130	Isaac Walcott & Mrs. Bennett .....	.....
Olney	3	45	Thomas Ferguson .....	.....
Rio Bueno	10	150	... ..	Joshua Tinson
Falmouth	36	254	Mr. Thomas Knibb	T. F. Abbott
Refuge	29	250	Mr. Munro .....	.....
Kettering	22	250	Miss Knibb .....	.....
Waldensia, Juvenile, Trelawney	25	405	Charles Sibley	J. E. Henderson
Do., Adults	12	200	... ..	.....
Unity	14	175	... ..	.....
Hastings	8	92	Robert Snowball	T. B. Pickton
Bethtephil, St. James	14	137	Mrs. Pickton .....	.....
Salter's Hill, Juvenile	18	146	W. Claydon & G. B. Gordon	Walter Dendy
Do., Adult	9	67	Henry Hunter .....	.....
Maldon, Juvenile	9	142	John Armstrong .....	.....
Do., Adult	8	92	James Lovemore .....	.....
Montego Bay	7	202	J. L. Lewin	P. H. Cornford
Mount Carey	23	496	Miss Burchell	Edward Hewett
Shortwood	14	293	Mrs. Whitfield .....	.....
Bethel Town, Westmoreland	17	289	Miss Reid & Richard Cohall .....	.....
Savanna-la-Mar .....	...	84	Mr. & Mrs. Valentine	John Hutchins
Sutcliff .....	...	68	Mrs. Hutchins & A. Atkinson .....	.....
Fuller's Field .....	...	76	Miss Hutchins .....	.....
Gurney's Mount, Hanover	9	192	... ..	Chas. Armstrong
Fletcher's Grove	4	63	... ..	.....
Luca	6	105	Mrs. May	John May
Green Island	6	58	... ..	.....
Trehill	5	75	... ..	.....
Total	637	8466		

THE MISSION TO MADRAS.

Mr. and Mrs. Page, who sailed for Madras on the 30th of June, were on the 12th within sight of Madeira. They were in excellent spirits, not having suffered much from sea-sickness, and the captain and his wife being very kind. There were about three hundred persons on board, of whom one hundred were Irish soldiers. In a letter to his brother, Mr. Page says :—

The captain is thoroughly favourable to missionary efforts, and pleased with any effort to do good to his men. Yesterday I preached on deck. We had an awning spread over our heads, and the passengers were seated on chairs, and sat in a circle around me, as on a platform, and the soldiers and sailors were below on the lower deck. Altogether there was a good congregation, and I hope and pray that I shall not pass the time of the voyage without doing some good to my fellow creatures. I have been amongst the soldiers two or three times to distribute tracts, which are

most thankfully received. Yesterday afternoon I went to the fore-castle, and had a group round me, to whom I read and tried to explain a chapter. I cannot tell you the real delight I experience in this work. I go and sit down on a beam, or anything I find, and the poor fellows come and sit on the floor round me to listen to the bible, and these are Roman catholics. Oh, pray for me, that I may say just such things as will reach their hearts and consciences, and that God's Spirit would bless his word to their conversion.

FOREIGN LETTERS RECEIVED.

AFRICA	BIMBIA	Fuller, J. J.	April 29.
		Merrick, J.	April 20 & 23.
		Saker, A.	May 11.
CAMEROONS	CLARENCE	Clarke, J.	March 22, April 8, 13, and 20, May 12.
		Milbourn, T.	May 14.
		Newbegin, W.	May 18.
AMERICA	HALIFAX	Prince, G. K.	March 26.
		M'Learn, R.	June 26.
		Cramp, J. M.	July 13.
ASIA	MONTREAL	Hearle, J.	June 28.
		Small, G.	May 27.
		Lewis, C. B.	May 8.
BARBADOES	CALCUTTA	Thomas, J.	May 8, June 2 & 3.
		Davies, J.	March 15, May 10, June 10.
		Morgan, T.	June 1.
BRITISH INDIA	HOWRAH	Pearce, G.	June 2 & 3.
		Dawson, C. C.	June 9.
		Boddy, H.	May 5.
CHINA	PATNA	Fisk, J. C.	June 1.
		Bycroft, W. K.	June 23.
		Capern, H.	June 2, July 12.
JAPAN	NASSAU	Le Foundrey, A.	July 11, Aug. 3.
		Jenkins, J.	July 12 & 24.
		Jones, J.	June 29.
MEXICO	BREST	Jones, J.	July 15.
		Francies, A.	July 10.
		Webley, W. H.	June 21, July 7.
NORTH AMERICA	MORLAIX	Buttfield, J. P.	May 18.
		Kingdon, J.	May 20, June 21.
		Clarke, J., and... Duckett, A.	June 9 & 11.
WEST INDIES	AT SEA	Clark, J.	July 5.
		Tinson, J.	June 21.
		Abbott, T. F.	June 4.
ZANZIBAR	BROWN'S TOWN	Armstrong, C.	June 11.

KINGSTON	Clarke, J.....	July 9.	
	Milbourn, T.....	July 7.	
	Oughton, S.....	June 7, July 9.	
	Stewart, M.....	July 8.	
MONTAGO BAY	Cornford, P. H.....	July 6.	
	Do., & Lewin, J. L.....	June 19.	
MOUNT ANGUS	Teale, W.....	June 4.	
MOUNT HERMON	Hame, J.....	June 3, July 6.	
PORT MARIA	Day, D.	June 2.	
REFUGE	Gay, R.	June 2.	
SALTER'S HILL	Dendy, W.....	July 5.	
WALDENIA	Henderson, J. E.....	May 29.	
TRINIDAD.....	PORT OF SPAIN.....	Law, J.....	June 5.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

The Religious Tract Society, for a parcel of tracts, for *Haiti*;
 Young friends at Islington Green Chapel, by Mrs. Barnett, for a case of clothing, for *Western Africa*;
 Miss Fisher, for a box of fancy articles and books, for *Rev. P. H. Cornford, Montego Bay*;
 C. Cropper, for a parcel of magazines, for *Jamaica*;
 The Baptist Tract Society, for a parcel of tracts, &c., for *Rev. J. Davies, Ceylon*;
 Mr. Syckelmoore, for a parcel of magazines;
 Mrs. Bartram, Northampton, for a box of useful and fancy articles, for *Mrs. Capern, Nassau*;
 Messrs. Doulton and Watts, for a quantity of earthenware and glass, for *Haiti*;
 Mrs. Cozens, for a parcel of Baptist Magazines;
 Miss Robson, for a parcel of the same;
 Messrs. Deane, for a parcel of thimbles, knives, hatchets, &c., for *Haiti*;
 Mr. J. F. Winks, for 50 Baptist Reporters, 100 tracts, and 500 handbills, for *Dr. Prince*;
 Mr. Owen, Liverpool, for the regular supply of "Patriot" and other papers, for *Africa*;
 Friend, by Mrs. Davies, Stepney, for two packages of useful articles for household use in *Africa*;
 Mrs. Seccombe, Bristol, for a box of useful articles, for *Miss Harris, Haiti*.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of July, 1847.

Annual Subscriptions.		£ s. d.		N.-E. CAMBRIDGESHIRE AND W. SUFFOLK AUXILIARY—	
	£ s. d.				£ s. d.
Saunders, S., Esq.....	2 2 0	Greenwich, Lewisham Road—		Barton Mills—	
Smith, Miss R.....	1 1 0	Collection	3 12 0	Collections	13 17 2
Wyatt, Mr. Jos.....	0 10 6	Contributions	2 8 4	Contributions	9 8 0
Donations.		BERKSHIRE.		Ialeham—	
Educational Committee of Society of Friends, for <i>Trinidad Schools</i> ...	50 0 0	Speen—		Collections.....	6 18 10
Nash, Mrs. W. W.....	10 0 0	Collection	3 3 4	Contributions	0 13 6
Newton, Mrs.....	0 12 0	BUCKINGHAMSHIRE.		Soham—	
Wilson, Mrs. Broadley, for <i>Haiti Schools</i>	20 0 0	Amerham—		Collections.....	3 8 2
Legacy.		West, Mr., and family	6 2 0	Contributions	2 2 10
Edwards, Mrs. Mary, late of Calcutta.....	37 9 5	Gold Hill—		DEVONSHIRE.	
LONDON AUXILIARIES.		Collection	1 8 6	Bredninch—	
Sunday School in south of London, box.....	0 7 1	Contributions	0 5 0	Contributions	3 19 0
		Do., for <i>Debt</i>	0 5 6	ESSEX.	
		Do., for <i>Dove</i>	0 9 2	Colchester	14 5 4
		CAMBRIDGESHIRE.		Loughton, half-year.....	5 1 5
		Chesterton—		Mersea	1 10 2
		Contributions	0 4 7		
		Do., Sunday School	1 10 11		

	£	s.	d.		£	s.	d.		£	s.	d.
GLOUCESTERSHIRE.				Bulgrave.....	2	4	0	Coventry—			
A Gloucestershire Tea-				Weston by Weedon.....	8	0	7	Collections	17	12	8
totaler	4	0	0					Contributions	25	18	0
				OXFORDSHIRE.				Do., Juvenile.....	37	2	5
HEREFORDSHIRE.				Burford—				WILTSHIRE.			
Fownhope—				Contributions, by Miss				Bradford—			
Collection	1	9	6	Wall	2	0	0	Collection	2	3	6
Hereford—				Do., for Debt	0	14	0	Contributions	15	17	4
Collections, &c.....	6	0	0					Do., Sunday School...	0	8	7
Ledbury—				SOMERSETSHIRE.				Bradly—			
Collection	3	6	1	Bridgewater—				Collection	3	0	0
Witchington				Collection	1	18	9	Corsham—			
Collection, &c	2	10	0	Contributions	2	16	6	Collection	2	15	2
				Do., Juvenile.....	4	2	7	Contributions	9	4	10
KENT.				Highbridge—				Melksham—			
Dover—				Collection, &c., 1846	2	7	0	Juvenile Association	2	14	0
Contributions, by Mrs.				Do. ....1847	4	14	6	Trowbridge, Back Street—			
Chandler.....	2	16	0	Kilmington—				Collections.....	9	13	10
				Collection	1	1	6	Contributions	82	6	4
LANCASHIRE.				Minehead—				Westbury—			
Accrington—				Collection, &c	2	0	4	Collection, Cook Stile	3	5	2
Contributions, for				Paulton—				Contribution	1	0	0
Debt	5	0	0	Collections.....	8	3	10				
Liverpool, by Mr. J. J.				Contributions	12	0	7	YORKSHIRE.			
Godfrey, on account	200	0	0	Do., for Dove.....	0	19	0	Bradford—			
Evangelical Continen-				Do., Sunday School,				Contributions, by Miss			
tal Society, by Mr.				for do.....	0	15	2	Acworth, for Ceylon			
Johnson, for Mor-				Rockwell Green—				Female School	9	10	0
lais	30	0	0	Sunday School	1	0	0				
Pembroke Chapel Sun-				Watchet—				NORTH WALES.			
day School, half year,				Collection	1	14	6	ANGLESEA.			
for Patna Orphan				Contributions	2	2	6	Llangefni—			
Refuge.....	4	0	0	Williton—				Collection, &c.....	3	1	6
				Collection	3	2	0				
NORTHAMPTONSHIRE.				STAFFORDSHIRE.				SOUTH WALES.			
Blisworth—				Coseley, Providence Chapel—				BRECKNOCKSHIRE.			
Contributions	0	12	0	Collections.....	6	19	10	Hay—			
Bugbrook	15	17	5	Contributions	1	0	0	Collection	1	10	0
Hanslope	4	6	0	Do., Sunday School	4	2	2				
Harlestone.....	0	16	0	SUFFOLK.				CARMARTHENSHIRE.			
Harpole	8	1	3	Bungay—				Cwmdu—			
Kingthorpe	2	17	0	Parrow, Mr.	1	0	0	Contributions, for Debt	2	2	0
Killingbury	6	10	0	Debenham—							
Milton	16	3	11	Peck, Mr.	1	1	0	SCOTLAND.			
Moulton—				Ipswich—				Elgin—			
Collection	3	12	6	Goodchild, Mr.	1	0	0	Missionary Society ...	4	17	6
Contributions	3	10	0	Sudbury—							
Northampton, College				By Rev. W. Wallis...	1	0	0	FOREIGN.			
Street, on account ...	60	0	0	WARWICKSHIRE.				Patna—			
Pattishall	3	0	0	Birmingham, by Mr. J.				Juvenile Association	3	15	0
Ravensthorpe—				H. Hopkins, on ac-							
Collection	1	5	10	count	136	0	0				
Contributions	1	10	0	Birmingham and West							
Roads	7	10	0	Bromwich Negroes'							
				Friend Society, for							
				Jamaica Schools	10	0	0				

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson, and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

QUARTERLY REGISTER

OF THE

BAPTIST HOME MISSIONARY SOCIETY.

THE following Sermon, by the late Rev. ANDREW FULLER, which has never yet appeared in print, has been kindly presented to the Committee by W. B. GURNEY, Esq. It was preached at Miles Lane Meeting House, on Tuesday, June 1, 1802, when the Society was designated the Baptist Itinerant Society. It is hoped that its perusal by the friends of the institution will be a means of deepening their conviction of the importance of home missionary operations.

"Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v. 19, 20.

THE writer of this brief epistle accommodates what he has to offer very much to the circumstances of those whom he addresses. Some of them were exposed to persecution—those he exhorts, in the eighth verse, to patience: "Be ye patient; stablish your hearts; for the coming of the Lord draweth nigh." Some of them were oppressed by affliction—those he directs to the throne of grace. "Is any among you afflicted? let him pray," a remedy which, I doubt not, he had often found by happy experience useful. Some of them were happy and cheerful—to them he says, "Is any merry? let him sing psalms;" let him express the feelings of his heart with songs of sacred joy. Amongst other cases, he supposes there would be some amongst them that would wander, that would deviate from the paths of truth and righteousness, and here he inculcates the duty should such a case arise. Let those that are spiritual restore them; at all events let them labour to restore them. "If any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

The case which is here supposed is represented as the case of a sinner—a sinner that was in an erroneous way—a sinner that was in a way that led to death; and yet he was not a common sinner, for he is supposed to have been one of them. "Brethren, if any of you do err." He is supposed to have known something of the truth, he is supposed to have been a professor of the truth, and yet,

after this, to have erred, to have turned aside; and if he should be restored, if he should be recovered to the saving of his soul, let him that is instrumental in recovering him know for his encouragement that in saving such an one he has saved a soul from death and hidden a multitude of sins. But though the sinner who is here described is not a common sinner, but rather one that has been in the path of profession, yet the language or the principle held up will apply to such persons, and to the use of means for their conversion and salvation; for it is true of every such man that he is in the way to death, and it is true that he who converteth him, who is instrumental of bringing him home to God, saves a soul from death and hides a multitude of sins. In this light, therefore, I shall apply this subject, and consider it as affording a stimulus to use all possible means for the conversion of those that are in the way to death.

That we may enter into the subject more fully, it may be proper to notice, in the first place, the way of the sinner as here pointed out; secondly, that by which he is recovered from it—conversion; and, lastly, urge the subject as a stimulus to use all possible means for his conversion.

Let us take a view, my brethren, in the first place of the way of an unconverted sinner. We may gather from this very brief description some very impressive views concerning him. There are two or three ideas that belong to it. According to one it is supposed to be an erroneous way, for the sinner when

saved is said to be saved from the error of his way. Next it is supposed to be progressive in evil, for it is described as commencing in a small beginning, and ending, if not stopped, in a multitude of sins; and, lastly, it is held up as terminating in death, for he that saves such a soul saves a soul from death. Let us review these three ideas of the state of an unconverted soul.

First, his way is distinguished by error—it is an erroneous way; falsehood lies at the bottom, deceit and self-deception mark its every step; self-deception and fatal delusion mark it in all its progress. When I say it arises from error, I do not mean that it arises from a small mistake, but chosen error, or that kind of error which arises from the mind choosing darkness rather than light, because its deeds are evil. It is not an innocent mistake, but it is an error of the heart, and we may remark this, that all the devious paths of unrighteousness which are seen in the world, stand closely connected with some false system or other. Could you take a comprehensive view of the world, could you look over the heathen world, you would see an amazing mass of abomination, you would see every heathen country upon earth deluged with immorality of every kind, but you would also see that arm in arm with this system of immorality goes a system of lies, a system of falsehood; idolatry, and abominable superstition go hand in hand along with it, and the one is fostered by the other, so that the path of sin is the path of error.

The same remarks would hold good were you to go into the Mohammedan parts of the world. There you would see sensuality, cruelty, uncleanness, and all iniquity in their grossest forms, and you would see all this connected with a system of falsehood.

Travelling into popish countries, there you will see under the name of Christianity a system of superstition as foreign from the gospel as anything can well be, and you will see immorality keep pace with falsehood and a system of delusion. Nor need we travel abroad for proofs of these things, we need only look around us to see error in our own country, and we may see the abominations that pervade the land which have a close and inseparable connexion with a system of false doctrine. The great body of men, I might say, are practical heathens, are, in effect, infidels; and as are their principles, such are their practices. Another large part of the community are merely nominal Christians; they entertain loose and vague notions concerning God, concerning sin, concerning Christ as a Saviour; in fact, they hold a false system of religion under a few orthodox terms, and as are their principles such is their practice. You will generally find, if you observe them closely, that as men deviate from the pure system of the gospel of Jesus Christ

into whatever system it be, as are their principles such will be their spirit and their practice.

But supposing there are no doctrinal errors remarkably connected with an erroneous way, yet there is a sort of error of another kind—there is an error that may especially be called the error of the heart. The Psalmist remarks upon this in the 95th Psalm: "It is a people that do err in their heart." All doctrinal error partakes of the heart, and therefore is sinful in the sight of God, but there is some error that may be called more especially the error of the heart. What I now refer to are cases where persons act against their convictions in order to gratify their inclinations. They do not so much err in speculation as in their feelings; they will acknowledge it is wrong: "Yes, it is wrong; I own it is wrong, but however yet it seems necessary to my happiness; I must indulge it at least for a time, at least in a degree, or I cannot be happy; I am utterly miserable if I do not." This, my friends, is the error of the heart which operates against the dictates of conscience; this is all self-deception. Instead of your being rendered happy by opposing the dictates of your conscience, you are plunging yourselves into the paths of misery and death.

But a second mark of the sinner's way is, it is supposed to be progressive in evil. Perhaps at its first beginning it was a very small matter, a very little affair, a trifling indulgence, that which many would have overlooked; but it went on from one thing to another, from small beginnings it kept gradually increasing, and it is supposed that if not stopped by converting grace it will issue in a multitude of sins. Oh, my dear friends, it is a terrible truth that sin is a prolific principle, that it is that which, where it obtains a prevalence in the heart, never ceases to go on, to increase more and more, and to bind the soul in its chains stronger and stronger. It breeds in the imagination the thoughts and the desires till it sets on fire the whole course of nature. Every sin that we indulge in makes way for ten more in its place; every indulgence yielded to prepares the way for more, and more, and more. There cannot be a greater deception than that which the mind puts upon itself in these matters. The sinner is ready to say within himself, "Hitherto will I go in such and such an indulgence, and no further; thus far shall the temptation be permitted to come but no further." But it is in vain for you to set bounds to the claims of a temptation when once it is admitted and yielded to; it rises in its demands; it becomes then next to impossible to stem the torrent; it becomes progressive and increases in many ways. Particularly inclination strengthens by the commission of evil. Every sin we commit we feel our propensity so much the stronger

inclining us to repeat it. It is like the habit of drinking. A person who is addicted to drinking spirituous liquors, the more he indulges in the habit the more his inclination becomes strengthened; the more he indulges the more he may indulge, and thus it is sin becomes progressive in its operation. One sin committed renders another necessary in order to hide it, or it may be in order to drown reflection on account of it. When once you have indulged in evil, you feel it becomes necessary to add another sin, the sin of prevarication, in order to disguise, in order to keep up appearances to save yourself from the censures of mankind. It was thus that David, when once he had stepped aside, found it necessary to prevaricate in order to deceive Uriah; it was thus that he found it necessary to proceed from one sin to another, till he was precipitated well nigh into the gulph of perdition. Had not divine grace saved him by a kind of miraculous interposition, he must have gone. Such, my friends, is the path of the sinner. It is an erroneous, a delusive path, founded in falsehood. It is a progressive path; so that he who sets one step in it thereby disables himself from receding, and becomes prompted to proceed faster and faster till plunged into perdition.

Lastly, it is a path whose end is death. This is implied by its being said "that he which converteth the sinner from the error of his way shall save a soul from death." This does not mean corporeal death, though true it is that many a man by his own wicked courses has brought himself to an untimely end; true it is that diseases innumerable and untimely deaths are caused by sin. What numbers are seen in the world dying the victims of their wicked courses. But it is not from the death of the body that conversion saves us; it is from that death which is spoken of in this same epistle. It is from that kind of death which is described in the first chapter: "Every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death;" that is, the death which is here described, that which sin works when permitted to finish its operation without repentance. The operations of sin are like those of a spider with an insect, it winds its captivating web round every part of the body and every wing, till, by and bye, it takes its life. After having captivated the poor little insect in every part, and disarmed it of all resistance, it without any difficulty destroys its very life. And such, my friends, is the operation of sin. Let it but go on, and it will bind in its web every part, it will possess itself of every power and every passion, and it will subjugate the whole soul into captivity to itself, and then, when it has finished all its operations, death, eternal

death, is the portion of the sinner. If God does not stop the progress of it by an interposition of divine grace, eternal death is certain.

We pass on, in the second place, to remark the method of recovery—how it is that sinners are to be recovered from the error of their ways, and this it is intimated is by conversion. "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death." Conversion, my brethren, is the changing of one thing into another. Thus we use the term in common life. We speak sometimes of converting a building from one purpose to another, of converting a garment, or converting anything else—changing a thing from one purpose to another, or changing a substance from one thing to another, and the conversion of which the gospel speaks is the changing a person from being an enemy, to become a friend of God. It is not every change that is gospel conversion. There may be a change of opinion where there is no gospel conversion. A man may change his opinion from Judaism, and may profess to believe Christianity, and yet be unconverted. A man may throw off his open idolatry, and take upon him the Christian name, but however this may pass for conversion amongst nominal Christians, it does not come up to the idea of the text. I am very well aware that the great body of nominal Christians in the present day consider conversion as a mere change of opinion, that is, they consider conversion as confined to a man who is a Jew becoming a professed Christian, or a Mahommedan becoming nominally a Christian, or a pagan calling himself a Christian. That is a mere change of opinion, and hence they suppose that there is no room nor any need for conversion with those who are born in what is called a Christian land. They have been baptized, as it is termed, in their infancy, and brought up in a Christian way. They suppose that here conversion is altogether superseded. But if the change that is here spoken of, and which indeed is every where else spoken of in the gospel, does not consist merely in a change of opinion, this must be a fatal mistake. My friends, it is not merely a change of opinion, but it is a change that involves love—the love of God. It is a change from enmity to love, and without this it matters but little what we are called; and seeing that this is the nature of the change, conversion becomes no less necessary in those who are born in a Christian land, or of Christian parents, than it does in other men. They were not heathens to whom our Saviour spoke. They were not Jews in such a sense as to reject Christ's Messiahship, and yet he said, "I say unto you, except ye be converted, and become as little children, ye cannot enter the kingdom of heaven." Real conversion, you see, is equivalent to our be-

coming of the spirit of little children—meek, lowly, humble, weak in ourselves, dependent upon God.

We see, then, that conversion is a change of heart, and not merely of opinion; a change of heart, and not merely a change of outward behaviour; for men may change in their outward behaviour without any change of heart; a man may be changed from a profligate to a sober man; he may be changed from a publican to a pharisee. Many a man is changed in this way when he begins to advance in life; to get-eld, then he begins to think it time to desist from some of his unlawful vices; but the truth is, the man's vices have left him instead of his leaving them; he becomes incapable of following them. Conversion is the leaving our sins, not our sins leaving us. Here then is the point; it is a change from enmity to love; this is the change we must aim, as Christian ministers and as Christian societies, to effect. Labour to convert a sinner from the error of his way; change the life by changing the heart. Our Saviour's doctrine always was directed to this issue; the preaching of Christ was different from that of all other reformers. You never find any philosopher that set about to inform mankind, point to the heart in the manner in which Christ taught. They pointed out a number of forms, prescribing rules and regulations for mankind, but the doctrine of Christ constantly aimed at the very heart, and if that be cured, the rest will follow. If the fountain be healed, the streams are at once healed. If the love of sin be cured, the practice of sin will be deserted. If Christ have the first and principal place in our hearts, his precepts will become our choice. This is that conversion which it behoves all Christian ministers to make the object of their pursuit after the example of their Lord and Saviour.

I proceed, lastly, to urge the importance of a zealous perseverance in the use of all possible means for the conversion of sinners; and that, from the important considerations here suggested to us, "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." Do not object that conversion is God's work; do not say that it is not yours. It is true enough that we cannot convert a single soul effectually, but we may instrumentally, and this is plainly implied in the language of the text. The Lord would not have held out this encouragement to us to labour in converting sinners from the error of their way, unless he designed to make use of us as instruments for this purpose, and we know that it is a fact that God has made use of us for the converting of one and another in thousands of instances. These things are so ordered in the divine plan, that men are certain to do either

good or harm one to another. We draw and are drawn, one by another, either to heaven or to hell. "Iron sharpeneth iron, so a man sharpeneth the countenance of his friend." As the godly whets the desires and stimulates the pure affections of his fellow Christians, so doth the ungodly whet and stimulate the unholy affections and vile passions of his fellow sinners, and thus they are drawn and drawing one another towards heaven or towards hell every moment. Mankind move on, as it were, arm in arm in crowds, and are drawn downwards or upwards in innumerable companies. Hence the propriety of that language in the twenty-eighth psalm, "Draw me not away with the wicked and with the workers of iniquity." Oh how tremendous to be drawn away with the wicked, to be yoked in along with them, to be drawn down in their awful connection into the gulf of perdition.

Now, as God has thus constituted human nature, that we shall generally influence one another either to good or to evil, there arises a stimulus to watch against evil company as a mariner would watch if he knew himself in danger of foundering upon rocks; as he would watch if he knew himself just ready to fall into a devouring vortex, so would you watch against the snares of temptation, the evils of seduction, if you had any regard to your never-dying souls; and so, on the other hand, would Christians be stimulated to draw their fellow sinners, if it were possible to induce them to go along with them to eternal glory. We may use the same means for the conversion of men's souls, as we do in any other object of persuasion. It is as perfectly scriptural to say to your neighbour, your kindred, or your acquaintance, "Go with us, and we will do you good;" and it is as perfectly in point to urge and to persuade, as it was for Moses to adopt that course towards Hophni. God alone can render what we say effectual, but these are means which he has himself appointed; and let those who use the means know "that he which converteth the sinner from the error of his way, shall save a soul from death."

The many ways that may be employed of converting a sinner, afford abundant encouragement to the Christian. It is not confined to the addressing men in a studied address; if it were, we should have very little to say unless it were to ministers; or, if it were to others, it would be only urging upon them that they should encourage ministers and strengthen their hands; but there are many other ways by which a soul may be saved from death. There are ways in which godly females may be instrumental as well as those of the other sex. The apostle Paul speaks of some that were not won by the word, but who were won to Christ by the amiable conversation of their wives. A modest, meek, holy, chaste, affectionate behaviour in life,

which is the effect of the gospel, will often find its way to the conscience of a sinner, and will sweetly and insensibly steal into his soul in a manner that the word perhaps could never do; while his prejudices would resist all arguments, while his vain reasoning would oppose the evidence of truth from the lips of the most eloquent and persuasive teacher, yet the silent eloquence of a holy life will steal insensibly into his conscience, and operate in spite of himself. Thus God often works in ways we little think of, and they afford us abundant encouragement to go on hoping to be the means of restoring the sinner from the error of his way.

Think, my brethren, further, of the motives by which we are encouraged to labour for the conversion of sinners. The motives are, that every individual soul that you convert from sin to Christ, you save a soul from death. It would be a great matter if you could only save the life of a man; you would think it worth a large portion of your attention only to save the life of your neighbour, but what is the saving of a life to the saving of a soul? If you save a life to-day there may be something else by which it may be brought to its close to-morrow; but if you save a soul, you save it from eternal death; you are the means of bringing it into a state connected with everlasting life. Only think of the immortality of the soul; the soul that endures for ever. Think of what it is capable of enjoying or enduring. Thought is presently lost in the calculation; it bids defiance to all our thoughts to form any thing like an adequate idea of what an immortal mind is capable of enjoying or capable of enduring; and in proportion to each of these, such is the worth of its salvation—to save a soul from everlasting death. It is not a small object; it is an object for which the Son of God thought it worth while to become incarnate, and to live and to die on earth. It is an object far greater than the creation of the world; the creation of the world was effected by only speaking a word, "God said, let there be light, and there was light;" God spake, and the heavens were spread abroad; God spake, and the earth was formed, and the different component parts of it were divided according to his sovereign pleasure; but when a soul was to be saved from death, or when a number of souls required to be saved from death, the Son of God must needs come into our world, assume our nature, and be made a sacrifice. Oh what a work was this! To be instrumental in accomplishing that for which the Son of God has laid the foundation, is an honour that is put upon us surpassing all conception. If God had employed us in making the sun, or in spreading abroad the heavens, that would have been a small honour in comparison with employing us as his instruments in doing that which is our work; that work for which all other works were

made, and to which they are rendered subservient. To employ us in rescuing a soul from everlasting perdition, is a work at which an angel might envy us. When I say an angel might envy us, do not mistake me; they are incapable of envy; it is a work in which they rejoice, and when it is said that there is joy among the angels over one such repenting sinner, that conveys to us a vast idea of the importance of the work. Angels are beings of large and extensive minds; their minds far surpass the minds of any creatures amongst us; they would not therefore rejoice at a little thing, much less would the whole of the heavenly world as it were feel a thrill of happiness run through their bosoms at a small benefit, but the return of one sinner to God is pregnant with such consequences as throw, if I may so speak, a stream of gladness through the heavenly world. Oh, methinks, the thought of what happiness is thereby secured, of what misery is thereby prevented, of what glory to God shall thereby accrue, of what honour to the Saviour shall thereby arise, this fills all hearts with joy and gladness. Oh what a thought, to save a soul from death! What are all our cares, our labours, our toils. We rise in a morning and we toil, and we are busy here and there, and what are the questions we are continually proposing to ourselves, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" Oh how mortifying, my dear friends; what little toys are all these things in comparison with that one great object of saving a soul from death. It is worthy of notice, too, that the apostle uses the term in the singular. If he had said, Let him know that he that converteth a thousand sinners, a million of sinners, from the error of their ways, has accomplished a great object, it might have been no matter of surprise; but when he refers to the case of a single soul being saved from everlasting death as a matter of greater importance than all the acquisitions of this present life, we can easily draw the inference; if the salvation of one soul from death be of so much importance, how much more the salvation of many.

Another motive that is held up to us is that in saving a sinner from the error of his way you hide a multitude of sins. That is, as I understand it, you prevent them; you stop the disease in its progress, and thereby prevent the consequences that would otherwise follow. How does God hide our sins? By stopping us in our progress. What should we have been, what would thousands of us have been ere now had not God stopped the progress, stopped the disease, and thereby hidden all the sins we contemplated? It has not appeared to the world what we should have been if God had left us to ourselves to take our course, and let sin have taken its course, and grown to its full. Oh what an awful figure we should have made

in the world! But when a sinner is converted, and stopped in his course, his iniquities are hidden, his multitude of sins are hidden—are prevented.

To illustrate this let me just suppose one case. You recollect the story of Jeroboam, the son of Nebat. He is held up as an example in the scriptures—a noted example—as the man that made Israel to sin. Now what is said of Jeroboam? Why he had a thought came into his heart after he was anointed king over the ten tribes; he thought within himself, if the people go up to Jerusalem to worship, there is reason to fear that they will return to the house of David. He then went and advised with somebody else, and in the result he said, “Let us make two calves of gold, and let the people worship them at home instead of taking this long and expensive journey to Jerusalem;” and this thing became a snare to the house of Jeroboam, and a snare to Israel, for all Israel went after these idols, and the consequence was that Israel went on for a hundred years, and grew worse and worse, till thousands and millions of them became the grossest and vilest idolaters, and the issue was the breaking them up as a nation, and driving them to countries where their posterity are dispersed unknown to this very day. See what are the thoughts that grow out of a thought. Now let me suppose that some faithful friend instead of advising Jeroboam as his wicked counsellors advised him, had stepped in and so spoken, and that had been accompanied with such a blessing as that Jeroboam had been converted from the error of his way, what a world of iniquity would have been hidden, what an ocean of wickedness would have been prevented—a deluge that spread over the nation to the destruction of millions, and that issued in infamy and ruin. It would have been nipped in the bud, it would have been stopped at the outset; and how can you tell, as to every sinner you may have been the means of converting from the error of his way, but that he might have been another Jeroboam? None of us can tell where the sins of our lives may lead. Every sinner in heart is an incendiary in God’s world; he is like a man going about with fire in a lantern, and labouring to set cities on fire. His whole course tends to set creation on fire. Its tendency is the misery and ruin of himself and others if God do not prevent it. Now, when you have been the instrument of turning a sinner from the error of his way, you have stopped an incendiary, and who can tell what mischief you prevent? Who can tell if that sinner had not been converted to God how much he might have debauched his family, how much he might have destroyed his friends, how much mischief he might have done in his neighbourhood? We cannot tell how much that wickedness might have been propagated from family to family,

and from generation to generation, till thousands reaped its bitter consequences in the regions of despair and death. Think of these sort of connexions, and you will see the importance of using every possible means in order to convert a sinner from the error of his way.

Encourage the preaching of the gospel. That is the ordinary means by which souls are converted. Encourage every plan which is calculated to promote this object. It is pleasing to think of the various measures which have been set on foot perhaps more especially within the last nine or ten years. It is pleasing to find that Christian benevolence towards the bodies and souls of men has led hundreds to go and search out the abodes of the wretched, and to visit the death beds of the dying and the sick beds of the afflicted, and that while pouring in the streams of refreshment to their bodies they have also administered words of Christian counsel, and warning, and encouragement; and the Lord has blessed these efforts, I am persuaded, in many instances in this city to the saving of sinners from the error of their ways, and so saving their souls from death; and the same spirit has operated in the country. Perhaps at no former period has the spirit of communicating the good knowledge of God more prevailed than it has in the last nine or ten years. I am very well aware that amongst such various efforts there are some that are unpleasant. There are persons that are heady, high-minded, conceited, who are perfect incendiaries. Some few individuals of this description may be found, and it behoves every church and every society that wish to encourage the diffusion of the gospel to be particularly careful whom they encourage and whom they send forth. Let them be but humble, prudent, godly, modest, serious characters, and the Lord will bless them. Yes, in many parts of the country where such characters have gone forth for this object, it has not been in vain. God has been gathering men to himself, one in one place, and another in another, and so on. I grant that this work is less splendid than some others. We do not catch men by shoals, we do not draw our three thousand into the gospel net, but if we gather them one by one, or ten by ten, let none say that we labour in vain. I am persuaded it is not so. Where but a few are gathered there will be such a satisfaction at the last day, when we come to see the happy results, as will abundantly more than compensate anything that we have done.

The friends of the Redeemer, perceiving the spirit for communicating the knowledge of God in the most benighted parts of this country, this Society was formed for encouraging such a spirit. It was to their honour. It is by the formation of such societies things are accomplished, and you have seen, my

brethren, I hope, some fruits of your labour; though, perhaps, this being, as I have said, a less splendid work than some others, and not enough so to attract much of the public attention, some may be ready to think that no fruits have arisen from it. But that does not follow. "The kingdom of God cometh not with observation." Your patronage has encouraged perhaps not so much the positive itinerancy as diligent, faithful, and worthy characters to labour round their respective posts, and this I am confident has been done in many instances with very great effect. I have known villages, and I now speak of those within my own immediate acquaintance, which a few years ago did not contain more than a single family that appeared at all to fear God, or to have any thought whatever about the salvation of their souls, any more than if they had been heathens, and at this time, were you to walk on the Lord's day along the road between one of those villages and the next Christian congregation where Christ is faithfully preached, you would see the road lined by the mile together, and you would not only see them generally liking to hear the gospel, but you would see and hear many inquiring "What shall I do to be saved?" This is not mere description of something which may exist; I speak that I know, and testify that which is within my own observation and acquaintance. I allow that for several years these sort of labours seemed unproductive. I have gone and preached in dark and benighted places myself, year after year, till I have been ready to think there was no hope, and it were as well to give it up, and yet after a while God has succeeded the effort with his blessing.

I know another minister, and you know him. I speak now to the members of this society, for you have received a letter from him; a godly minister just at this juncture, who possesses perhaps rather an extraordinary unction, an extraordinary degree of zeal and love to the souls of men. I believe that man scarcely ever passes a day without carrying the gospel to some village or other; he works all the week round at every village within his reach, and he has six or seven villages within his reach where about three years ago there was no gospel, nor any thing like evangelical religion. In that little circle, at this

time, you might see a hundred assembled in this village, two hundred in that, and three hundred in another, and so on. Nor is it merely an assembly to hear a sermon, for when the preacher has finished his discourse, they do not immediately go away; no, they stop; they must converse upon the subject and inquire into his meaning, and whether the things be really as he has been speaking; and, perhaps, if he has three or four miles to walk home, fifty of the people will sometimes accompany him, talking all the while about the subject he has been speaking on. I do not say that these things are general throughout the country, but such things are to be found, and such an example as this is a fact which now exists in the case of one whose character I have known for years, and whom I know to be a man that fears God, and whose whole heart is interested in labouring for the conversion of souls. Is it not proper such men and such efforts as these should be encouraged? Is it not proper that a society should exist in the metropolis; that it should cast a sort of parental eye over the whole nation, watching for these sort of openings, assisting these sort of efforts, yielding a fostering and friendly care towards them, and thus labouring with good men such as I have referred to in the propagation of the gospel of peace? Such is the object of this society, and such I hope will be its continued efforts, though perhaps the effect of those efforts may not be much emblazoned or much talked of abroad. Nay, I have always thought that the best way of proceeding in the country, or indeed in the city, is by a still and modest course of action; to make no great boast, or talk about what is done; to name scarcely any men or places, for such things often excite opposition, provoke jealousies, and draw upon us and our agents resentments. The still and silent way of proceeding is Christ's way, and it is worthy of a Christian society like this to search and find out diligent labourers, and to strengthen their hands, at the same time assisting them in bearing the expense which they may be unable to meet. For this purpose a collection will be made this evening at the doors, and if any persons present should be willing to become annual subscribers to the institution, persons will be ready in the vestry to receive their names.

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OCTOBER, 1847.

THE ANTIQUITY OF DISSENT.—PHOTIUS AND THE
GREEK CHURCH.

We have hitherto confined our attention to Evangelical Nonconformists, but it appears necessary to deviate from our track, in order briefly to notice the great secession from "the Church" which took place during the ninth century. Adhering to the meaning we have hitherto given to the phrase, "the Church," as descriptive of Romanism in its several forms, we find that its authority has been disputed, and its decrees set entirely at naught, by a body known ecclesiastically as the Greek Church, the origin of which was on this wise. From a very early period there had been differences of opinion among those who called themselves Catholics, concerning the proper time for celebrating the death and resurrection of Christ. So great, indeed, were these differences, and with such bad temper were they maintained on both sides, as to render pretensions to unite utterly absurd.

But until about the middle of the ninth century there had been no formal separation. The Catholics who lived in the East, as well as those of the West, called themselves conjointly "the Church," and made common cause against all who refused to conform to their habits and to obey their laws.

In the year 858, however, Ignatius, the Patriarch of Constantinople, was deprived of his office by the Emperor, who elected Photius in his

place. At this ecclesiastical interference, the Bishop of Rome became exasperated, declaring that the Emperor had no right thus to assume lordship over the "the Church." Acting upon his conviction, the Bishop convened a council, and excommunicated the new Patriarch and all his abettors. By this act they were pronounced to be heathen men and publicans—excluded from all the offices and privileges of the Catholic Church. No sooner had this become known to the Patriarch than he summoned a council, and excommunicated the Bishop and all his abettors.

Thus council was ranged against council, and prelate against prelate, whilst "the one Holy and Catholic Church," of which Romanists and Puseyites make their boast, was rent in twain. If the people inquired which of the two excommunications was valid, and which body was the one body of Christ, none could answer. Each body could boast of the apostolic succession, and each could deny the right of the other to interfere with its concerns.

The schism, thus begun, continued to increase, and to involve those who were conducting it in confusion and every evil work. Those who adhered to Rome annually cursed, with great solemnity, all who adhered to Constantinople. Those who adhered to Constantinople, rendered railing for railing unto those who adhered to Rome.

Efforts were made at different times to heal the breach, but they were in vain. It never has been healed. To this day the Greek Church remains a standing witness against the notion that Nonconformity is a novel thing.

During the last thousand years the inhabitants of Greece, of the Ionian Isles, of Wallachia, of Moldavia, of Siberia, of Astrachan, of Georgia, of Syria, of Cilicia, of Arabia, of Egypt, of Nubia, of Libya, and of Abyssinia, with those of all the Russias, have been, to a very great extent, dissenters from "the Church." It is computed that, at the present time, nearly forty millions of persons, living in those countries, renounce all connexion with it, maintaining their own forms of worship, and claiming priority to Catholics of every name. It is true, indeed, that they are no better than the Catholics in respect to simplicity of worship, or spirituality of character. They are worshippers of the Virgin Mary, and believers in the intercession of the saints. In doctrine and practice they have become fearfully corrupted from the simplicity which is in Christ. We do not, therefore, adduce the case of the Greek Church as an instance of Evangelical Nonconformity, but of Nonconformity which shows that the claim of "the Church" to be regarded as "the one holy Catholic Church" is a mere pretence.

If the Patriarch of Constantinople were now asked to direct an

inquirer to the true Church, he would point to the community of which he is the head. If the Pope of Rome were asked the same question, he would point to the community of which he is the head. And as to the matter of fact, the one would be as worthy of confidence as the other. True, the Patriarch officially, and with a council, excommunicated the Pope. But it is equally true that the Pope officially, and with a council, excommunicated the Patriarch. What, then, remains for us, but to give all the pretensions of "the Church" to the winds, and thankfully to hold fast the truth, that the Church of God consists of all who are sanctified by Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.

Let us be well assured that no other Church but that will be recognised in the day when every one of us must give account of himself to God.

A singularly instructive instance of the futility of ecclesiastical pretensions to unity, is found at this time in the city of Jerusalem, where there are official representatives of the Greek Church, of the Armenian Church, of the English Church, and of the Romish Church, each claiming to be the representative of "the Church." If the bodies they severally represent are all alike constituent parts of "the Church," then clearly there should be no division between them, as there is, without doubt, even to rancour and contempt. If these bodies are not constituent parts of "the Church," then all the declamations about undivided and essential unity are like sounding brass or tinkling cymbals. To the perceptions of a child there is no truth in them.

W. B.

EMERSON'S POEMS.*

CARLYLE and Emerson are writers whose names have been often associated as being, in some respects, similar. Carlyle is a sort of prose Goethe. He is Goethe reproduced and rendered into English. The substance is the same. We see in him what we see in that writer, a mind puzzled with the mystery of the universe, of himself, and of evil; a mind struggling with ruthless destiny; vanquished, overcome by the force of truth; learning wisdom by defeat, and growing strong through

* POEMS, by RALPH WALDO EMERSON. Chapman.

its fall. We see a mind rejecting scepticism and atheism, and resting, at length, in a sort of pure theism, half enlightened by Christianity. His natural supernaturalism, his doctrine of symbols revived from Plato, his resolution of the *summum bonum* of man into the healthful exercise of the mental faculties, and his noble stoical scorn of external evil and modern conventionalism, are all only Goethe, the poet, the novelist, philosopher, and artist, turned into English prose; not only retaining the principles and many particular thoughts and poetical splendours, but imitating the expression and language of that writer in a sort of Germanized English. Emerson, as we have said, has often been connected with him as a kindred spirit; and it is clear they have drawn pretty deeply from the same foreign sources. Emerson has heretofore been known in this country as a writer of a splendid poetical prose. He now appears before us as a writer of poetry, properly so called. As a poet, it must be confessed, he has a deep sympathy with nature. He adores the element of beauty in all things, great and small. Living in the woods of Massachusetts, by the floods of North America, among the summer blossoms and luxurious fruits, the rich autumnal scenery, the winter snows and storms of the New World, he has mused and conversed with all the forms, sights, and sounds of nature, until his spirit is imbued, and his imagination tinged and coloured with their hues. It must be confessed that, though possessing much of the essence and spirit of poetry, he yet wants its proper tone and music. His poems are too often metre to the eye rather than to the ear, as Johnson said improperly of blank verse. They read almost like prose.

The Pantheistic creed of the author appears in most of his musings. His God is fate. "The all fair, the all embracing fate;" "destiny;" "dreadful destiny;" "the dreadful destiny breathing from its everlasting throat;" "the deep spirit, frugal nature," &c. The harmonies we perceive, the analogies which run through the universe, are not from option or volition, but from fate. The wall-flower smells like Hyson; the pine storm sounds like a cataract; the desert and the lake resemble the sea; not because they are the work of an intelligent mind; no! they are so from "stern necessity." It is difficult for a Pantheist to be consistent with himself, especially if he is a poet. Emerson often speaks of nature as if it were God, and gives it the attributes of a personal existence, volition, intelligence, love, &c. When he loses his child (see "Threnody"), the universal Pan, the soul of all things, comes to him and comforts him by giving utterance to certain sentiments about truth, beauty, order, progression, and absorption. Emerson is in his sentiments a sort of half-Christian, half-Pagan: Christian in his education; Pagan in his creed. He has somewhat of the spirit of the former, with a good deal of the philosophic theory of the latter. The hands and the neck are rough and hairy like Esau's; but the voice is the mild voice of Jacob. Let any one read his "Wood Notes," the longest of his poems, and the one in which he has most fully developed his creed; and among much that is beautiful in language and idea the reader will feel a certain vagueness and obscurity. The poet seems to be speaking to or about something, or some person, you cannot tell what or who. Sometimes it is an abstraction; sometimes a person. Now you seem to grasp a substan-

tial reality; and now it slips away from you like a thin vapour, or an impalpable, moonlight ghost; like Eurydice, within the porch leading to the upper air, when the unfortunate Harper looked back upon her. You find you have lost what you were looking for, and are in the dark; when, lo! in a few minutes, the illumination is yonder again, at the distance of half a mile on the other side of the bog! After wandering through the beautiful vagueness of that poem, let the reader peruse Psalm civ. You seem to have come out from the twilight into the clear daylight of truth. All is certainty, perspicuity, and beauty. Through the medium of the visible creation you have communion, distinct, clear, and delightful, with a personal God—an intelligent, rational mind. The light is his garment; the sublime heaven above you the tent in which he dwells. He is surrounded with ministers—mighty and beneficent beings, who serve him day and night. The clouds are his chariot, and he walks upon the winds. He builds the universe, and lays the foundations of the solid earth. He pours out the waters from the hollow of his hand. The springs run among the hills and valleys. The wild beasts quench their thirst, and the birds sing among the branches. The grape-vine bears its cheerful fruit, and the olive its oil, and the mighty cedars are full of sap. It is darkness, and the wild beasts go forth and roar through the woods and solitary places after their prey. The light of morning returns, and they retire to their dens; and man, awaked out of sleep, goeth forth to his labour, rejoicing in the cheerful light of the morning. The great, and wide, and wondrous sea rolls along, with its countless waves, circling from shore to shore, peopled by innumerable armies. In short, the mind ranges through the creation, contemplating works framed in the wisdom of God, and renewed by the breath of his Spirit. You rise from such contemplation, and find that you have communion with a personal being. Your meditation of him is sweet, and sinners are consumed before him.

Compare the two poems (for the latter is strictly a composition of that species). What a difference! What a dimness, vagueness, and beautiful coldness, in the one! The other, how radiant with light—how satisfactory to the understanding—how refreshing to the feelings! We may safely leave the cause of theism and pantheism to be determined, without metaphysical argument, by internal evidence, and by a simple appeal to the unsophisticated understanding and natural feelings of men.

One of the pieces in which his theological creed is enshrined is entitled "Xenophanes." But he must not claim that antique and venerable name. Xenophanes, who was for three-quarters of a century the rhapsodist of truth, as Homer was of beauty, travelling from city to city and from hall to hall, the poetic preacher of a pure theology, was no pantheist. While he condemned the anthropomorphism and polytheism of Homer and Hesiod, he taught the existence of one Being, supreme in power and intelligence, and perfect in virtue—the creator and author of all things. His scepticism (for he did not escape the charge) was simply the effect of his inability, with the rest of the thinkers of the old world, to penetrate the essences of things. He knew not the proper bounds of human knowledge. He failed to

perceive that some things were placed beyond the reach of the human faculties. He knew not, what we have been so long taught, the necessity of confining our inquiries within certain limits, and of ceasing to interrogate oracles which have long been proved dumb and silent.

Olney.

J. S.

MANNER OF DELIVERING SERMONS.

It was not without reason that public speakers among the ancients paid so great regard to the manner of delivery, as in some instances to consider it of more importance than the matter. No one who has even superficially observed the effect of manner, can doubt of the necessity of giving to it much attention. In our denomination, especially, in which the ministry are seldom sustained by extrinsic circumstances, the size of a congregation generally depends upon the personal attractiveness of the preacher. We know that some of our readers will be immediately alarmed when we speak of "personal attractiveness," and be ready at once to condemn any who are drawn to a house of worship by such a motive. But we are employing the term in the sense including all that there is in the doctrines, the piety, the discourses, and the delivery of a minister, to win and to retain attention. With few exceptions, the majority of those who attend at any one place, are drawn thither by these attractions, and not by any special regard to the place. Many of these are as much affected by the voice and gesticulation of the speaker as by his words: or rather the words accompanied by certain modulations of voice and a peculiar action, have more than twofold the effect that they would have if otherwise communicated. Indeed, we doubt whether our people are not far more influenced by such causes than is common to others. With us, religion enters largely, as it should, into the feelings. The abstract, formal reasoner is heard with the coldness of his own manner, and few return to listen to that which has not roused their attention. A deep-toned sensibility is a necessary ingredient in the speaker who would acquire popularity. His *heart* must appear to go with what he says. Without this, let him be wise as Solon, and astute as Aristotle, and elegant and refined as Quintilian, his auditors will be likely to nod from other motives than those of approbation.

But the heart is not all that is required. A man's manner may be such even in expressing true feeling, that his audience will not be desirous of hearing him more than once. He may raise his voice so loud as to cause constant pain to his hearers. He may vary it so abruptly as to keep them in a state of nervous excitement. He may speak at times so low as not to be understood. In these and a hundred other ways he may prevent his words from having the effect which he designs and wishes. Hence arises the necessity of attention to manner.

By attention to manner, we mean an earnest and continued study to impress, by suitable action and modulation, the words which a man utters. Every man has more or less action in private conversation. Some are so boisterous that one is glad to avoid their company. Others are so subdued and passive that it is a labour to listen to them. Let a person of either of these classes be transferred to the pulpit, and there retain his peculiarities, and the same consequences are felt as in private conversation. It is undeniable, that by a little care these consequences can be avoided. The boisterous can, by care, and study, and *private practice*, restrain himself, and reserve his fire for occasions which require it. The lifeless, dull speaker may, if he pleases to try,

acquire the habit of speaking with vigour and energy. It is absurd to suppose that there is any insurmountable difficulty in nature. A man slow of pace can learn to run, a man naturally indolent can be made to work, and surely a Christian minister can acquire the habit of speaking so as to make people feel that he attaches some importance to what he says. If he wishes to hail a man at a distance, he can throw a little vigour into his tone and manner. What hinders him from doing the same when uttering a sentiment that requires it?

There is much in reading well. A good reader cannot be a very bad speaker. No one will deny that any person who has the common organs of speech and good sense can learn to read well. By reading well, we would not be understood to mean merely the audible and distinct articulation of each syllable, although, if this were attained, it would be a wonderful improvement to the public reading of many ministers of the gospel. A sentence must be examined and understood before it can be repeated with propriety of emphasis. The same words uttered with variations of emphasis, signify entirely different ideas. To dwell upon this fact and to quote examples, would intimate too low an estimate of the intelligence of those who peruse these pages. But, few who have not ascertained by personal and oft-repeated experiment, are aware of the improvement which they can make in giving force to the most common text of Scripture by studying it until they have ascertained the proper emphasis, and practising until they are able to impart it with the required force.

In the expression of feeling there is also much to be learned. It is vain to say that feeling is natural, and to endeavour to improve its expression is to become artificial. Observe any two uncultivated individuals, actuated by the same feeling, and employing language to express it. Their manner will be very different, sometimes exhibiting a perfect contrast, showing that if the feeling is natural and uniform, the manner of expressing it is far from being the same. A speaker who observes with care and practises with diligence, will learn to give every feeling its due force, and accompany it with appropriate gesticulation.

Perhaps some reader may suppose that attention to the matters of which we have been writing, will detract from the ease of public speaking. The first effect, in most instances, is undoubtedly of this kind, but it soon disappears, and ultimately there is far greater ease than before the cultivation of manner. Habit becomes nature, or rather, new habits are rendered familiar as the old, and the man who once was insupportable as a speaker, acquires the ability to attract all who hear him.

KIND WORDS.

KIND WORDS never blister the tongue or lips. And we have never heard of any mental trouble arising from this quarter.

Though they do not cost much, yet they accomplish much.

1. They help one's own good-nature and good-will. Soft words soften our own soul. Angry words are fuel to the flame of wrath, and make it blaze more fiercely.

2. Kind words make other people good-natured. Cold words freeze people; and hot words scorch them; and bitter words make them bitter; and wrathful words make them wrathful.

There is such a rush of all other kinds of words in our days, that it seems desirable to give kind words a chance among them. There are vain words, and idle words, and hasty words, and spiteful words, and silly words, and empty words, and profane words, and boisterous words, and warlike words.

Kind words also produce their own image on men's souls. And a beautiful image it is! They smooth, and quiet, and comfort, the hearer. They shame him out of his sour, morose, unkind, feelings. We have not yet begun to use kind words in such abundance as they ought to be used.—*Pascal*.

THE GENERAL BAPTISTS.*

THE history of the Christian Church is fraught with peculiar interest to the statesman, the philosopher, and the divine. Viewed in its connexion with the operations of God's moral government, it involves a fuller and sublimer discovery of his perfections than the vastest objects in the material universe. "Herein he has abounded towards us in all wisdom and prudence." Notwithstanding the combined opposition of earthly and infernal powers, divine truth has in every age been gradually, yet effectually, working out the renovation of the human family, and hastening the accomplishment of ancient prophecy, when the world shall bow to the supremacy of the King of kings and Lord of lords. All things work together for the good of those objects which Christianity seeks to secure. The cloud which at times rests upon any of these objects, causes the instruments by whom the truth is diffused to feel more deeply their dependence, and to keep in mind more constantly the source of their success, and thus fills them with greater strength, and fits them for higher action. Victories more brilliant, and more pregnant with benevolent results, might doubtless have been achieved had the disciples of Jesus been faithful to their trust. It is, however, impossible not to admire how, in the darkest eras, the wisdom of Heaven has been developed in raising up men of ardent piety and high mental endowments to maintain the purity of the faith, and protest against the encroachment of error and superstition. We love to call to mind their intrepid zeal and holy magnanimity. To them, under God, we owe our dearest privileges, and their names will ever be embalmed in our affections.

Wickliffe, the morning-star of the Reformation, diffused light and life through our country during a period of extreme ignorance and apathy. The Reformers of the fifteenth and sixteenth centuries.

* A CONDENSED HISTORY OF THE GENERAL BAPTISTS OF THE NEW CONNEXION; preceded by Historical Sketches of the Early Baptists. By J. H. Wood. London: Simpkin and Marshall.

curtailing the dominant power of papal Rome, still further prepared the way for the dissemination of truth, and the ultimate ascendancy of Protestant influence. The Puritan and nonconforming fathers introduced an epoch into the religious history of our land. Rejecting the dogmas which had for ages blinded the nation, and crippled its moral and spiritual energies, they unfolded the rich treasures of infinite mercy, and, in the face of the most malignant hostility, laboured with unquenchable ardour for the eternal welfare of men, enduring hardship as good soldiers of Jesus Christ. It would have been well for England if the work commenced by these holy men had been vigorously prosecuted ; but for some time after their day, religion was suffered to languish, and vast portions of the empire were involved in the profoundest darkness. The previous gloom had been so dense, that the efforts of the Nonconformists, exposed as they were to constant fines and imprisonments, had but very partially dispelled it ; and their successors not inheriting, with but few exceptions, their dauntless courage, their varied learning, and untiring zeal, the nation, as may be supposed, relapsed into a state of awful ignorance and impiety. Pulpits, from which had issued the sublimest truths, delivered with impassioned earnestness, became occupied by men denying the fundamental verities of the Gospel. The established clergy were given up to almost every species of vice ; and infidelity and irreligion were patronized by persons possessing, from their position in society, great influence and authority. Those who were endowed with distinguished powers felt no compassion for this wretched condition of the country, but looked upon the great bulk of the community as a coarse mass of living material—the mere earthly substratum of humanity, unworthy of their notice, and, as a powerful writer has it, “ not to be accounted of in any comparison, or even relation, to what man is in his higher style.”

A brighter day was now, however, at hand. Men, eminently qualified for the posts of difficulty and of honour they were to occupy, were raised up in different parts of the kingdom—men, whose hearts were touched with the most poignant grief in contemplating the spiritual destitution of the population. Whitefield and Wesley, Howel, Harris, and a host of others, by the fervour of their zeal, the pointed and pungent character of their addresses, were instrumental in exciting a deep concern for eternal things, and arousing the British churches from their sinful slumbers. All evangelical denominations, shaking themselves from the dust, and mourning over past negligence, began to move on to possess the land.

It has ever struck us that Heaven, in carrying on its vast and glorious purposes, as if to humble the pride of man, has generally selected instruments unknown to fame—men dwelling in some obscure nooks, working their way upward through a host of difficulties. There are not many events, perhaps, of modern times which more strikingly illustrate this remark than those associated with the history of the Baptist denomination for the last century. At the period to which we have referred, when the Wesleys were attacking the strongholds of the enemy throughout the nation, the Particular Baptists were fast declining under the withering influence of Antinomianism, and those who went under the designation of General Baptists were approaching

the verge of death. They had forsaken the Lord Jesus, and he had given them up to strong delusions, to believe a lie, and Ichabod was written on their sanctuaries. The former section of the denomination, as is well known, received no small benefit from the powerful and unwearied labours of Andrew Fuller, originally the pastor of a small and poor church in Cambridgeshire, but a man of strong intellect and unconquerable energy. Suspecting there was something wrong in the narrow and exclusive sentiments entertained by a great number of churches, and feeling himself fettered in the discharge of the functions of his office, Mr. Fuller entered into a thorough investigation of the subject. With the word of God in his hand, he read, and thought, and prayed; and whatever opinion may be formed respecting some principles which he advocated, we believe that he admirably succeeded in removing the vast rubbish which had been introduced into the theological creed of the body, and in exhibiting the great truths of Christianity in their beautiful proportions and benevolent bearing on a world lying in wickedness. Nor was it long before the influence of these efforts was widely felt. Churches were brought to weep over their supineness; Christian charity began looking over the blue waves of the ocean towards distant and heathen lands, and to yearn over the miseries of dying men.

Though instruments were raised up, whose energies were brought to bear on the old connexion of General Baptists, yet their labours were not equally successful with those of Mr. Fuller in his sphere of operation. The evil against which they had to contend was of greater magnitude, and exerted a more fearful sway. A few churches, it is true, were reclaimed, but these had never been thoroughly corrupted. This failure led, in the providence of God, to a happy result—the formation of the New Connexion of General Baptists in the year 1770. The leading churches which united at this period were principally in the midland counties, and had been originated under circumstances the most peculiar—circumstances which strikingly illustrate the truth, that events momentous in their character frequently spring from causes which, according to human calculation, appear of no great importance. In the erection of the spiritual temple, the excellency of the power must ever be of God, and not of man. A pious servant of the late Lady Huntingdon feels that a necessity is laid upon him to warn his fellow-men to flee from the wrath to come. He visits the small village of Ratby, in the county of Leicester; an inhabitant of the name of Samuel Deacon hears him proclaim the unsearchable riches of Christ, and experiences the power of the grace of God. The truth becomes victorious over the hearts of others. Barton, a village in the same county, is visited, and, notwithstanding the most violent opposition, a Christian church is ultimately formed. This church, after passing through a variety of changes, influenced by no party, but yielding to the authority of divine revelation, gives up the rite of infant sprinkling, and imbibes the doctrine of believers' baptism. From Barton the glad tidings of salvation are conveyed to Melbourne, Loughborough, Kegworth, Castle Donington, and several other neighbouring towns and villages. About the same period, similar events transpired in Yorkshire, through the ministration of Mr. Dan Taylor. He had com-

menced his religious career among the Methodists, but experienced the same change in relation to the ordinance of baptism as the church at Barton. Becoming acquainted with several churches in the Old Connexion of General Baptists, he most laudably endeavoured to arouse them from their slumbers, and bring them to a sense of their awful defection. These attempts, however, failed. Hearing of the churches in the county of Leicester, which had now become numerous and respectable, it was not long before Mr. Taylor commenced a fraternal correspondence with them, which issued in the event to which reference has been made—the formation of the New Connexion. The men who were engaged in the transactions of those days were comparatively few in number, and despised by the world; the majority of them, too, were plain, unlettered persons, but they knew and loved the truth, and felt an ardent desire to make it known to others. The most prominent, and certainly the most intellectual, among them was Dan Taylor. Considering the disadvantages under which he laboured in his earlier years, it cannot but be matter of wonder that he acquired such varied information, and became so well versed in theological science. Not many years elapsed before other men of no mean mental stature appeared in the Connexion. That they were not more generally known was chiefly owing to the comparative smallness and obscurity of the body to which they consecrated their labours. It is sufficient to mention John Taylor, William Felkin, Robert Smith, Joseph Freestone, and Thomas Pickering. In addition to these, several who for a considerable period were their contemporaries—some of whom have but recently left the church on earth—may be noticed: Joseph Jarrom, Thomas Stevenson, Joseph Goadby, Thomas Rogers, and Richard Ingham, will ever be held in high esteem in the Connexion as faithful ministers of Jesus Christ. They were men differing widely from each other, but they were all distinguished by varied excellences, and would have been ornaments to any denomination of Christians.

For a considerable period the progress of the Connexion was far from being rapid. In the year 1800, thirty years after its formation, it contained but 35 churches, 25 pastors, and 3,400 members. In 1810 the number of the Associated Churches was 53, containing 5,322 members. In 1820 there were 87 churches, with 7,673 members. Though we may perceive an increase, yet it was but small. It may be difficult to assign the various causes for this want of prosperity. Some of them, however, may be hastily noticed. For some time a lurking suspicion dwelt in the minds of many that the New Connexion was not entirely free from the heterodoxy of the Old; and the effects of this leaven were so visible throughout the kingdom, amongst several denominations, that not a few systematically kept aloof from a body which still retained the distinctive appellation of a sect eaten up with Socinianism. It was in vain that the Confession of Faith asserted the purest principles; it was in vain that the most prominent ministers made the Deity of Christ and the efficacy of his sacrifice the great topics of their pulpit addresses—prejudice is often stronger than ten thousand arguments. Another cause was a dearth of men qualified for the momentous duties of the ministry. Many pulpits were but occasionally supplied, and in some instances it is questionable whether the

supplies obtained did not counteract by their feebleness and inadequacy to the work, the good their labours were intended to accomplish. Among many, too, there existed the lowest views of the ministerial office. Churches blessed with wealth suffered their pastors to engage in worldly employments, in order to support their families. We defy any man under such circumstances successfully to prosecute his labours as a minister of Christ. If congregations are to hear anything beyond barren and dry generalities, the preacher must study; his mind and heart must be filled with divine truth in its harmony, amplitude, and majesty. Though the Bible, in one sense, is a plain book, yet its doctrines and precepts are so varied, so associated with everything that is mighty in conception, both in relation to human destiny and the development of the divine perfections, that they require the undivided and concentrated energies of the mind to bring them forth in their native simplicity and grandeur.

It is also impossible to read the records of this body without perceiving a lamentable deficiency of public spirit. Until recently few attempts were made to introduce the cause into large towns and populous districts.

The success, however, of the last twenty years has far more than equalled the success of the preceding fifty. There are now in connexion with the 128 Associated Churches more than 18,000 members, and more than 23,000 children are taught in the Sabbath schools.

These remarks have been suggested by the work before us, which is well adapted to inform its readers of the opinions and state of the General Baptists in England. But before we proceed further, we may just observe that Mr. Wood has executed his task with great credit to himself. The book abounds with evident marks of patient research, and is replete with details peculiarly valuable and interesting. The statistical information (which is exceedingly correct) must have cost much anxious labour. The work we are persuaded will be regarded as an important accession to the general literature of the Baptist body, especially as it furnishes a lengthened account of the two sections of the denomination.

Perhaps some will be disposed to smile at the peculiar veneration which the author manifests for the body with which he is identified. Well, who can blame him? The same feeling, under different modifications, is seen among all religious denominations. But the reader will discover no falsification of facts, as we have seen in the productions of some learned and grave divines; no suppressing of truth, no special pleading, to augment the importance of the Baptists, and lower other bodies in public esteem. We cannot do better in furnishing a few extracts, than begin with the views entertained by the General Baptists respecting the more prominent doctrines of divine truth:—

The Deity.—"In the economy of human redemption there is evidently a department that is suited, and if we may so speak, that is appropriate to each of the sacred characters in the Godhead, the Father, the Son, and the Holy Spirit. The Father is represented to us as the Great First Cause of all created things; the Lord of heaven and earth; the Moral Governor of the world. The Blessed Redeemer is exhibited to us as the Medium of Divine mercy, the only way that leads to God. The Holy Spirit, who proceedeth from the Father and the Son,

in a manner deeply mysterious and incomprehensible to us, is imparted to convince the world of sin, of righteousness, and of judgment. That the Holy Spirit is a Divine Person, or Subsistence, distinct from the Father and the Son, is sufficiently obvious from the Sacred Scriptures. . . . How, or in what manner, the Sacred Three subsist in one undivided essence, we do not and cannot attempt to explain."

Human depravity.—"Man possesses, it is true, a rational and moral nature, but so powerful and decided are his propensities to evil, that left to himself he would never turn to God."

Atonement.—"The doctrine of Atonement rests on the assumption that sin is an evil of so great magnitude in the sight of a holy God, as to require the intervention of some deed fully expressive of the Divine hatred of it, previous either to the offer or bestowment of salvation from its guilt and power; and if it be asked what that deed was, the Scriptural reply is, that it was the voluntary humiliation unto death of the Son of God. The atonement was effected by the willing endurance in a Person of infinite worth, of an awful amount of suffering on account of our sins, and with a view to the establishment of a dispensation of mercy. . . . The atonement is the effect, not the cause of Divine benevolence. It was the fruit of boundless compassion to a world of sinners. . . . To assert that Christ died in order to render God benignant, is to speak either as the mistaken friend, or the bitter enemy of evangelical truth. We make no such assertion. We merely maintain that as the Supreme Legislator has annexed just penalties to his laws, he does not so dispense pardon as to bring those penalties into contempt, and that the penal sufferings of Jesus were designed to harmonize the varied exercises of Divine mercy with the character in which God has been pleased to reveal himself as a righteous governor."

Free agency and Conversion.—"Conversion is effected in the sinner's heart by the instrumentality of the Divine word, which is the principal means employed by the Holy Spirit for its accomplishment. . . . The means are the light and truth of God, and the influences of the Holy Spirit are such as ever to leave the sinner in the conscious possession of a freedom of choice; or to use the words of the excellent Doddridge, 'They offer no violence to the active and rational nature which God has given us.'"

Justification.—"Justification is that gracious act of God by which he passes by all the past transgressions of the penitent believer in Jesus Christ; frees him from guilt, condemnation, and exposure to eternal misery on their account; receives him into his favour, adopts him into his family, and gives him a title to eternal life, as though he had never committed a single sin. The ground on which the Great God communicates this inestimable blessing, is the satisfaction that has been made to the justice and rectitude of his government by the propitiatory death of the Lord Jesus Christ."

Faith.—"The means by which justification is obtained is faith, or believing. . . . This faith stands distinguished from all works, moral or ceremonial, and implies an entire renunciation of all merit, as well in the receiver as in the act of receiving. In procuring for us the blessing of justification, faith has for its immediate object the Lord Jesus Christ dying upon the cross as the sinner's substitute and sacrifice. . . . while it has a more remote reference to God under the character of a justifier, and consists in a dependence upon him, or upon his promise in this capacity."

Sanctification.—"Regeneration implants a holy nature in the soul, and the process by which this is matured and perfected is sanctification. The great end of all God's dispensations to his people is, that they may be holy, and prepared for that holy state and those holy enjoyments and associations prepared for them in heaven."

Free Grace.—"Salvation from first to last will be an act of free grace, flowing from the mercy of God, through the atonement of Jesus Christ."

The General Baptist Churches are strictly congregational, and the Annual Association is a meeting of delegates. The Foreign Mission, the Academy, and the monthly periodical, are under the direction, control, and management of the Association. All committees are chosen

by this annual meeting. The following are the leading rules for the constitution and conduct of the Association :—

" 1. Let the persons composing the Association be such brethren as each church shall depute, according to the following ratio :—

" A church not exceeding 50 members may send two representatives ; a church from 50 to 100, four ; from 100 to 200, five ; from 200 to 300, six ; from 300 to 400, seven ; and so on in like proportion. The stated pastor is, in addition to the above numbers, a representative *ex officio*.

" 2. Let the Association elect one chairman, two moderators, and one secretary. The secretary is elected for three years.

" 3. Let the following be the order in which the business shall be transacted. Let the meetings commence with singing and prayer, and then let the state of the churches be first read. Let the cases be taken up in the following order :—

" I. Cases arising out of the Association, or belonging peculiarly to it. These will be, 1. Cases of churches requesting admission into the Connexion. 2. Cases from the previous year. 3. The Academy. 4. The Missions. 5. The monthly publication. 6. The circular letter, with the subject and writer of the next. 7. The place and preachers for the next Association.

" II. Cases from Conference. These to be considered according to their alphabetical order.

" III. Cases from churches.

" IV. Cases from individuals belonging to the Connexion. These to be submitted in writing, accompanied with the names of the parties. No case from any individual to be received if presented later than nine A.M., on the third day of the meetings."

Our limits forbid our making further extracts, we must, therefore, refer our readers to Mr. Wood's very interesting volume for more extended information.

ANTI-CHRISTIAN CHARACTER OF STATE-CHURCHES.

A THIRD LETTER TO AN EVANGELICAL CLERGYMAN OF THE CHURCH OF ENGLAND.

MY DEAR SIR,—If I have succeeded in proving that, in your administration of Baptism to Infants, you use services involving and avowing the doctrine of the spiritual regeneration of every infant thus baptized, it follows, to say the least, that your constant use of these services seems to imply your approbation of them, and of all that they affirm. I infer, however, from the arguments commonly made use of in defence of those services, that you do not consider them as affirming *anything* except conditionally; the condition being that the baptized infant shall sometime fulfil what the sponsor in the meantime promises and vows on his or her behalf. You plead, as a ground for taking this view of the subject, the language of your twenty-seventh Article, which confessedly represents none as rightly baptized except those who, amongst other things, have "faith to be confirmed" by virtue of this Sacrament, *i. e.* baptism. And then, not finding in any infant this assumed prerequisite for baptism, you impute to the infants you baptize, on the strength of their sponsors' vows, a *prospective*, but necessarily *contingent*, faith. If the New Testament authorize the administration of baptism in consideration of such faith, you are right. But may I respectfully and affectionately ask, in

what part of the inspired pages prospective faith is spoken of as a qualification for Christian baptism? And if your practice in this matter can be proved to have no sanction in the word of truth, and therefore be also proved to rest as exclusively on *tradition* as any of those practices connected with the Roman Catholic system, to which you so justly object, how do you clear your church from the charge, in this instance brought against it, of making Divine testimony bow to human authority?

You are well aware, my dear Sir, that the construction of your baptismal services has compelled many good men very reluctantly to withdraw from your communion. It is equally obvious that some who remain in it are, at heart, dissatisfied with these services. One of them, in his recent learned work, entitled "*The Church and the Churches*," confesses, with reference to some of the expressions used in the services in question, that it would, at least, be desirable to leave the officiating minister the power of omitting them if he thought fit; and I cannot but suppose that many others of your pious ministers have precisely the same feelings and convictions. Now, this proves that, to a certain extent, these good men are in a state of painful subjection to some power, and then the question naturally presents itself, to *whom*? I conclude that I must answer to a *worldly* government.

We continually hear of the lawfulness, nay, the expediency of a Christian government interfering in the regulation of religion. But where do we meet with a Christian government? Does this world, at the present moment, exhibit to us such a spectacle? Tried by tests such as the following—"Except a man be born again, he cannot see the kingdom of God"—"Except ye be converted and become as little children, ye shall not enter into the kingdom of Heaven"—"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new"—"They that are Christ's have crucified the flesh with the affections and lusts"—"If any man will come after me, let him deny himself, and take up his cross daily, and follow me"—I say, tried by tests such as these, to what other conclusion can we come, than that all existing civil governments are composed of a large majority of men, worldly in character, though some of them are Christian in name? Yet on such a government, if I have formed a correct view of the subject, the Church of England is dependent for power to amend her errors, or carry to its full extent the reformation begun centuries ago. And so far as this is the case, does it not furnish us with a very palpable and indisputable instance of the **WORLD** legislating for the **CHURCH**?

If, moreover, I have erred in supposing governmental interference to be indispensable to the new modelling of services which, I take it for granted, are often galling to the consciences of the worthy persons who use them, there is one point in which it is beyond all doubt that the Church of England lies completely at the mercy of a worldly government—I mean as it respects the appointment of her bishops. Now, that such a government should appoint spiritual bishops may, confessedly, sometimes happen. Happily, there are *instances* of this kind; but this must always be a matter of chance, and does not at all set aside the evil of the possibility and probability of a contrary result; a result, be it remembered, which may, at length, wholly unprotestantize your church. That your bishops form part of the legislative body may afford some sort of pledge that the existing civil government shall not engage in any very sudden or violent aggressive movement against the Established Church. But, then, what anomaly is involved in the fact of such a condition! What a departure does all this suppose from the character, practice, and office of those apostles whose successors your bishops claim to be! I will not enlarge on this state of things, which, I take it for granted, many of your clergy, and some of your bishops, sincerely lament. I refer to it, however, as one strong instance of your subjection to a worldly power.

I rejoice to have witnessed the formation of an Evangelical Alliance, intended to bring into closer union those who think themselves at liberty to submit to, and those who feel conscientiously called on to resist, the Governmental interference above spoken of. I say, I rejoice in this Alliance, and am happy to proclaim myself a member of it. But I think, my dear Sir, that whilst remaining identified with a system whose presiding power, the Civil Government, *claims* to do in reference to Dissenters what in your own case it *does* with your full consent, viz. assume the authority to say, 'Conform or suffer'—'approving or not approving, contribute to the support of the national religion'—'pay for toleration (a very offensive word when used in this sense, and quite inconsistent with perfect religious freedom), or expect prosecution'; whilst remaining identified with an ecclesiastical system of this kind, you must sometimes pause to ask, Is this doing to others exactly as, in an exchange of circumstances, we would have them do to us?

And though Dissenters, uniting with you for the high and holy purposes contemplated by the Society of which I have just made honourable mention, may, and do, consent to *overlook* the persecution to which they must always consider themselves subjected by the compulsory payments exacted from them (whether by church-rates, or the abstraction from the public purse of large sums for church-building purposes); although pious Dissenters may consent to overlook this species of oppression, they must always regard it as a great hardship. Some of them, indeed, cherish in their minds a comfortable conviction that their Episcopal brethren in the Alliance, equally with themselves, disapprove of these exactions, and would if they could remove them; yet it is giving human nature—even renewed human nature—credit for more than it is equal to, to suppose that this standing act of legislative tyranny should exercise no unfavourable influence on the minds of those who are continually suffering from its existence.

I appeal to you with the more confidence on this subject, because the members of the Church of England have recently, in the matter of the increased grant to Maynooth College, loudly and laudably protested against the principle which yet they practically sanction when Dissenters *only* are its victims.

I trust you will excuse the freedom with which I have expressed my opinion as to the anti-christian character of all existing State-churches. If that opinion be correct, I take it for granted that it will ultimately prevail; and in that case, the sooner and the more extensively it does so the better. If, however, the arguments by which I have sought to support it be erroneous, I pray that their fallacy may be obvious to all. I may perhaps just add, that even on the assumption of a Government being really Christian, I should still, until better taught, object to its imposition of civil disabilities on religious grounds, and every form of compulsion which should exact for religious purposes the forced contributions of any member of the body politic, believing or unbelieving, Christian or Heathen.

Believe me, with much regard and esteem,

My dear Sir, affectionately yours,

SENEL.

SPAIN AND THE SPANIARDS.

ONE fact becomes more and more striking in Spain, which is noticed by all intelligent travellers—the rapid progress of infidelity. Voltaire and his ribaldries against the gospel exert great influence in this country. This need not appear surprising. It is the natural and inevitable consequence of the long tyranny of the Romish Church. Scepticism succeeds to popery. At first, gross superstitions, pretended miracles, ridiculous ceremonies; then, when the eyes begin to be opened, a strong reaction, which pushes the minds of men into the excesses of impiety. Deep calleth unto deep. Extremes meet. In the sixteenth century, according to the testimony of history, Italy was full of atheists and materialists: why? Because the Italian people had before them only the crimes of the holy see and the vices of the clergy. Not knowing a better religion than that of priests whom they despised, they plunged into infidelity.

Something similar exists now in Spain. The Inquisition and the sacerdotal body succeeded, until the close of the last century, to subject the nation to their atrocious or absurd impostures. No Bibles; no foreign books; no instruction in the fundamental truths of the Gospel; a tyrannical and puerile religion; ecclesiastical courts without feeling or conscience; silly fables propagated among the people; only the appearance of life while the soul was dead. This state of things subsisted so long as the Spaniards were kept from contact with neighbouring nations. But when the French on one side, and the English on the other, occupied the whole extent of the Peninsula, they propagated necessarily around them their opinions, their antipathy against the popish clergy, their contempt for monks. Many of the inhabitants awoke from their long sleep. They wondered that they had been so slavishly subjected to the priests, and as they had not the least notion of the gospel of Christ, they saw no refuge from priestly despotism but in the deism of Voltaire, or the materialism of revolutionary France.

These tendencies to scepticism have increased since the establishment of the constitution. The press being free, the country was open to the writing of other nations, and the clergy having no power to oppress the conscience, infidelity carried farther and farther its ravages. The many exiles who had been obliged to pass several years in the political or literary circles of London and Paris accelerated further this anti-popish movement. It is now the fashion in the upper and middle classes of Spain to avow aversion to all religious faith. Even the populace, particularly in the large towns, are addicted to impiety. They pillage churches and convents, burn sacred ornaments, and subject hundreds of monks to cruel tortures. Now, only the country people continue to adhere to the popish superstitions.

It would seem that, in this sad state of things, the priests must seek in the pure sources of Christianity the means of restoration. Some are so disposed, but not the mass of the clergy. On the contrary, it is painful to see them employ the remains of their influence to prevent the introduction of Protestantism. The constitution declares expressly that only the apostolical Roman Catholic religion shall be tolerated in the country. When English and other missionaries try to distribute Bibles, and to open chapels or schools, they everywhere meet in their way priests who calumniate and denounce them, so that Spain is still almost wholly closed to the action of the Reformation. It is only open to infidelity; and the Romish clergy prefer, it seems, atheists to Protestants.

All this serves to explain the *moral* state of the Spaniard. At first they had to endure the pernicious power of the Romish Church, which debased the national character, enervated the mind, perverted the conscience, and destroyed

the energies of the nation. Now, this same nation is infected with the poisonous breath of materialism, with its corrupt principles, brutal passions, and immoderate love of earthly pleasures. What must be the morality made up of such elements?

Without dwelling more on this general point of view, I will state some characteristic traits of the Spanish people; above all, their pride, their self-love. Every nation has these; none consents to be regarded as inferior to others. English, Americans, French, Germans, Russians, have a very high opinion of their country, and perhaps this is necessary to keep alive the flame of patriotism. But in Spain, national pride exists more than everywhere else, and assumes strange forms. Beware of telling a Navarrese, an Arragonese, or a Castilian, that there may be on the face of the globe men who have as many good qualities as his countrymen; he will take this for an insult. The Spaniards have never forgotten that they were once masters of the world; and it seems that the more they have been humbled, the more they hold to their glorious recollections. They feel irritated at the thought that foreign governments should dare to interfere in their internal affairs. England and France need to use the greatest precautions not to shock this feverish susceptibility. If suspected of having a hand in the cabinet of Madrid they would be detected.

A second distinctive trait of this people is the *spirit of equality* which prevails among the different classes of the inhabitants. There are not among them, as among the races of German origin, diversities of rank and position. Every Spaniard regards himself as an *hidalgo*, a gentleman. The meanest beggar meeting in the street a duke or grandee of Spain stops him to light his cigar. In the churches all classes mingle; no seats of honour for some and lower places for others. From this equality it follows that the populace have a dignity which is not found elsewhere, at least to the same degree. All travellers have observed the noble attitude which those preserve even who ask alms in the street. You would say that these beggars were conferring a favour by asking for the bestowment of your charity!

Several causes explain this spirit of equality. In southern countries the imagination is more ardent, and produces freedom of manner which is not compatible with the cooler reflection and sedate conduct of northern nations. Besides, the Spaniards having contributed to fight and drive out the Moors, view themselves as bound to one another, especially in the provinces earliest emancipated, by a bond of brotherhood; they have not undergone the humiliation of a conquered race: they are a nation of conquerors. Lastly, the monkish religion has reduced all heads to the same level; great and small, dukes and beggars, trembled before the formidable tribunal of the Inquisition; and after having been so long oppressed with the same yoke, they have become accustomed to judge themselves as equals. The nation has been enfeebled and degraded as a whole; but the various classes have formed intimate relations with each other.

This spirit of equality would be a powerful means of action if the Spaniards were not so lazy. Unhappily they have an almost invincible indolence. As they are sober, temperate, and little effort is necessary to supply them with the means of subsistence, they abandon themselves to the sweets of leisure. It was probably among them that the proverb originated, "Man is naturally a lazy animal." The word oftenest uttered in the Peninsula is *mañana—to-morrow*. All matters which demand any care or labour are put off till to-morrow. You enter a tradesman's shop—if he is at dinner he does not disturb himself; come again to-morrow. You speak to a merchant about a transaction somewhat complicated; he has no time to listen to you: he will attend to it to-morrow. You propose to a mechanic a piece of work to be done; he will promise you always to have it done to-morrow, and this may last for a year.

Spanish indolence is stamped with fatalism, like that of the Mussulmans.

They excuse their apathy by saying, that we must leave things as God has made them, and receive whatever comes. I have read somewhere that a committee having been appointed to examine how the river Tagus could be made navigable, gravely replied: "If God, who is almighty, had wished that the Tagus should be fit for navigation it would have been easy for him to have made it so; and since he has not done it, it is because the work ought not to be done."

This natural indolence has been fostered by the Romish religion. The Spanish calendar is full of feast days. Sometimes the memory of this saint and sometimes of that saintess must be celebrated by a suspension of labours. Then come public processions, which amuse the people. There is a continual succession of diversions; and though the inhabitants of the Peninsula have renounced their former superstitions, they are very scrupulous to preserve days of rest.

Agriculture and manufactures suffer in consequence of this inactivity. Spain has large tracts of fertile ground which remain uncultivated. Even in the places where the labourer consents to do something, the harvests are meagre and imperfect. Agriculture remains almost as it was under the Romans or the Arabs. No improved instruments; no effort to obtain from the soil all that it can yield. The peasant is satisfied provided he derives from his field a coarse subsistence for himself and family. Even should he gather abundant harvests, what can he do with them? The means of communication and transportation are wanting in this impoverished country. The roads are impracticable during a part of the year. Besides, they are infested with robbers, who judge it quite proper to live at the expenses of others.

As to manufactures, there are some at Barcelona and the surrounding places. Silk, wool, cotton, are manufactured in this province, which has always been more liberal and industrious than the others. But where are the manufactures in Navarre, Castile, Arragon, the kingdom of Valencia, Galicia, Andalusia? There are none. Steam, which is employed the world over, has hardly penetrated the country of the ancient Pelasgi; and with all its incomparable fertility of soil, the destitution is so great in some districts that the inhabitants actually emigrate. Some go to South America; others seek an asylum in Algiers. What a reproach to the government! what a proof of a bad administration and of entailed indolence! Spain could support, if well governed and cultivated, a population four times greater, and its own children are now forced to leave the country.

Is it necessary to say that the education of the people is very little attended to? Generally, in Romanist countries, schools are rare, and the lower classes cannot read. The priests find in the ignorance of the masses their firmest support. Forty years ago, at most, but one Spaniard in twenty had received the first rudiments of education. Now intellectual culture receives some encouragement from the Government. Statesmen perceive that their country will not become great nor prosperous so long as the people continue grossly ignorant. But the cure of so great an evil will require sacrifices for many generations. Here, too, the bad habits contracted under the domination of Popery, the national indolence, and the scanty resources of the public treasury, oppose obstacles which it will be difficult to surmount.

The city of Madrid does not possess in Spain the preponderance which it ought to have gradually to introduce unity into the kingdom. It is a city which can boast nothing memorable. Grenada, Burgoe, Cordova, Seville, Saragossa, have much of importance in the imagination and memory of the people. Madrid is become the capital of the Peninsula by a caprice of princes of the house of Austria. The whole plain which surrounds this city is naked and desolate. Here and there appear wretched villages; the desert approaches the very gates of Madrid with its heaps of sand and dull solitude.

The interior of Madrid offers strange contrasts: it exhibits a struggle

between the old system and the new. Some districts of the city have a monkish aspect, with large dark massive houses. On every story is a ponderous door, like that of a prison, and before opening it the inmate scrutinizes you through a loop-hole. The apartments are naked; a few straw-bottomed chairs compose all the furniture; and in winter a pan of coals placed in the middle of the room gives but a doubtful warmth. In other districts the comfort of civilized nations begins to penetrate. The new houses are elegant, well-built, and in good positions. The suppression of the convents has served much to embellish Madrid. Several of these huge structures, which look like forts where chains were forged to enslave the people, have been demolished. In their place are markets or modern edifices. Some monasteries have been transformed into public institutions.

In Madrid is a place known in all Europe—the *Sun's Gate* (la Puerta del Sol). It is not a gate properly speaking; it is a square, on which the principal streets of the city terminate. This place is celebrated as the daily haunt of all idlers. There, in the morning, a swarm of pedestrians wrapped in their cloaks, with a cigar in the mouth, come to inquire the political news of the last night; for, by a singular custom, all great matters are discussed and decided in Spain at night. At this time the Queen gives her audiences to great personages, cabinets are made or unmade, ministers hold their councils, in a word, the affairs of the Peninsula are regulated. Go at noon to the office of a statesman, you will not find him; return at midnight, he will certainly be there.

The gatherings at the *Puerta del Sol* are become indispensable for the amusement of the population of Madrid. All revolutionary schemes begin here. The theatres are comparatively unfrequented. Lopez de Vega and Calderon, the illustrious masters of the drama in Spain, have left no worthy successors. Most of the pieces acted in the playhouses of Madrid are poor imitations of the French. They have nothing national, and the audience are listless during the performance. Only one spectacle bears deep traces of the native character—*bull-fights*. Then the passions are roused; the vast crowd, seated around the ring, hail with enthusiastic shouts the most noted swordsman; they follow with a restless, eager eye all the changes of the contest; sometimes they cheer the swordsman, sometimes the animal, with their frenzied cries; and when blood flows freely the joy of the spectators is at its height. In vain the Government has tried, at various times, to suppress these cruel sports. It has had to yield to the demands of public sentiment. The Spaniards would renounce more readily, I believe, all their political liberties than their bull-fights.

Some institutions, however, have been founded in Madrid to impart a taste for less barbarous amusements. I will mention particularly the *Athenæum*, the establishment of which dates from 1835. It is a place of meeting for men who desire to gain political information. Deputies, generals, merchants, and other citizens, read there the newspapers and hear lectures on social economy, legislation, literature, and history. There Pacheco, the present prime minister of Spain, first acquired reputation by a course on the penal code. In this same Athenæum, Galiano, Domínguez Cortes, and some others, have shown remarkable talent. If such institutions could become popular in the most important cities of the Peninsula, they would contribute much to enlighten the public mind.

There are also in Madrid establishments for *Prison discipline* and for *promoting popular education*. Some benevolent institutions have also been created, and are in vigorous operation. The Government have not done these things; nor the Romish clergy. The whole honour belongs to private citizens, who, having visited foreign countries, and being animated with philanthropic zeal, have wished to endow their country with what they have found useful elsewhere.

From what has been said, we may draw the following conclusion :—The Spanish people have noble qualities, but which have been corrupted and perverted by Popery. If they aspire to be reckoned among free nations, they must reject at once ancient superstitions and modern infidelity. Liberty requires good morals, and good morals depend on true Christian faith. Such is the way for the Peninsula to a happy condition, and may it enter upon it before it is too late!

X.

BE THOU READY.

BY SAMUEL M'NUTT.

Be thou ready, fellow-mortal,
In the pilgrimage of life,
Ever ready to uphold thee
In the toil and in the strife.
Let no hope, however pleasant,
Lure thy footsteps from the right :
Nor the sunshine leave thee straying
In the sudden gloom of night.

Be thou ready when thy brother
Bows in dark affliction's shade ;
Be thou ready when thy sister
Needs thy kindness and thy aid ;
Let thine arm sustain and cheer them,
They have claims upon us all,
And thy deeds like morning sunlight
On their weary hearts shall fall.

Be thou ready when the erring
List to sin's enchanting strain—
Ready with kind words to woo them
Back to virtue's path again.
Be thou ready, in thy meekness,
To do good to friend and foe,
As thy Father sheddeth freely
Light on all that dwell below.

Be thou ready for the morrow,
When delight shall please no more ;
When the rose, the lily fadeth,
And the charm of song is o'er,
When the voices of thy kindred
Faintly move the dying ear,
Be thou ready for thy journey
To some higher, brighter sphere.

SERMON BY DR. SPRING, OF NEW YORK.*

THE ELEMENTS AND CHARACTERISTICS OF INFLUENCE

"Know ye not that a little leaven leaveneth the whole lump."—1 Cor. v. 6.

THE preacher opened the subject by remarking that no man was to-day what he was yesterday; neither will he be to-morrow what he is to-day; a fact alike applicable to the natural world as well as the moral state of mankind, viewed in the various aspects and respective relations of physical, intellectual, sympathetic, and moral agency. For though human influence was but a little thing, yet, like the leaven adverted to in the text, it diffused itself throughout the extent of social and civil life; it having pleased the all-wise Creator, in the organization of man, so to constitute the human mind that the sensibilities of our common nature operate with a reciprocal and irresistible tendency on the feelings and conduct of others, whether contemplated in the busy activities of society, amidst the bustle of exchange, the calm retirement of solitude, or the wildness of savage life. According to the known laws of nature, by which we ascertain the effects of the light and heat of the sun upon vegetation, the influence of the moon upon the tides, and the attraction of the poles upon the magnet, we are certain that matter acts upon matter, and there is not a solitary atom but bears its immediate and individual relation to the most distant parts of the material universe; in like manner, and, in many instances, to us mysteriously, by reason of our imperfect acquaintance with the laws which appertain to our mental structure—mind operates on mind; and startling as the suggestion may appear, who could tell but that our thoughts might now be exercising an unknown influence upon the

* August 1st was the thirty-seventh anniversary of Dr. Spring's settlement as pastor of the Brick Church; and the announcement that he would preach a sermon adapted to the day drew together a large concourse in addition to his own congregation. Some of his people spending the summer in the country returned to town to worship in the Old Brick temple on that day, and the many who desired to listen to the doctor on this occasion so thronged the house, that great numbers were compelled to retire for want of seats. No clergyman of this city commands more general confidence and esteem than Dr. Spring; and the recent assault upon him and his people in the Unitarian paper of Boston, has not only recoiled on the heads of the perpetrators of that deed of shame, but has awakened the attention of the community to the happy influence of such a ministry as his in the heart of a great city, steadily sustained through a long course of years, inculcating one consistent scheme of theological faith, and yielding appropriate fruits in all that constitutes the well-being of society and the happiness of the individual.

Perhaps the circumstance to which we have alluded increased the anxiety to hear the pastor on this anniversary, under the expectation that he would take the opportunity to ease him of his adversaries. But he preferred to dispose of them in few words toward the close, while for nearly two hours he held the attention of his crowded auditory to the contemplation of a theme of profound and permanent interest.

We are indebted to a correspondent for the above sketch of an extraordinary discourse.

destiny of the Emperor of Russia or the Pasha of Egypt; resembling the gentle breeze, which, whilst it fanned the placid bosom of the ocean, was imparting a secret impetuosity to the agitated billow which lashed the shore. From the nature of that mental sympathy which pervaded all classes of mankind, the preacher proceeded to consider the constituent ELEMENTS OF INFLUENCE under the following heads:—

Personal character.—For whatever might be the intellectual endowments or moral qualifications, the rank or the wealth of the individual, the necessity of a personal character would be felt as indispensable towards maintaining an efficient influence in society, and which would invariably correspond to the opinions, actions, and times of the persons thereby represented. Happily for the world, good men generally were great men; and wicked men usually weak men. The principles of good and evil were in constant opposition, but it was so ordained that the counteracting influence of virtue prevailed; yet we were not to expect in the moral firmament a cloudless sun. Accordingly, the golden age of Christianity was during the times of the Apostles, and the first centuries of the church of Christ. Enthusiasm flourished in the life of Peter the Hermit, and infidelity exhibited a bold and unblushing front during the profligate period of Lord Bolingbroke, Hobbes, Charles II., Hume, and Voltaire, whose writings and practices gave their vicious impress to that era of immorality in which they lived.

Reputation.—The esteem in which we were held by our contemporaries would greatly contribute to our influence, either for good or evil, in our intercourse in society, and which neither talent, wealth, nor industry alone could supply. It was the reputation of a Marlborough, of a Wellington, which inspired and sustained the spirit of their armies, and achieved the victory of their battles; whilst the reputation of our Washington is felt throughout the continent of Europe, and every part of the civilized world. And here the preacher pronounced a searching and severe reprehension upon unjust and malignant attacks on private reputation, which was of slow growth and easily destroyed; and to which the most virtuous and benevolent were exposed, frequently causing “their good to be evil spoken of.”

Opinion.—For as opinion acted upon principle, so principle operated upon practice—error was wickedness in principle, making principle error in practice, and, like unto leaven, fermented the entire mass. Every person, in a larger or less degree, was conscious of the mighty and unavoidable impression of opinion on personal character and conduct: a truth, the importance of which was unfolded and enforced by several pertinent illustrations from the New Testament.

Circumstances, over which men had no control, were not unfrequently a source of considerable and unexpected influence in the sovereign arrangements of a superintending and overruling Providence, whose omnipresence and omniscience equally directed the flight of a sparrow and the falling of a hair. The history of Joseph was a striking illustration of this truth; who, from the confinement and degradation of a prison, was elevated to the greatness, and invested with the authority, of a prince. The law of gravitation which regulates the harmonious operation of the material universe, was revealed to the mind of Newton

by the falling of an apple when meditating in his orchard. The accidental sight of the sculptured figure of Alexander inspired the martial spirit of a Cæsar ; and the pretended communications of the cave of a Mahomet originated one of the most extraordinary revolutions which this world has ever witnessed.

This was peculiarly the age of associations, not of great men whose overshadowing influence set aside the exertions of inferior minds. No human sagacity could comprehend and foretell what mighty changes were destined to arise on the Old Continent and throughout the world by the influence of concentrated and united association. It was also an age of extreme ultraism, and which, if not carefully watched and duly restrained, might outstrip the good proposed by the combined power of association, resulting in consequences the most disastrous to the well-being of mankind. The most simple and attractive form of association which Deity had given to man, was presented in the domestic circle, the model of government, and the firmest foundation upon which to support the principles of a salutary and enduring association. The two most efficient forms of association which have ever existed in this world, are the church of Christ and the society of Jesuits, established by the ingenious Ignatius Loyola. And here the preacher entered into a graphic and extended delineation of the policy, the subtlety, the perseverance, the temporizing character, and varied designs of the Society of Jesus, which, like a roaring lion, went about seeking whom she could devour ! Contrasting, with felicitous discrimination, the distinguishing features, glorious and final achievement, which the former was accomplishing to the entire overthrow of the latter ; alluding to the different aims and results of the labours of a Luther and a Voltaire, which produced the Reformation in Germany and Britain, and the Revolution in France ; the latter pulling down and destroying the very fabric of society in the vain and impious attempt to dethrone the Almighty, and, in the character of a prostitute, setting up the idol of a deified reason—the former building up, by holding forth the Bible as the safeguard of nations, the protection of the rights of society, and the revelation of the thoughts and purposes of Heaven.

The specific CHARACTERISTICS OF INFLUENCE were next adduced. It was *silent and unseen*, corresponding to the secret working of leaven in the process of fermentation, operating with imperceptible, but certain, effect either for good or for evil in the midst of society and human affairs. The principles of good and evil were in unceasing conflict. The insidious nature of sin was surprising ; and this was fully understood by that arch-fiend who is the author of iniquity—"for in vain was the snare set in sight of any bird." Robespierre, in early life, refused an official appointment because it required of him the performance of duties abhorrent to the sensibilities of his mind, who became the atrocious actor in the reign of terror, and whose guilty and sanguinary deeds would require an artificial conduit to cleanse away the blood.

Progression was also a prominent characteristic. Great advance had been made in the various arts and sciences, in the enactments of legislation, and in the onward march and progress of the principles of truth.

Men's minds were becoming more and more enlightened. The tree of knowledge was extending her roots, and expanding her branches, and offering her nutritious fruits and healing leaves to the entire family of man. The gospel of our Lord and Saviour had taken the wings of the morning and was flying to the uttermost parts of the earth. But a few years ago Popery had the ascendancy in England, and controlled the thrones of kings; a few years further back, and Gallileo was subjected to persecution and martyrdom on account of his discoveries; a few years still further back, and Socrates was doomed to the expiation of hemlock. Now, superstition is withdrawn, necromancy exploded, and the crusades abolished, the clergy amenable to the civil law, the blindness of persecution removed, and the tortures of martyrdom past, whilst the excesses of a Nero, a Caligula, a Henry VIII., and a bloody Queen Mary, would never again be tolerated.

Perpetuity was another cardinal characteristic. The influence of our opinions and practice would extend to future generations, and run parallel with eternity, not like chiselings in the rock, which the constant dropping of water could wear away. The opposite career of the wicked Jeroboam and the pious Hezekiah, of the tyrannic Nero and the zealous Paul, of the intrepid Luther and the insidious Voltaire, together with the effects of the Germanic Reformation and French Revolution, and the reigns of Elizabeth and Mary, even now were exerting their distinct influence on the Jewish nation, the Pagan, and the Christian world; a marked allusion being here made to the late Rev. Dr. Chalmers, whose influence carried with him the Free Church of Scotland.

Responsibility was another important characteristic; for whatever may have been the circumstances of our lives, whether we have remained in obscurity or maintained an elevated position in society—whether endowed with talents or possessed of wealth—every one of us must appear at the tribunal of the judgment day, and give an account of the deeds done in the body; of the improvement or neglect of the means of Divine grace, whilst standing in this vestibule of time. It is this momentous consideration which invests, with so much solemnity, the present occasion; and it behoves us to inquire in what manner we have improved the opportunities with which we have been indulged during the eventful course of thirty-seven years—the brightest period of Christianity. Many have been our advantages and gracious our privileges. This Church, “like a city set upon a hill,” by reason of its antiquity and wealth, and the eminent servants of God who have officiated in this sacred desk, involves us in the most solemn responsibility. All of those who were venerable for years in the commencement of our ministrations, are gone; those who were in the bloom of youth are now themselves becoming venerable; the ravages of inexorable death, and the inevitable vicissitudes and constant mutations of life, have removed many from our communion; and the long and sad procession of admonitory and serious reflections attends us upon our way to the confines of eternity. Whatever may have been the opinions or reports entertained concerning us, and though your pastor has been the subject of public assaults, yet by the aid of Divine grace he has endeavoured faithfully to preach the Gospel of Christ, “and declare unto all men the whole counsel of God.” Nor have we engaged in the

uncourteous warfare of unfriendly and disingenuous remark on the different denominations of Christians aroused us, but have co-operated and rejoiced in their laudable exertions to ameliorate the condition of fallen humanity; and we can confidently challenge whether any other body, our enemies being our judges, have discharged more sincerely their Christian obligation to the claims of the community in which we dwell, or regarded more earnestly the demands of the heathen world.

The preacher intimated, that if he had been thought to have spoken unadvisedly in any of the foregoing observations, he would take the defence of Paul: "I speak not according to commandment," &c. With deep humiliation of heart, it becomes us to confess and acknowledge our many failings and deficiencies, whilst a sense of gratitude for the distinguishing blessings with which we, as a Church, have been so highly favoured, should stimulate us to renewed and more vigorous endeavours to advance the glory of God, and promote the well-being of our race, both in time and for eternity; ascribing to the Author of our manifold mercies, in the devout and grateful anthem of praise, the glory due to his great name. "Not unto us, O Lord, not unto us."

THEOPHILUS.

CHRISTIAN COLONIES.

DEAR SIR,—I was glad to see your remarks a few months since on Christian Colonization, as it appears to me a scheme well worthy of patronage. The time has arrived when every friend of truth must anxiously ponder the question, How shall the name of Jesus and the blessings of his dominion be most speedily extended over the waste places of the earth? The immense emigration of Roman Catholics from the neighbouring island, during the past twelve months, everywhere extending their religion and multiplying their priests, gives new importance to the inquiry. As there can be no prohibition of this colonization of Popery, the only alternative is to counteract it, as far as possible, by a correspondent colonization of pure Christianity.

If Christians intending to leave the land of their fathers could be induced to combine in companies founded on religious sympathy, and settle on the distant shore to which they set sail round the sanctuary of God and the cottage of their religious teacher, how many of the sorrows of the ordinary and isolated emigrant would be unknown, or greatly alleviated. During the leisure months, the pastor would find most useful and important occupation as the secular instructor of the youthful portion of the colony. In a few years there would arise all the beauties and comforts of a Christian village in the land of plenty, and the emigrants would have laid broad and deep the foundations, on which another generation might erect a noble superstructure of civil and religious prosperity.

In the transmission of such, we would strongly recommend, in the

outset, that all who settle in one locality should possess the same general religious views : the pastor being the centre around whom others should assemble.

South Africa, South America, Australia, New Zealand, Canada, and other transatlantic possessions, present inviting localities.

As an instance of what is intended, permit me to direct your attention to the following account of what the Free Church is about to do on this plan :—

“ FREE CHURCH COLONY OF OTAGO.

“ A company of individuals, of the highest rank and character, has been for some years established in London, for the colonization of New Zealand. Having succeeded in forming settlements of the Church of England, the company invited, and has cordially received, the co-operation of certain lay members of the Free Church of Scotland, in engaging the energy and enterprise of Scotsmen, and especially of Free Churchmen, to form another settlement in that country. This system of class-colonization is somewhat after the model of that of the Puritans, or ‘Pilgrim Fathers,’ in the time of Charles the First; and is founded upon the soundest principles, confirmed by the experience of the settlements which have been already established in New Zealand. The liberal and enlightened views of the New Zealand Company having been highly commended by the Colonial Committee and General Assembly of the Free Church, we believe a short account of the country, and of the proposed scheme of colonization, will not be uninteresting to our readers.

“ New Zealand, according to the prediction of two of the highest and most sagacious statesmen (the present and the late Premiers), ‘ is a country destined to the most brilliant fortunes;’ and all whose opinions are entitled to respect seem to think that there never was a field so inviting to colonization. It consists of three islands—the northern, the southern, and the middle island—which in extent comprise an area almost identical with that of the United Kingdom. The total amount of available land, exclusive of lakes and mountains, is said to be sixty millions of acres; and, what is no little advantage, by far the greater and richer portion of this large area is immediately accessible from a long line of no less than three thousand miles of coast, indented with numerous safe and commodious harbours. The natural resources of the country are great and varied. Tin, copper, sulphur, iron, coal, and other minerals, abound. The valleys are fertile, from decayed vegetable matter; and even the uplands become so in two or three years under judicious management. All the cereals and garden vegetables of Europe flourish and yield abundantly. There is timber for all domestic purposes, and a variety of beautiful furniture wood; articles made of different kinds of it have been much admired in this country, and adorn the palaces of the Sovereign and many of the nobility. Flax is another important staple, and promises ere long to become a cheap and valuable export. The climate favours every kind of production, animal as well as vegetable. Cattle fatten and increase rapidly. The wools of New Zealand have brought high prices in the home market, even in an unwashed state. Whales frequent the coasts in great numbers; many whale-fishing stations exist, and others are about to be established. The great importance of the South Sea whale-fishery, of which New Zealand is the natural emporium, may be estimated by the fact, that the world now almost entirely depends on it for the supply of oil and whale-bone; the North Sea whale-fishery being almost destroyed.

“ The geographical position of New Zealand is highly favourable to it, commercially and politically. Its relative situation to Australia, Van Diemen’s Land, India, Ceylon, South America, Tahiti, China, and the Spice Islands, affords it unusual facilities for the exchange of the productions of every variety of climate. It is likely to become the centre and key of the trade of the Pacific Ocean; its numerous harbours will supply shelter, its vast forests materials, for the greatest navy in the world. Well and happily has it been said, that it is destined to be the Britain of the Southern Hemisphere.

“ The present settlements in New Zealand have been formed either by the

New Zealand Company under the sanction of the Government, or more immediately by the Government itself. The principal of the Government settlements is Auckland, the present capital of the colony, which is situated to the north of the northern island. The Company's settlements are Wellington, or Port Nicholson, in Cook's Straits—which divide the north from the middle island—New Plymouth, and Nelson. The two first are on the south-west end of the northern island; the last on the northern end of the middle island; towards the south of which, Otago, the seat of the new colony, is situated.

"The late disturbance with the natives has melted away into harmony. The scene of it is in the northern island, where by far the most of the native population reside, and at the distance of about six hundred miles from Otago. In the latter district there are not more than fifty natives; and the whole native population of the middle island, equal in extent nearly to England and Scotland together, is very small.

"The district of Otago has a coast line of from fifty to sixty miles in length, and extends an average distance inland of seven miles. A remarkable feature of it is the facility of internal water communication, from which no part of it is far distant. In the immediate neighbourhood of the arable land there are extensive tracts of excellent pasture-grounds; and outside the Otago block there is an extent boundless to the view, and affording abundant food for sheep and cattle.

"The capital of Otago is to be called Dunedin, the ancient name of Edinburgh. It will stand at the very head of the harbour, in a situation of great natural beauty, connecting the rural land of the interior with the seaport. The harbour is thirteen miles long, by an average width of two miles, with six fathoms water for seven miles up from the entrance to two small islands which divide the harbour into two nearly equal portions. These may be called the upper and the lower harbour. At the head of the lower harbour, Port Chalmers, the Leith of Dunedin, is to be situated. Here vessels of five hundred tons burden can discharge their cargoes close in-shore; and for the remaining six miles to Dunedin, at the head of the upper harbour, there are three fathoms water. The whole of the harbour runs in a direction nearly north and south, is open towards the meridian sun, is perfectly sheltered, and is wooded to the water's edge. All the arable lands of the district, and the sites of Dunedin and Port Chalmers, have been surveyed, and are ready for occupation; and the plans and sections have been sent to this country.

"The climate of Otago is less warm than that of the northern island; but the difference is said to be much less than the difference of latitude might be supposed to indicate, owing to its great distance from the range of mountains covered with perpetual snow, which affect the temperature of the parts nearer to them. At Bank's Peninsula, on this island, but one hundred and fifty miles north of Otago, there are a few French settlers, who successfully cultivate the vine; and, according to the accounts of individuals who were recently over a considerable portion of the island, on an exploratory expedition, in the middle of winter, the weather, while they remained at Otago, was most beautiful. 'It was the end of April,' one of them states, 'answering to October in Europe. The sky, a great part of the time, was without a cloud, and not a breeze ruffled the surface of the water, which reflected the surrounding wooded slopes, and every sea-bird that floated upon it, with mirror-like accuracy. For some hours after sunrise, the woods resounded with the rich and infinitely varied notes of their songsters. I never heard anything like it before in any part of New Zealand. It completely agreed with Captain Cook's description of the music of the wooded banks of Queen Charlotte's Sound. During this fine weather we amused ourselves by boating about and visiting different parts of the harbour. Though everywhere beautiful, its scenery is all alike—steep wooded banks, with projecting rocky promontories enclosing those beautiful little bays with sandy beaches, so characteristic of New Zealand.'

"In all the Company's settlements a considerable proportion of the price paid by the colonists for their lands has been expended in securing a large supply of labour. But in founding Nelson, the last of their settlements, they not only did that, thus inducing capitalists to embark in the settlement, but they did more—they augmented the price of its land, in order to have a fund to devote to public

works, and to educational and religious institutions. So impressed were the members of that community with the value of such institutions, that larger sums were embarked in the settlement in which these advantages were secured, than in those other settlements where the Company had undertaken to provide a supply of labour merely. But unfortunately religious disunion rendered difficult the application of the funds to the educational and religious purposes for which they were designed. This difficulty, which had not been guarded against in the case of the Nelson settlement, has been obviated in a way which we hope will produce the happiest results, as respects the intellectual and spiritual interests of the settlers at Otago.

"By the arrangement made between the New Zealand Company and the Lay Association of our Church, 'the settlement of Otago is to comprise one hundred and forty-four thousand six hundred acres of land, divided into two thousand four hundred properties; and each property to consist of sixty acres and a quarter, divided into three allotments; namely, a town allotment of a quarter of an acre, a suburban allotment of ten acres, and a rural allotment of fifty acres. The 2,400 properties are to be appropriated as follows; namely—2,000 properties, or 120,500 acres, for sale to private individuals; 100 properties, or 6,025 acres, for the estate to be purchased by the Local Municipal Government; 100 properties, or 6,025 acres, for the estate to be purchased by the Trustees for Religious and Educational Uses; and 200 properties, or 12,050 acres, to be purchased by the New Zealand Company. The price of the land is to be fixed in the first instance at forty shillings an acre, or £120 10s. a property; to be charged on the estates of the Municipal Government, or the Trustees for Religious and Educational Uses, and of the New Zealand Company, in the same manner as on the 2,000 properties intended for sale to private individuals; and the purchase-money, £289,200, to be appropriated as follows; namely—Emigration and supply of labour (*three-eighths*), £108,450; Civil Uses, to be administered by the Company; viz. Surveys and other expenses of founding the settlement, roads, bridges, and other improvements, including steam, if hereafter deemed expedient, and if the requisite funds be found available (*two-eighths*), £72,300; Religious and Educational Uses, to be administered by the Trustees (*one-eighth*), £36,150. The New Zealand Company, on account of its capital and risk (*two-eighths*), £72,300.'

"An objection has been made to the system of class settlements, as being sectarian in its character; but we think that such an objection is unfounded, and the result of the want of reflection. The impracticability of efficiently promoting the cause of education or religious instruction in an infant settlement, has been experienced in the older settlements of the New Zealand Company; and funds set apart for educational and religious purposes have been, we believe, locked up, because the settlers could not agree among themselves how they should be administered. The comparative paucity of numbers makes unity of purpose indispensable to the success of such institutions in the early stage of a settlement; and, therefore, profiting by past experience, it is one of the stipulations on which the undertaking is based, that all funds to be appropriated for educational and religious purposes, in the Otago settlement, shall have a special destination, namely, for behoof of institutions in connexion with the Free Church of Scotland, which shall be open to all who choose to avail themselves of them.

"The advantages Otago will derive from schools and churches being established in the settlement from its origin are obvious. On this subject there can be only one opinion formed by those who look upon the emigrant as a moral being, bound to aim after high attainments in the Christian life, and who consider how unpropitious to those his removal to a foreign land too often proves. As the healthiest seed, though cast into the most fitting soil, requires a certain variety of climate to make it vegetate and blossom, and yield fruit after its kind; so particular circumstances are more favourable than others to the maturity of Christian principle, and to the full development of Christian graces."

F.

JERUSALEM BY MOONLIGHT.

THE broad moon lingers on the summit of Mount Olivet, but the beam has long left the Garden of Gethsemane and the tomb of Absalom, the waters of Kedron, and the dark abyss of the vale of Jehoshaphat. Full falls its splendour, however, on the opposite city, vivid and defined in its silver blaze. A lofty wall, with turrets and towers and frequent gates, undulates with the unequal ground which it covers, as it encircles the lost capital of Jehovah. It is a city of hills far more famous than those of Rome; for all Europe has heard of Sion and Calvary, while the Arab and Assyrian, and the tribes and the nations beyond, are as ignorant of the Capitolian and Aventine Mounts as they are of the Malvern or the Chiltern Hills. The broad steep of Sion, crowned with the tower of David; nearer still, Mount Moriah, with the gorgeous temple of the God of Abraham, built, alas! by the child of Hagar, and not by Sarah's chosen one, close to its cedars and cypresses, its lofty spires and airy arches, the moonlight falls upon Bethesda's pool; further on, entered by the gate of St. Stephen, the eye, though 'tis the noon of night, traces with ease the Street of Grief, a long winding ascent to a vast cupolated pile that now covers Calvary,—called the Street of Grief, because there the most illustrious of the human as well as of the Hebrew race, the descendant of King David, and the divine son of the most favoured of women, twice sank under the burden of that suffering and shame which is now throughout all Christendom the emblem of triumph and of honour; passing over groups and masses of houses built of stone, with terraced roofs, or surmounted with small domes, we reach the hill of Salem, where Melchisedek built his mystic citadel; and still remains the hill of Scopus, where Titus gazed upon Jerusalem on the eve of his final assault. Titus destroyed the Temple. The religion of Judea has in turn subverted the fanes which were raised to his father and himself in their imperial capital, and the God of Abraham, of Isaac, and of Jacob, is now worshipped before every altar in Rome! Jerusalem by moonlight! 'Tis a fine spectacle, apart from all its indissoluble associations of awe and beauty. The mitigating hour softens the austerity of a mountain landscape, magnificent in outline, however harsh and severe in detail, and while it retains all its sublimity, removes much of the savage sternness of the strange and unrivalled scene. A fortified city almost surrounded by ravines, and rising in the centre of chains of far-spreading hills, occasionally offering through their rocky glens the gleams of a distant and richer land! The moon has sunk behind the Mount of Olives, and the stars in the darker sky shine doubly bright over the sacred city. The all-pervading stillness is broken by a breeze that seems to have travelled over the plain of Sharon from the sea. It wails among the tombs, and sighs among the cypress groves. The palm-trees tremble as it passes, as if it were a spirit of woe. Is it the breeze that has travelled over the plain of Sharon from the sea? Or is it the haunting voice of prophets mourning over the city that they could not save? Their spirits surely would

linger on the land where their Creator had deigned to dwell, and over whose impending fate Omnipotence had shed human tears.

From this Mount who can but believe that at the midnight hour, from the summit of Ascension, the great departed of Israel assembled to gaze upon the battlements of their mystic city? There might be counted heroes and sages, who need shrink from no rivalry with the brightest and the wisest of other lands; but the lawgiver of the time of the Pharaohs, whose laws are still obeyed, the monarch, whose reign has ceased for three thousand years, but whose wisdom is a proverb in all nations of the earth; the teacher whose doctrines have modelled civilized Europe—the greatest of legislators, the greatest of administrators, and the greatest of reformers; what race, extinct or living, can produce three such men as these? The last light is extinguished in the village of Bethany. The wailing breeze has become a moaning wind; a white film spreads over the purple sky; the stars are veiled, the stars are hid; all become as dark as the waters of Kedron and the Valley of Jehoshaphat. The tower of David merges into obscurity; no longer glitter the minarets of the mosque of Omar; Bethesda's angelic waters, the gate of Stephen, the streets of sacred sorrow, the hill of Salem and the heights of Scopus, can no longer be discerned. Alone in the increasing darkness, while the very line of the walls gradually eludes the eye, the church of the Holy Sepulchre is a beacon light.—*D'Israeli*.

“FOR WHAT IS YOUR LIFE?”

WHAT is our life? it is a cloud,
That floats in summer skies;
But soon shall tempests roaring loud
In darkening terror rise,
And this bright cloud away be driven,
No more to sail its once calm heaven.

What is our life? a gentle flower,
Ephemeral in its stay;
It blooms in glory one brief hour,
Then quickly fades away.
And shall it feel the “*latter rain*?”
Shall it revive and live again?

What is our life? a zephyr mild,
That whispers soft and low;
And 'mid the quivering reeds beguiled
Doth sweet-toned music blow—
Or breathing o'er some broken urn,
“No more,” it sighs, “do I return.”

What is our life? it is a wave
Sunlit upon the sea;
And murmuring on, the shore to lave,
It shouts in tiny glee;
It breaks—there comes a gurgling sound—
Ah! never more shall it be found!

Oh, what is life ? a river deep,
 That ever hastens by ;
 And now its currents onward sweep
 In music glad and free ;
 And now they lift an angry roar,
 And 'mid the sea are seen no more.

Oh, what is life ? a mid-day sun,
 Travelling its golden way ;—
 Its journey now is almost done,
 And shut its lingering day :
 'Tis setting—who shall see it rise
 Again to greet his wondering eyes ?

Yea, what is life ? a glorious star
 That lights the gloomy sky,
 Shooting its burning rays afar
 From its bright home on high—
 The light is quenched—the star has flown :
 Thou ne'er may'st see it, watcher lone.

And is this life ? it cannot be !
 Oh ! no, for life was given
 By One who lives eternally
 In his own changeless Heaven.
 And though we sink within the tomb,
 He shall dispel that fearful gloom.

What then is life ? a world of Love,
 Of pure, untainted joy ;
 Unending years that roll above
 In light without alloy ;
 Remember this, remember this,
 Thou heir of more than earthly bliss.

C.

THE BISHOPRIC OF SOULS.*

MUCH may be learned from the book of Mr. Evans bearing this title. Too little attention has been paid in the training of students to this most essential department of their duties. Men have been sent forth from our colleges well endowed with competent scholarship, extensively read in theology, and of most acceptable pulpit talents, who have everything to learn in reference to the right conduct of the pastorate and the bishopric of souls. If the volume before us lead to no other result, we hope at least it will stimulate some of our brethren

* *THE BISHOPRIC OF SOULS*, by the Rev. ROBERT WILSON EVANS, B.D., Vicar of Heversham, and late Fellow of Trinity College, Cambridge. 12mo, pp. 316. Rivingtons.

to fill up the acknowledged chasm in our literature, with some work more suited to our feelings, circumstances, and wants, and adapted at once to instruct and cheer

“The Christian pastor, bowed to earth
With thankless toil, and vile esteemed,
Still travailing in second birth
Of souls that will not be redeemed,
Yet stedfast set to do his part,
And fearing most his own vain heart.”

Mr. Evans was, we believe, examining chaplain to the late Bishop of Lichfield, as part of the duties of which office, it devolved upon him to address the candidates for ordination; these addresses were afterwards collected, enlarged, and published. However much these chapters contain which will naturally prove offensive to nonconformist readers, there is much well-conveyed and judicious counsel, most admirably adapted to secure the efficiency of the parochial minister. We find the following on page 3, for our author happily avoids that common transgression of ministerial penmen, of wasting much valuable time and space on merely introductory matter:—

“The day after your arrival calls you up from your slumber. The noise of the congratulatory bells is at length out of your ears; all is deep tranquillity. You sally forth in anxious curiosity to try a sample of that which is awaiting you. Already the road and the paths are sprinkled with the sheep of your flock, and raise deep and solemn thoughts of the charge which you have undertaken. This woman coming home with a bundle of sticks on her head, and leading her child by the hand, has evidently much employment for you. You read in her countenance the argument of a tale which you will have to hear, and in the further progress of which you will have to bear a part amongst its principal actors. That old man heaving his feeble legs over the stile, bears a little world within him, with which you must gain acquaintance, that you may set up Christ's throne in it. That youth will require your admonition, and put all your wisdom to the test, as to choosing the proper occasions of encouragement and rebuke. But see! your sheep are coming more and more into sight. Does not every fresh face renew the fearful sense of your responsibility? Lift up your heart then to the throne of the Chief and Good Shepherd, and pray that you may set a mark upon your sheep; not the transitory mark of outward profession by which man knows them, but the indelible mark of holiness of heart, by which the Good Shepherd knows them, and he is known of them.”

This is earnest and good, as Mr. Evans always is when apostolical succession and parochial supremacy, or rather proprietorship, and other exigencies of the established system, do not obtrude. The following paragraph, however, immediately follows:—

“You are an under shepherd, under that Chief Shepherd. The Church of the Apostles has sent you forth, assigned you your post, having solemnly set you apart by invocation of the Holy Spirit, by the primitive visible mark of imposition of hands, exacted from you an irrevocable vow, and charged you with most awful admonition. She has transmitted to you the mission which came from Christ himself, which is recorded in the volume which you are bidden to preach, where he commands his apostles to ‘go teach all nations, and baptize them in the name of the Father, and of the Son, and of the Holy Ghost.’ That command has come down to you as lively, as strict, *through the mouths of sixty predecessors*, as when at first issued from his lips. Even as the copy of the Scriptures which is on your church-desk may be the sixtieth successor of the original, yet in what does it lack of its original truth?”

Again, a few pages further on, in the same chapter, which bears the title of "the Clergyman's Mission :"—

"You have two grand points to maintain, two apparently conflicting principles to reconcile. You have to maintain firmly your principles as a Churchman, and you have to maintain patiently your charity towards such as will not assent to those principles. On this ground a grand struggle awaits you, and you cannot begin it with too much preparation. Above all, fix your principles; and then your moderation will be charity. Otherwise it will be a cowardly concession for the sake of enjoying quiet or obtaining popularity.

"On the first point, remember that *the whole flock is yours, and you are theirs*, and all of you profess to be Christ's. You are as much a missionary among them as your predecessors on the spot upwards of ten centuries ago. You have to convert unto Christ, and to establish in Christ. And this you have promised without reserve in your ordination vow, in which, among other things, you undertook to 'teach the people committed to your care and charge, with all diligence to keep and observe the doctrine, sacraments, and discipline of Christ, as the Lord has commanded, and as your Church has received, according to his commandments.' This injunction is so positive, that *no refusal*, should there be such, *on the part of any of your flock to admit your superintendence, will excuse your relinquishing it*. If they will not endure you close at hand, still you must watch at a distance, so that you may be able to succour in the hour of need; and that hour will often come sooner than you looked for, and you will be welcomed as a minister of heavenly truth and comfort to a bed-side in a house which formerly rejected all your advances. Your diligence and long-suffering has approved you. All then is before you. There can be no misgiving hesitation about intruding upon the field of another's work; none about your commission from Christ.

"The Church of the Apostles has sent you forth, assigned your post, and you have with a solemn vow accepted that post, and gone forth. You can have no rival, whatever pretensions there be. Consider then how great will be your sin of unfaithfulness, if your indolence or unedifying example, or loose doctrine, shall have afforded specious occasion for such pretensions, and furnished the plea of necessity.

"You *alone have been appointed* by your Church, and you must stand alone," &c. &c.

We must not fatigue our readers with extracts in this strain. With the logic and the assumption we leave them to deal as they would with the pretensions of some great trading or quack medicine company, which should assume the sole authority by its own appointment to clothe our bodies in its own livery, and cure our maladies by its own prescriptions. Whilst there is much to offend in the assumption of superiority and sole possession, there is not a little important and sage counsel.

The second chapter treats of the round of visitation; we will make two extracts, which may suggest to many a pastor what is needed to the full efficiency of his labours.

"That must be a small parish indeed, which can be visited through in a day. The greater number require at least a week to complete the inspection, and happy is the pastor who can complete it in that period. For it is of the utmost importance that the whole flock should have been inspected since the last Lord's day; when the shepherd assembles them on the Lord's day, he ought not to address persons who are any way strange to him, or coming from parts strange to him. The shepherd who gathers his sheep together in the fold has also tended them in the pasture. Let me suppose then a particular case, and conceive a parish spread over twelve square miles, and containing a population of 1500. This admits of a very simple distribution into six districts, one for each day of the week. You will find many and great advantages in such an

arrangement. It will ensure your own regularity. For without it, you will continually rise up in the morning with uncertainty as to the scene of your day's work, and will therefore easily be diverted from work altogether. Again, your week's work will be a complete work, carrying you through every quarter of your parish. Whereas otherwise you could scarcely fail to have predilections for some parts rather than others, or be guided by the accident and caprice of the moment, and thus would leave some parts unexplored. Indeed you are sure to like some parts of your parish better than others, and perhaps even to dislike some quarters. One part, for instance, may take you through a beautiful country, another through a most uninteresting one. In one you may be heartily welcomed, in another you may meet with a cold reception. In one you may find yourself among the frequenters of your church, in another among separatists. Unless therefore you fix yourself by adhering to such a regular plan, you are likely to find yourself always going on a bias, and giving to one part too much attention, to another too little. And besides this advantage to yourself will be another to your parishioners, who will not only be pleased and edified by such an example of regularly-performed duty, but will also be saved much trouble in seeking you, being content with the certainty of seeing you in the course of the week upon the spot. Thus also you again on your part will be saved the trouble of much domestic interruption. And these advantages will be still better secured, if the visitation of the district could be fixed for certain days, as one for Monday, another for Tuesday, and so on. But such a scheme would be soon broken through by the manifold sudden emergencies which require your immediate presence on a particular spot; and unless it could be almost inviolably preserved, it would be of little use.

"But, in addition to this distribution, you must lay down for yourself a rule as to the number of houses which you should visit in the course of the day. This you cannot indeed expect to keep rigorously. For business to be done and sickness to be attended upon, are things of such uncertainty, that you cannot calculate beforehand how much time you will be able to spend upon those that are in health. But still you should fix your endeavours at a certain number. And this you may determine from the number which you find by experience that you can accomplish in the course of the week. And such number you may fix with considerable certainty, inasmuch as in that space of time the business in one place may be counterbalanced by the leisure in another. In a scattered population you will find that about fifty houses, including sick and healthy, will be as many as you can visit weekly throughout the year. Thus your average for each day will amount to about eight, and this at least it must be your endeavour to accomplish. At this rate, supposing your parish to contain 300 families, you will have visited the whole number in the course of six weeks."

Our second extract relates more to the manner of the visit :—

"Be not too hasty in obtaining the acquaintance of the individuals of your flock, but let it come in that easy unsolicited way which is required by the superior, and approved also by the inferior members. The delay will be trifling, if you adopt the plan of regular visitation. The man who is in a hurry to be on good terms with his people, is apt to appear so forward, so familiar, so interested beyond all reason in their affairs, that they suspect his sincerity, and look upon him as a canvasser. Bustle may appear to succeed with a great number, perhaps with far the greater number. But 'soon won, soon lost,' is a most true proverb. Its effects are temporary, and the better part of the flock will never thus be attached, but will rather recede farther; and it is from them that the shepherd receives his lasting character. Gain, therefore, an intimate acquaintance by all means, as far as necessary, with your people, but studiously avoid all appearance of courting popularity. It will come in due time of its own accord, through its only legitimate channel and effective means, namely, by the looking, not to yourself, how you may be most valued by your flock, but to your flock, how its souls may be most valued by yourself; and that will be by a diligent execution of your duty. Thus you will draw men after you; whereas hunters of popularity are drawn after men.

"Be especially on your guard during your visits as to the matter and manner of your conversation. Beware of being a gossip under the self-delusion of

eliciting information. Nor be forward to speak upon subjects familiar to the person whom you are visiting, but imperfectly known to yourself. In the first place he will often be sharp enough to put this down to mere condescension, for which he will not thank you. And, in the next place, a mistake, apparently most trifling to you, in the matter of a mere turnip or potato, may diminish his confidence in you as an expositor of God's word, and you may find to your cost that you have condescended much lower than you dreamed of. By judicious and indirect questioning, you may obtain all requisite information without exposing your ignorance, which, however, he will not account ignorance, when openly avowed on points which he does not expect or even wish you to understand, and not unwittingly disclosed on points which you pretend to understand.

"Among the minute points of this duty, and as an example of their nature, may be mentioned the usefulness of acquainting yourself with the relationship of the different families in your parish. It gives you a topic of conversation which tends to draw closer the bond of unity between you and those whom you are visiting; and as you see all the parties within a short period of time, often shorter than that in which they see one another, your presence is doubly welcome: and when you can tell them how their friends are, your attention to your duties is doubly appreciated; you are soon looked upon as a friend of the family; and having besides ministered most probably to the sick-bed or death-bed of some of them, you are a friend of no common order; and the regard which they bear towards you is enhanced by the awe which attends on all intercourse with the world of spirits. What an opening do you thus obtain for your communication; how does it unlock all hearts to you; what occasions does it give for such counsel as suits both your character and theirs; and how many opportunities do you gain of doing them real service. So much are great results helped forward by the observation of points trifling and minute to the general eye. So little should such points be slighted and overlooked by the particular eye of the scrutiny of your ministerial inspection."

In the 3rd chapter, Mr. Evans gives more in detail his view of what pastoral oversight should be, by carrying his readers with him on "a round of visitation." In the 4th chapter he treats of the Visitation of the Sick. Chapter 5th, The Clergyman in Church; 6th, The Clergyman's Sermon; 7th, The Clergyman's Lecture; 8th, The Clergyman in School; 9th, The Clergyman in his Study; 10th, The Clergyman at Home; 11th, The Clergyman in Society; 12th, The Clergyman's Influence; 13th, The Clergyman a Citizen; 14th, The Clergyman Charitable; 15th, The Clergyman's Long-suffering; 16th, The Clergyman Joyful; 17th, The Clergyman in Full Experience. Many passages demand the most prayerful and attentive consideration, for they place in the most clear light the responsibility and duty of him who has the care of souls; much valuable instruction may be gathered from these pages; and whatever is offensive to us as separatists, there is a large portion of faithful admonition, by which the pious and earnest-minded Christian pastor may profit.

THE POOR PASTOR'S PLAINT.

MY DEAR SIR.—I have just been reading the excellent articles in "THE BAPTIST RECORD," for the present month, on "The Pulpit and the People," "Ministerial Earnestness," and "The Ever-in-

creasing Importance of an Efficient Ministry," and I sincerely hope that your circulation is sufficiently extensive to warrant the expectation that they will be productive of much good.

But while I am thankful that the attention of our Churches is being so solemnly directed to the obligations and claims of the Christian ministry, I am not without fear that much that is written and said about them will be productive of harm rather than good. I have no such feeling, however, respecting the influence of the articles in this month's RECORD. There is scarcely a sentence in either that I should like to see expunged. Even those passages in which it is asserted or implied that many of those who now sustain the ministerial character have not reached that high standard of intellectual and spiritual excellence which the circumstances of the times require, can scarcely fail of doing good. There may be those in our midst to whom the truths stated will not prove palatable; but the more thoughtful and judicious—those who are deeply and prayerfully anxious for the increased prosperity of the cause of Christ, will thank you from the bottom of their hearts for directing their attention to those all-important subjects.

I do think, however, that the pastors of our country churches, (and I am one of them), have grave and learned censors who have need to be reminded that it is a Christian's duty to "study to be quiet and to mind his own business." I refer to those who are in the habit of loading us with censure, not only because we are not sufficiently spiritual and devoted, but because we do not keep pace with the times in our acquaintance with literature and science. We are well aware that we ought to be ensamples to the people to whom we minister in all purity and devotedness of spirit, and that, if this is not the case, we shall "labour in vain and spend our strength for naught;" but when we are told, in the cutting language of rebuke, that the inefficiency of our ministrations is attributable, in no small measure, to our lack of human learning, and this, too, by people who do not attempt to make us wiser, we feel that our circumstances are not understood, and that those who so freely censure us, are ignorant of facts, which, were they known, would either induce them not to write about us at all, or to do it in a different spirit. With such impressions, I shall put you in possession of the following facts, and leave you to make what use of them you please. In some respects my case is singular; but in others it is not so. The gentlemen whose address I enclose will vouch for the accuracy of my statements.

Some ten or eleven years ago, the Church of which I was a member, (and it was both large and respectable), recommended me, by a perfectly unanimous vote, wholly to devote myself to the work of the ministry. With much fear and trembling, I resolved to comply; but as my fellow-members did not generally look upon our collegiate institutions with a favourable eye, I was left to work my way into public life as best I could, with no other recommendation than an irreproachable character, and ability to speak in public with some little ease and propriety. I have said that this was my *only* recommendation, and such is the fact; for as my dear and honoured father was nothing greater than a journeyman mechanic, and as it pleased a gracious Providence often to visit him with severe and long-continued personal and family

affliction, it was altogether impossible for him to devote more than a few shillings to my education. It is true that my thirst for knowledge early led me to save all my pence for the purchase of books, and that, although I had been crippled in one arm by accident, I cheerfully laboured with the other, or sought employment as an errand-boy, that I might have wherewith to pay for a little instruction in writing and arithmetic. By such means, I was favoured to spend one short winter as a sort of half-week pupil in a little mud-wall school, which is still standing in the neighbourhood of my native village; and with this my educational advantages terminated. From this time I stood alone, but was mercifully saved from mental sloth. My thirst for knowledge was too deep to allow me to be idle, and I eagerly devoured all the books I could either purchase or borrow. But I must confess, and I do it with unaffected sorrow, that when I commenced my ministerial course, my knowledge of men and things was very limited. I have since endeavoured to supply this deficiency by close and continued application, and have, through mercy, in some measure succeeded. My little library, to collect which I have had to deprive myself of not a few of those things which some of my more favoured brethren are accustomed to designate "the necessities of life," contains the works of some of our best theological and other writers, in the study of which I have spent many a delightful hour, both by day and by night. Of the language in which it has pleased the Divine Being to record the glories of the Saviour's person and character, and the wonders of his love, I know just enough to be able to ascertain "the mind of the Spirit" in those cases in which the Authorized Version does not correctly give it; and I am also sufficiently acquainted with one of the languages of the European Continent, to be able to derive both pleasure and profit from the perusal of works, to read which it is accounted no dishonour to be obliged to have recourse to a translation. I shall not trouble you with any statement of the difficulties which I have encountered, or of the manner in which I have endeavoured to surmount them. They have been "neither few nor small;" but the Lord has helped me, and I desire nothing more earnestly than to spend and be spent in his service.

I have now reached a point in my studies beyond which I cannot get without assistance. My salary, though it is not one of the smallest, is but just large enough to enable me to procure suitable food and raiment for my family; and as I have no private resources, I cannot carry a few shillings to the bookseller's without being painfully conscious that I am spending money which is needed at home. Did I possess the means I would never cease to labour till I stood on a footing of perfect equality with the mass of my contemporaries. As a matter of personal gratification, but, most of all, from the deepest possible conviction that it would materially augment my capacity for usefulness, I would, by God's blessing, either reach the standard or die.

You, Sir, are too well acquainted with the state of our denomination not to know that there are others, perhaps many, in connexion with it whose circumstances are similar to my own. I therefore ask, can nothing be done for us? Is it just for those who are placed in better circumstances to be for ever complaining of our inefficiency, and telling us that we do not keep pace with the times, before they have attempted

to strike off the fetters which make us stationary? If they will give us power to move, we will gladly use it.

I may be told that a society is already in existence, having for its object the assistance (pecuniarily and otherwise) of those ministers who really need its aid. I know it; but it cannot be denied that the funds of that society are not equal to the necessities of the case. If a minister's character and creed will bear investigation, and if his replies to such questions as relate immediately to his pecuniary resources are of such a nature as to induce the persuasion that help is needed, that society votes him a sum of money, amounting, I think, in most cases to about six pounds, to be spent in the purchase of books; but it does nothing more. It would not, I believe, in any case encourage a second application. What it gives is just sufficient to create an appetite—to set the soul a longing—to rouse man's intellectual nature to the utterance of the horse-leech cry, "Give, give, give;" and wretched indeed is that man who, with such feelings, cannot procure more. He needs not to be told that he "does not keep pace with the times," or that his usefulness is marred by his comparative ignorance. He already knows it; *but where lies the blame?*

If those to whom we are accustomed to accord the honour of being the leading men in our denomination are really anxious to see their less gifted brethren, both intellectually and spiritually, in advance of the people to whom they minister, they should come forth to our help. They may not be able to "secure to every educated minister a minimum remuneration of £150 per annum," and they may not even think it desirable to try to do it; but they can devise means for the assistance of such cases as that to which I have just invited your attention, and I earnestly hope they will say *it shall be done*. And if, in addition, they were to aid us more frequently by their counsels and prayers, (and those of us especially who are untutored would be grateful for both), they would, by the Divine blessing, have to rejoice with us in the increased efficiency of our ministrations, and in the augmented purity and patriotism of our Churches. Till something of this kind is attempted and done, I do beg that we may no more be reproved for not keeping pace with the times. To treat us thus, *is like flogging the man whose feet are fast in the stocks because he does not run*.

Praying that this subject may engage the serious attention of those who have the power to assist us, and that an abundant blessing may rest upon all our pastors and Churches,

I am yours, with much esteem,

A POOR PASTOR.

ARISE AND PLEAD.

UNITED PRAYER IN REFERENCE TO THE STATE OF RELIGION.

HE on whose name we call is our God and Father. He is no unknown God, but one whose "name we know," and therefore in whom we can entirely trust.

It is upon no doubtful footing that we come to him. The relationship in which we stand to him, and he to us, is no uncertain or precarious thing. It is sure and abiding. He is our Father, and we his children. We have learned to say, "Abba, Father," with no faltering lip or misgiving heart. We have ceased to suspect and dread him, as once we did. Our eye looks up to his—our hand takes hold of his—our heart rests placidly on his. We reason thus: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" He that hath given us the greater gift, will he withhold the less? He that has given the vast ocean, will he grudge us a single drop? Or perhaps looking upwards to where that Saviour sits at God's right hand, having by himself purged our sins, we reason thus: "If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. If God did so much for us when enemies, what will he not do for us now that we are friends? If a dying Saviour did so much for us when enemies, what will not a living Saviour do for us when friends? If God gave us such infinite blessings unsought by us, and when we had no name to plead in, what will he not give us now that we come asking in the name of his beloved Son?"

We come, then, to God as those that "know the Father." This is the characteristic which Christ himself singled out from among many others as peculiarly marking out and describing his disciples. It is under this simple designation that he speaks of them to the Father himself. It is by this description that he contrasts them with the world. They know the Father—the world knows him not! They are not better by birth, or nature, or parentage, or education, or life—nay, perhaps they were the vilest of sinners; but they were brought by the Spirit to "know the Father;" and this is all they can say for themselves. This is the very most and best that Christ can say for them. They know the Father, and this is enough. The world knows him not, but they know him; and in this they greatly rejoice: "For this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

But it is not merely as their Father that they know him, but as the Father of their Lord and Saviour—his Father and their Father, his God and their God. This double relationship links them to him by a double tie. They are related to him directly, for he is their Father. They are related to him also indirectly, yet most nearly, for he is the Father of their Lord Jesus Christ. And thus it is that the apostle speaks: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named" (Eph. iii. 14). Hence, also, the saints sing such a song as this: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3); or this other, of much the same import: "Blessed be the God and Father of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. i. 3). The character, then, in which we look up to God and call upon his name, is as Father of our Lord Jesus Christ, the head of the one family that is called by that glorious name. And thus we come to him as standing in the same relationship towards him as Christ himself does; not simply deriving our right or liberty of coming into his presence from what Christ has done, but coming *in his name*, as if God were actually to us all that he is to Christ. He is the everlasting Son of the Father, and we are also sons. He is one with the Father, and we are one with him. It was with reference to this that he prayed in the days of his flesh: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John xvii. 21, 23).

And then, further, our *liberty* of asking is a very *wide* one; we might almost call it unlimited. All things, great and small, spiritual and temporal, public or personal, we may bring to him. "His tender mercies are over all his works." And as he loveth a bountiful and a cheerful giver, so he himself giveth most cheerfully and bountifully, without upbraiding and without wearying. Our tendency is to ask too few things, not too many. He never wearies with pouring down on us his rain and dew; nor does he scantily measure out his sunbeams or his star-light. All is in profusion, and all *unasked*. How much more, then, may we not count upon his gifts when we apply for them! If he gives so many unsought, what will he not give when we seek them? If he gives so liberally to all alike, the evil and the good, what will he not give to his own beloved ones, when they stretch out the hand and lift up the voice to the mercy-seat? "Call unto me, and I will answer thee, and show thee great and mighty things which thou knowest not" (Jer. xxxiii. 3). "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. xxi. 22). How wide and unrestricted are these words, *all* and *whatsoever*! What is there that we need, or that deserves the name of good, which they do not embrace?

What a rebuke, then, may not these words administer, "Hitherto ye have asked nothing?" yet what an encouragement follows, "Ask, and ye shall receive, that your joy may be full!" If we have not, it is *because we ask not*. If we have little of the Spirit, it is *because we ask not*. If our progress be slow, our walk irregular, our frame very lifeless, it is *because we ask not*. If the ministry be unblest, and few are turned to the Lord among us, it is *because we ask not*.

Then, again, our *privilege of expectation* is a very blessed one. It is no mere *likelihood* or *possibility*, but a certainty. How great, then, should be our *confidence*—the confidence of those who have learned something of the deep love of God, and his exceeding willingness to supply all their need according to his riches in glory, through Christ Jesus our Lord! Is it not here that we stumble so sadly? We do not pray expectantly, and so we receive not. "He does no mighty works among us, because of our unbelief."

But we are called to "agree together" in asking what we will. The Lord obviously lays much stress on this. Why he does so, it may be difficult fully to discover. Yet it is very plain that he does point out to us this *agreement in prayer* as something which he delights in, and something to which he will especially incline his ear. He loves to see his people banding together to plead with him, and to obtain from him their desires. He delights to hear them singly, much more unitedly. It is as if he could not resist the united appeal. And as the united harmony of many voices is sweeter than the single melody of one, however rich and beautiful; so the united prayers of many hearts are more pleasant and more irresistible than the pleadings of one, or of many separately, however fervent and believing. It is evident that the Lord meant to tell us how much he delighted in such agreements in prayer, even though they should be but the agreements of two or three of his believing ones. It is evident, also, that he meant to point out these agreements as the most effectual way of drawing down the blessing, and to call on his church to keep this in remembrance. A loving father will listen to each child in each petition. The voice of even one of his offspring will find its way into his heart. He will not meet it with a repulse or a denial. When, however, all his family approach him together, and gather round his knees, hand-in-hand, to present one special petition on which they have all set their hearts, how irresistible is the appeal! A child's request is much, but a family petition is more; and it is to this latter that Christ calls his disciples, and to which he is now calling his Church.

Has the Church availed herself of it? Has she sought the scattered members of the family, and said to them, "Come now, let us join ourselves

together, and agree upon a joint request ; let us present the family petition, let us press the family appeal ?" Too little has she cared for, or even thought of this. She has overlooked the promise, and hence she has lost much blessing.

She is now beginning to remember the words of her Lord, and to act upon them. Her necessities have forced her back upon the promise ; but as yet it is mixed up with much of unbelief and distrust. She is acting rather in the way of *experiment*, to see whether it will prove successful, than in the way of *faith*, assured that the answer must be given. Is there not much sin in this—much provocation in the eyes of God ? Are his promises so ambiguous and uncertain that they must be experimented on, instead of being simply confided in ? And have not our past prayer-unions been proposed and acted on too much in the light of *experiments* ? as if it still remained to be proved that God is faithful, and will assuredly abide by every jot and tittle of his promises. It is time to set aside such unbelief—such doubtfulness of God, such sad discrediting of his word, at the very time when we profess to be complying with it. Let us agree together to present our common petitions, because he has given us a clear and simple promise. Upon that promise let us act in faith, nothing doubting, lest peradventure we be found discrediting God in that very thing in which we seem to be crediting him, and dishonouring him in that very thing in which we seem to be honouring him most. Hitherto there has been much unbelief mingled with our agreements ; henceforth let us unite in faith—let us plead in faith—and see whether there be not in store for us an amount of blessing which will make our distrustful hearts to marvel—blessing which we have been hitherto arresting and thrusting back by our unbelief.

The time is a dark one. The crisis is urgent. God has begun in good earnest to deal with our land. His sword is lifted up to smite : its flash has already stricken terror into many a heart. What will be the terrors of its full and vengeful stroke ? God has suffered long with us—he evidently means to suffer no more, unless we repent and turn to him with all our heart. Judgment has begun at the house of God. And what will the end be ? God's voice is echoing through Britain, nay, through the world : " What meanest thou, O sleeper ? Arise, call upon thy God, if so be that God will think upon us, that we perish not !"

It is no shadow of a drifting vapour that is darkening the air. It is something more perilous, more permanent—something whose issues are beyond the stretch of man's wisdom to foresee, or even to conjecture. These are not morning clouds, soon to rise and dissipate, leaving behind them as they ascend the purity of a cloudless noon. No : they are the falling shadows of the darkest evening which the world has ever known. These drops are not the early dew, speedily evaporating, and freshening both earth and sky. No : they are the first drops of the thunder-shower that is now mustering its terrors, and preparing to desolate the earth. These are not the mutterings of the departing tempest, fetching its last strokes of over-spent fury before it gives place to the breathless calm. No : they are the forerunners of the wasting storm which is about to break upon a hundred shores.

Meanwhile iniquity abounds. The people return not to the Most High, nor acknowledge his smiting hand. There are no signs of repentance, nor reformation, nor seeking of the face of God. Many disown and deny him. Many hate the thoughts of him and of his warnings. Many are *afraid* to think of him at all. Many are recognising him but in name and form. Few, few are bowing in the dust before him, confessing their own sins, the sins of the Church, and the sins of the land, that they may be mercifully forgiven, and his great anger turned away. Few are feeling for the honour of his name, the contempt of his gospel, and the rejection of his beloved Son. Few hearts are touched, as was the heart of Jesus, with the prospect of calamity, and ruin, and woe, in which kindred, friends, country, may be ere

long involved. Fewer still seem mourning over the eternal doom which is in sad reserve for the multitudes of this Christ-rejecting land.

May not, then, the Church of Christ be called on to arise and plead? Is it not her duty to band together in cordial fellowship with all who know what it is to pray? Ought she not with all haste to snatch up her neglected censor, and rush between the living and the dead, if haply her intercession may yet prevail? Will not God yet be entreated for the land, and turn back the swelling flood of infidelity, popery, superstition, intemperance, lasciviousness, blasphemy, under which the very soul seems withering, and the fruits of the field are pining away, as if the atmosphere were tainted with the pollutions of the land?

And then the barrenness of our spiritual fields! Our leanness—our leanness! What a dearth! Where are the multitudes of awakened souls? Where is the “*daily* adding to the Church of such as shall be saved?” Where is the baptism of fire? Where is the ministry of life, and power, and blessing? Where are the inroads upon Satan’s kingdom, and the shout of triumph, as tower after tower in his fortress is seen falling to the ground, and rank after rank giving way before the victorious onset of the “*army with banners*?”

Let us arise and plead. Let us league together for solemn intercession; let us, as one family, bend the knee before the mercy-seat, and with our finger upon the Lord’s gracious promise to *united* prayer, let us send up into the ear of our God one long, one earnest, one believing cry, such as he loves to hear, and such as he will most assuredly answer. We need much—let us ask much. We have many arguments—let us order them before him, and give him no rest. We have little time remaining—the night cometh. Let us lose not a moment—let us go at once into his presence-chamber, not to leave it till we have found him whom our soul loveth, and till we have secured the answer from his lips. We have, at the same time, many sins; let us lay all these upon the altar, that the blood of the sacrifice may cleanse them thoroughly away, and thus our prayers may go up as the incense of cleansed and accepted ones—the intercessions of men who cannot be too confident and expecting, and who cannot be too importunate and persevering. “*Hast thou utterly rejected Judah? Hath thy soul loathed Zion? Why hast thou smitten us, and there is no healing for us? We looked for peace, and there is no good; and for the time of healing, and behold trouble! We acknowledge, O Lord, our wickedness, and the iniquity of our fathers, for we have sinned against thee. Do not abhor us, for thy name’s sake; do not disgrace the throne of thy glory: remember, break not thy covenant with us. Are there any among the vanities of the Gentiles that can cause rain? or can the heavens give showers? Art not thou he, O Lord our God? THEREFORE WE WILL WAIT UPON THEE; for thou hast made all these things.*”

PROPOSED ESTABLISHMENT OF A CHRISTIAN COLLEGE IN CALCUTTA.

[We have much pleasure in laying before our readers the following scheme of a Christian College at Calcutta, for the education of the youth of India in the principles of Western science and the essential verities of our most holy faith; inviting the special attention of the wealthy and benevolent to a fact of which we are informed in a private note from the Rev. T. Boaz, “that the religious basis on which the proposed College will be founded is of the most unsectarian kind.”]

AMONG the auxiliary means for the extension of Christianity in India, none have proved equally efficient with a judicious and well-conducted course of Scriptural education.

The desire of the natives generally is strong, that their children may enjoy the advantages of early instruction; and the multitudes of the youth of India, especially in large cities, are open to its salutary influence. A devoted friend of education in Madras bears testimony to this fact in the following decisive statement:—

“There are many indications of the progress of mind and Christian influence among all ranks. I have received lately several deputations of natives to request a school for the instruction of their children. In one instance, all the principal men of the village came, bringing their petition in their hand, urging their request with great earnestness. I said, we have every disposition to comply with their request, but they must clearly understand it would be a Christian school we should establish; in short, that, while we taught secular learning, our main object would be to teach their children the Christian Scriptures. This, they said, they fully knew; and to this they were perfectly agreeable. ‘You have scattered abroad a great deal of knowledge,’ said a fine young man; ‘you have done us much good—you have given us a great number of books—a hundred can read now, where only one could read formerly.’”

The friends and agents of the London Missionary Society, resident in *Calcutta*, have for many years taken an honourable share in the good work of education; and at the present time, their principal establishment at Bhowanipore, with its several branches, supplies instruction to nearly 800 pupils.

Many of these are youths of fourteen to eighteen years of age, and, consequently, well able to appreciate its high importance; while a considerable proportion are the children of Brahmins, and others of high caste, who are destined hereafter to occupy influential stations in society.

The value attached by the friends of Christianity to these efforts is well expressed in the following extract from the last Report of the institution:—

“These schools we find a very important branch of missionary labour. Education and the public preaching of the Gospel are sometimes placed in opposition to each other. But why should it be so? They embrace two different spheres of labour, and mutually assist each other. Amongst our present scholars many are Brahmins; and, in the Behala School, decidedly the majority are of the Brahmin caste. Many of them, we expect, will occupy stations of influence and usefulness, when they grow up to be men. While they remain under our charge, the Bible is their constant study: its all-important truths are impressed again and again upon them. They learn, too, that all subjects of study may be accompanied by the spirit of the Bible; so that God is seen not only in the natural world, but in history—the great world of men—ruling society, and, by its vast machinery, accomplishing his plans.”

The course of instruction for the senior classes includes the English language, the Evidences of Christianity, history, geography, astronomy, mathematics, the elements of mental and moral philosophy; and with these is combined the regular and minute study of the Sacred Scriptures.

The educational labours have hitherto been carried on in a native building of very frail construction, insufficient in size, and held on a precarious tenure; but an opportunity is now afforded of purchasing the land and erecting suitable and substantial buildings. The devoted friends of the institution in *Calcutta* are anxious to secure the property:—they have evinced their sense of its importance by generously engaging to raise £1,000 towards the undertaking, half of which they have already contributed; and the directors of the London Missionary Society, under the influence of the same conviction, have also engaged to contribute an equal amount from the funds of the institution.

But the accomplishment of the entire design, including the purchase of land, will involve an outlay of upwards of £5,000; and the Rev. Thomas Boaz, minister of Union Chapel, *Calcutta*, has visited England to present its

powerful claims to the friends of enlightened Christian education in India ; and earnestly hopes, through their liberality, to raise the amount required.

The appended application of Mr. Boaz, sustained by his own self-denying labours and generous contribution of £50, is warmly recommended by the directors of the London Missionary Society, in the assured confidence that the proposed institution will, under the divine blessing, contribute to the elevation and happiness of its numerous and degraded population.

Signed, on behalf of the Directors of the London Missionary Society,

A. TIDMAN,
J. J. FREEMAN, } *Secretaries.*

Mission-house, Blomfield-street, July 8, 1847.

To the Friends of Christian Education in Britain, favourable to the cause of Christian Education in British India.

DEAR FRIENDS,—The preceding official document of the London Missionary Society will have put you in possession of one, and that a deeply important object, for which I have visited this country. It is, I trust, an object which will meet your hearty approval, and cordial and generous support.

It is—as you will gather from this document—the intention of the friends of Christian education in Calcutta, should their brethren in Britain render ample aid, to establish in that city, the metropolis of Northern India, a CHRISTIAN COLLEGE or INSTITUTION, for the education of the native heathen, Mohammedan, and Christian youth of the country. In addition to the general educational department, the institution will embrace the other interesting objects referred to in the following outline. It will comprise—

- I. A Central Hall, with suitable Class-rooms.
- II. A neat and commodious Christian Sanctuary.
- III. A Theological Institution for the Education of a Native Ministry.
- IV. An Orphanage for Native Male and Female Orphans.
- V. Houses for Native Catechists, Catechumens, and Inquirers.

It is proposed to erect the college on the site of the London Missionary Society's present institution at Bhowanipore, the southern suburban district of Calcutta. The situation is healthy and eligible, and the neighbourhood well adapted for such an object—it is chiefly inhabited by Brahmins and other respectable classes of the native community.

The institution has been in existence for ten years. It commenced with 70, and has now nearly 800, pupils. It is not an untried experiment, but one which has been carried on with a considerable degree of success. Some of our most interesting converts have been obtained from this Christian seminary, and it has been an efficient agent in the right formation of the characters of numbers of those who now form the intelligent and active population of the country.

If it should be established on the permanent and efficient basis on which the friends in India wish to place it, it will be in future years one of the most hopeful spheres of missionary labour in Northern India. To it especially will our friends look for that on which the hope of the Church in India rests for future enlarged success, viz., a *well-qualified and pious native ministry*. It would be chimerical to suppose that India, with her *one hundred and fifty millions*, should be permanently supplied with missionaries and ministers from Britain, and not only chimerical, but unnatural. If India is to be converted to Christ independently of foreign aid, *and she is*, it must be through the instrumentality of her own converted, called, and qualified children ; and it is to such institutions as the one now proposed that the Church must look for her future competent ministers ; nor will it be less useful as a refuge for

orphans of both sexes, and as a place of resort and rest for the inquiring pilgrim and the more interested catechumen; while, to hundreds of intelligent native youth, it will be a constant fountain of secular and divine knowledge.

It is for the establishment of such an institution that the aid of the Christian friends in Britain is sought by their fellow Christians in India. They feel deeply interested in the success of the plan, but they have no deeper interest in the matter than their brethren in Britain; and they, in common with myself, trust this statement will not appeal in vain to the hearts and sympathies of their brethren and sisters in this country. The door, wide and effectual, is open in India—shall we be able to enter in? The cry is from the youth of India, “Come over and help us!”

The following interesting letter was addressed to me by the pupils (heathen) of the institution, on the eve of my departure for England:—

“Sir,—We cannot describe the sorrow we feel on the occasion of your departure for England, and we feel it our duty to express our deep sense of gratitude for the innumerable advantages we have derived from your connexion with this institution, whose beneficial influence is widely and sensibly felt in this country: however, we feel somewhat relieved from understanding that your absence from us will be only for a time.

“By the Christian liberality of the supporters of our institution, we are instructed in the science and literature of England, and, above all, are made acquainted with the path that leads to heaven—the richest favour that can be shown to any mortal being. For this we offer our unceasing thanks and praises to them, and praises higher and thanks more grateful, to the all-merciful God, for having blessed them with such liberal and Christian hearts. As you are going to visit there, we request you will kindly communicate our cordial thanks, and mention to them the inconvenience to which we are at present exposed through the want of a suitable school-house and proper scientific apparatus.

“Our school-house is a thatched bungalow, and does not afford us a good shelter against the storms and heavy showers of the rainy season, so frequent in this country. How often are we obliged to move about our classes at the time of rain. In summer the danger of our school-room being burnt is so great, on account of the frequent conflagrations in this country, in which hundreds of huts around our school are burnt, that we can ascribe its safety to nothing but the providence of God.

“The want of instruments is not less felt, and you know, Sir, how difficult it is to understand well the different branches of the physical sciences which, from time to time, form the subjects of our study, and how imperfect we are in them in consequence.

“These, and similar disadvantages, constrain us to ask you to trouble the Christian men of England once more, and request them to add to the innumerable favours they have shown to us, by giving us a proper building and the necessary instruments. We earnestly hope you will—like Rev. W. S. Mackay, who has lately brought out many useful instruments, to the great benefit of the boys of the ‘Free Church of Scotland’s Institution,’—return, to our great joy, from England, with funds sufficient for the erection of the school, and with the requisite scientific apparatus. Our sincere prayers shall be offered for your good health and prosperity during the time you may be absent from us, and we earnestly hope you will return to us with renewed health, for it will always prove a great blessing to us and to our friends in this country.

“May the kind providence of God bless you in all your efforts to do good unto us and others, land you safe in your native land, prosper your hopes there, and bring you back to our country again.

“We are, your most affectionate

“PUPILS OF THE BHOWANIPORE CHRISTIAN INSTITUTION.”

“*Bhowanipore, 2nd Feb. 1847.*”

The amount of funds required for the accomplishment of this object, in the purchase of ground, the erection of building, &c., will be upwards of £5,000.

Towards this sum the friends of Christ of different persuasions, in Calcutta, have subscribed £500; another £500 will, it is hoped, be obtained, should the friends in Britain come promptly and generously forward to the help of the good work; the Directors of the London Missionary Society have subscribed towards the object, out of their general funds, £1,000. The sum to be raised from the friends of education generally will be above £3,000; and my sincere hope is, that He, whose is the silver and the gold, may dispose his people to a prompt and generous contribution.

The establishment of this college may be aided not only by pecuniary gifts, but also by donations of apparatus,—such as a telescope, electrical machine, &c., maps and books; and specimens of manufacture, art, and natural curiosities, for the formation of a museum.

Scholarships, or donations for special pupils, would be of considerable importance, inasmuch as they would enable the tutors to retain young men of promise, and especially of promise for the Christian ministry, until they were well matured in every department of secular and religious knowledge. It would not be difficult to enter upon the discussion of the past, present, and future advantages of this and similar institutions; but I forbear. It would require a volume, and not a sheet, to do justice to such a subject: it will, I trust, be sufficient to excite the sympathies, prayers, and aid of the Church to know that India, with her millions, is open to the reception of Christian truth, both by preaching and education.

Some may be anxious to ascertain what is the actual extent of the education at present afforded in the institution. The examination questions, proposed to the students at the last annual meeting of the friends of the institution, [in Ancient History, from Heeren's Manual, in Abercrombie's Intellectual Philosophy, in Political Economy, and in the Old and New Testament, which we regret want of space forbids our inserting at length.—*Ed. B. R.*], give those interested in the subject some idea of the kind and degree of the studies pursued by the students. To these questions they rendered competent and highly satisfactory replies; such, indeed, as would have reflected credit on pupils in establishments of higher pretensions, and in more favoured lands. All the branches of study pursued in the institution are not inserted in this series of questions: mathematics, astronomy, poetry, and one or two others, are omitted. The present will, however, it is hoped, suffice to show that the studies pursued in the institution are not of a mean order, and that they are essentially and substantially Christian. This is the chief and avowed object of the college,—to instruct the youth of India in all the sciences, but especially to indoctrinate them into the knowledge of Christ, “whom to know is life eternal.” Brethren and sisters, it is to aid such a work we crave your help, and will you not, by your generous contributions, as well as by your good wishes and prayers, say—

“Waft, waft, ye winds! his story,
And you, ye waters! roll;
Till like a sea of glory
It spreads from pole to pole;
Till o'er our ransom'd nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return again!”

Yours truly,

THOMAS BOAZ, Pastor of Union Chapel, Calcutta.

Donations and subscriptions may be forwarded to the Secretaries of the London Missionary Society, or to the Rev. T. Boaz, Mission-house, Blomfield-street, Finsbury.

PASSING LITERARY NOTES.

A PARAPHRASE AND COMMENTARY ON THE EPISTLE TO THE HEBREWS. By ARCHIBALD M'LEAN. In two vols. Vol. I. London: Fullarton.

THIS constitutes, we believe, the second volume of the beautiful and cheap reprint of M'Lean's works now issuing from the press at Elgin. Those of our readers who are acquainted with the writings of this well-instructed minister of the truth, will not need our testimony on their behalf. To others, we say, if you desire to comprehend the scope and meaning of this Divine epistle, and to master the treasures of Divine knowledge it imparts, delay not to take in hand the Commentary of M'Lean. It is a noble specimen of Scriptural exposition.

LIBERTY OF CONSCIENCE ILLUSTRATED AND THE SOCIAL RELATIONS SUSTAINED BY CHRISTIANS AS MEMBERS OF THE COMMONWEALTH CONSIDERED. By J. W. MASSIE, D.D. London: Snow.

DR. MASSIE delivered a Series of Lectures, in many of our chief towns, in illustration of Herbert's splendid historical picture of "The Independents asserting Liberty of Conscience in the Westminster Assembly of Divines, 1644." These Lectures were made the vehicle of much enlightened sentiment on the subject of liberty and persecution, the province of civil government, and the progress of society. The volume presents a rapid, but well-filled, outline of one of the most interesting and remarkable periods in the history of our land, with many vivid and skilfully-drawn portraits of the most earnest actors in that stern and stirring age.

A VOICE FROM HEAVEN CONCERNING THE DEAD WHO DIE IN THE LORD, with some Account of the late Mrs. Sands. By PHILIP CATER. London: Hamilton and Co.

AN affectionate memorial of the individual to whom it refers, which will, doubtless, be interesting to the relatives and friends of the departed.

THE SUNDAY SCHOOL. An Essay, in Three Parts. By LOUISSA DAVIDS. London: Sunday School Union.

THIS treatise obtained the prize of £100, offered two years ago by the Sunday School Union of London, in concert with that of Manchester, for the best book of practical instruction for Sunday-school teachers. We cannot of course say how much of talent and wise counsel were put forth in the other competing but unsuccessful essays; but we may without contradiction affirm that Mrs. Davids' volume is deserving of continued and repeated study. Each topic is treated with care, the authoress entering with considerable minuteness into those details on which efficiency in school management so much depends. The merits of various theories and plans are fully and fairly discussed; yet the writer, so far from losing herself in theorizing, has composed a very admirable and trustworthy hand-book of practical directions for the teacher's guidance. It is a very excellent essay, on a topic more than ever important to the religious welfare of the rising race and the permanent prosperity of the Church of Christ.

SKETCHES OF SERMONS ON CHRISTIAN MISSIONS.—**SKETCHES OF SERMONS ON THE PARABLES OF OUR LORD.** By JAMES BURNS, D.D.

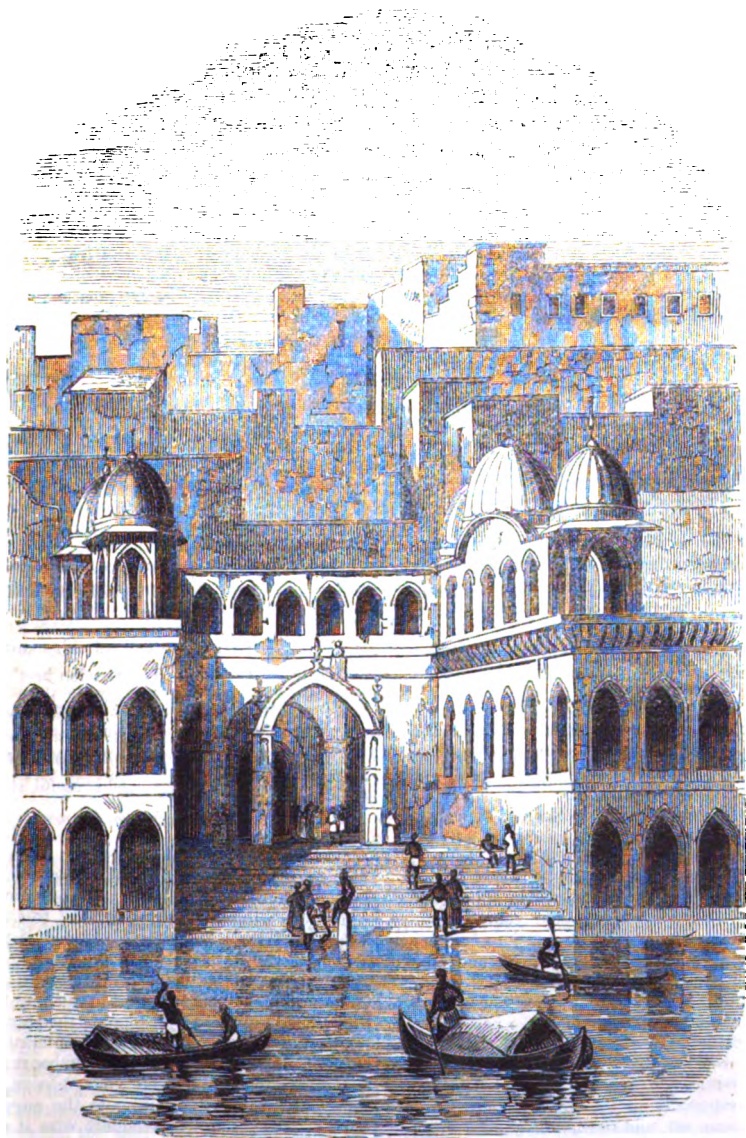
GRANTING the principle of such helps to lame preachers, we know of none more worthy of commendation than those from the prolific pen of Dr. Burns. They are clear, earnest, often striking, and sufficiently full. But we have serious doubts whether the multiplication of works of this kind, connected with the correspondent increase of preachers who need such aid, is not a serious injury to the effectiveness of the pulpit ministrations of the day.

LESSONS ON THE TRAVELS AND VOYAGES OF ST. PAUL. For the use of Schools. By a LADY. London: Groombridge and Son.

A SYNOPSIS of the life and travels of the Apostle Paul, well suited to aid in conducting Bible classes, and promote an acquaintance with an important portion of divine truth.

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THE
MISSIONARY HERALD.



BISRAM GHAT, MUTTRA, HINDOSTHAN.

BISRA'M GHAT, MUTTRA.

Bisram Ghât is the sanctum sanctorum of Muttra. Here, it is said, Krishna rested, or took bisram (rest), after his conflict with Kansa, the giant, for the destruction of whom he had become incarnate. In the centre of the area may be seen a small cupola, under which a golden image of the god is seated on a velvet throne, bedecked with gold and silver lace. Two triumphal arches are before, under the outermost of which every evening a large chandelier, or lamp with many branches, is lighted and heaved up and down, while showers of flowers are thrown over it and horrid music sounds. This is the chief bathing place. Thousands of turtle live here on grain given by pilgrims.

SHORT NOTES OF AN ADDRESS

DELIVERED TO

JOSHUA MARSHMAN, WILLIAM WARD, DANIEL BRUNSDON, AND
WILLIAM GRANT, MAY 10, 1799.

BY

ABRAHAM BOOTH.

This address is referred to in the Periodical Accounts, vol. 1. p. 520, in the following terms. "After the opportunity was over"—a designation service at Olney—"the missionaries, accompanied by Mr. Fuller, set off for London. There they met with their brethren from Bristol, and presently felt themselves to be of one heart and of one soul. It was expected that the ship would sail in a few days, but it being detained in harbour beyond the time, opportunity was afforded for a public meeting in London; and which was held at Mr. Booth's place of worship, on Friday, May 10. Brethren Thomas Thomas, Timothy Thomas, and Sutton engaged in prayer, and Mr. Booth addressed the missionaries at their own request, and in a very serious and suitable manner, on the interesting, honourable, and arduous nature of their undertaking. The London brethren were much interested in the work, and carried it very affectionately to the missionaries."

The following notes of the address, which have recently come into the hands of the secretary, were from the pen of a deceased lady who was present. Their publication will afford both a pleasant retrospect of transactions which took place forty-eight years ago, and a useful study for those who are still in the field of labour.

Yours engagement, my dear friends, is interesting, honourable, and arduous.

Interesting to yourselves in the sacrifices you make in leaving your native country, your relatives, and your religious connexions—interesting in the influence your change of country may have on your future destinies, and on those of your families—interesting to your relatives and friends, who part with you almost without a hope of seeing you again in this world—interesting to the religious societies with which you are connected—interesting especially to the Society by whom you are sent out, and to each of us who are present, and who are deeply concerned for the success of the cause in which you are engaged—interesting, highly interesting, to those mis-

sionaries who are already engaged in the work of evangelizing the heathen—how would they participate in our most delightful associations, could they witness the solemnities of this day—how will their hearts be gladdened if you are preserved in safety and in health, by meeting you on the plains of Hindostan. If you are rendered instrumental in opening the eyes of the blind and unstopping the ears of the deaf, your mission will be very interesting to the poor heathen, though they know it not yet. May I not say that your mission, if successful, will be interesting to the angelic hosts? Yes; you will recollect who it was that said, "There is joy in heaven over one sinner that repenteth."

Your engagement, my brethren, is honour-

able. You are not going to quit your own country to pursue those studies by which you may attain knowledge that may be useful merely in the present life, much less to obtain the spoils of oppression. It is honourable because you are governed by the dictates of conscience and influenced by a regard for the happiness of your fellow men. You have not been induced by any persuasions to make the sacrifices you are about to make; your conduct has been, I doubt not, the effect of submission to the authority of the great Christian Legislator, who has said, "Go ye into all the world and preach the gospel to every creature;" of conviction that to you these words are addressed, and that it is the duty of each of you to dedicate yourselves in this way to the service of God and of benevolence to your fellow creatures, to promote whose best interests you are willing to make such large and such permanent sacrifices. The cause in which you have embarked is honourable—it is the cause of God, of the infinitely compassionate God, who is not willing that any should perish, but that all should come to the knowledge of the truth. It is the cause for which He who was the brightness of the Father's glory and the express image of his person, left the realms of bliss, sojourned for a season among sinful men, and at last endured the painful and ignominious death of the cross. In the faithful discharge of your mission you will become fellow workers with God. You have reason to expect the gracious assistance of the Holy Spirit, and under his divine influence you will be the means of delivering men from the thralldom of Satan, and of bringing them into the glorious liberty of the sons of God; thus extending the Redeemer's kingdom, and causing him to see of the travail of his soul. This is an honour not conferred on angels, but upon those who are redeemed from among men, and are made the children of God. Oh, how great the honour, how blessed the privilege of making known to the sons of men salvation by the cross of Christ, and of bringing forward the fulfilment of that prophecy which forms your encouragement—that all the kingdoms of the world shall become the kingdom of Jesus Christ.

The engagement you have made is arduous. You know not yet the sacrifices you will be called upon to make; you know not yet the self-denial you will be called upon to practice. It is a cause in which confessors have suffered imprisonment and martyrs have bled; not that I wish you to seek for martyrdom or to court persecution in other forms, but it is necessary to your success that you should cultivate a proper spirit both as ministers and as missionaries. Permit me to propose for your imitation the spirit and the conduct of Him who is styled in scripture the Apostle and High Priest of our profession.

If you wish to be successful as missionaries

you must lay your foundations deep in Christianity. Endeavour to increase in your acquaintance with yourselves and with the scriptures. Live much in the exercise of prayer. Your characters as missionaries must be built on your character as Christians and as ministers. The people among whom you are going to reside may not understand all that you say respecting religion, but they will understand the import of your conduct. They know something of what is meant by virtue, and will be able to see whether you practice it. Be careful, then, that your whole deportment is consistent with the professions you have made—that it is a life of consistent piety.

Most of you who are now going out are in the conjugal state. Your wives have expressed their readiness to accompany you, and this not in consequence of over persuasion, nor indeed of any persuasion that I am aware of, but influenced, as we believe you are, by a sense of duty and benevolence. Let these wives, who renounce their country and their friends to accompany you in such a mission, possess your first regards, enjoy your most tender attentions.

When you shall be able to address the natives in their own language, conscientiously endeavour to make them converts to Christ, and not to yourselves. Endeavour to bring their consciences into subjection to Christ, and tell them you do not wish them to believe what you say further than they find that it corresponds with the sacred scriptures. Tell them that your religion is the religion of the bible. Guard against being too highly elated if you should be successful preachers of the gospel. I know nothing that a man has more reason to dread on his own account than being a remarkably successful preacher. We are at all times too ready to sacrifice to our own net, and burn incense to our own drag, and while men are rejoicing in being eminently useful in the conversion of sinners, they sometimes pierce their own souls with many sorrows. Do not, on the other hand, despond if you should labour long before the word is blessed, and you see the fruit of your labours. Recollect, if there should be reason to recur to such a circumstance, the pious and for a long time unproductive labours of one of the first missionaries, David Brainerd; recollect the self-denying, and, in their earlier period, the discouraging labours of the Moravian brethren in Greenland. Trace the effects of perseverance in this labour of love, and remember that he that goeth forth with tears bearing precious seed, shall return at length laden with sheaves.

Permit me to add one word before I conclude. Carefully avoid all political interference with the governments under which you may reside. You are not sent to teach men what political system is the best, but you are the servants of Him whose kingdom is

not of this world. Carefully, then, abstain from every thing which might tend to lessen your usefulness, and teach those who hear you to conduct themselves in a peaceable and proper manner towards their civil governors, showing by your own example that Christianity is a system highly beneficial to civil society.

ASIA.

CALCUTTA.

Mr. Lewis, whose arrival in this city has already been announced, speaks cheerfully of his prospects. Writing on the 2nd of July, he says,—

I am now giving all my time and strength to Bengali, and I hope, judging from the pleasure with which I study it, and from the ease with which I have acquired the rudiments, that I shall soon master it.

At present, the only assistance I am able to render to the brethren is in the way of relieving them occasionally in English preach-

ing. We greatly admire and love them all, and we esteem it no small privilege to be associated with men so truly affectionate and endowed with so much piety, and with such prolonged experience.

We are at present well. Mrs. Lewis's health has been decidedly improved by the change. Our little boy thrives very nicely.

BARISAL.

The accounts which have reached us respecting this station have been of a mixed and perplexing character. Missionaries who have visited it believe that a very great number of the recent converts have been in truth turned from darkness to light, and from the power of Satan to God; but there are circumstances relating to Mr. Bareiro himself which are, to say the least, very questionable and suspicious in their aspect. Our most recent information is from Mr. Thomas, who says, under date of July 2nd,

Brother Parry has been into a part of the Barisal station, and met with about 200 of the native Christians, who are desirous of religious instruction. In a letter received yesterday he gives a list of twenty-three villages, containing about 200 families, and comprehending about 900 individuals, who are said to have embraced the Christian name, and to be desirous of religious instruction. Of this number upwards of 200 have been baptized. He gives a very distressing account of the sufferings of the native Christians in some of the villages, where they have been plundered of all the property they had, and driven from their houses, by their landlords.

Mr. Parry did not go so far as Barisal, having to appear in one of the local courts on behalf of the poor persecuted people, with a view to obtain justice for them. He has engaged to comply with the request of the

native Christians of eight villages, to take them under his charge, and is very anxious that somebody should take charge of the others, but to enable him to do anything for the religious benefit of the people of those eight villages, he will be obliged immediately to select men from among his converts to labour there. This we shall encourage him to do.

From other stations the intelligence is, on the whole, encouraging; and I begin to entertain the hope that the very painful events which have taken place at the Barisal station will ultimately, and probably at no distant period, turn out to the real advantage of the cause. It is a time of reproof and reproach, but it is also a sifting time; and although there is assuredly a good deal of chaff, I believe there is also a good deal of precious grain.

JESSORE.

During the month of April Mr. Parry had the pleasure of receiving seven converts into the church under his charge on a confession of their faith in Christ by baptism.

DINAJPUR.

Mr. Smylic has also been encouraged by the addition by baptism of one hopeful convert to the church under his pastoral care.

BENARES.

On the 17th ultimo Mr. Small had the satisfaction of baptizing and receiving into the church one female convert, the wife of one of his catechists.

CHUNAR.

Mr. Heinig has recently visited a town named Aharora, about twelve miles from his station. It contains about three thousand inhabitants, carries on a trade in sugar, stones, wood, and iron, and is in a large valley extending many miles in length and breadth, which appears to be very fruitful, abounding in groves of trees, in whose shade weary travellers find protection from the burning sun. Giving an account of his journey, Mr. Heinig says—

After having pitched my tent in a garden abounding with mangoe trees which were in full bloom, and promised a plentiful crop, my arrival was noised abroad in the town. Many came to see me, and would at once have entered my tent to engage in conversation, but being weary from my long walk, I requested them to leave me for a few hours, and I would come to the city and deliver my message. With this they complied. In the afternoon I went into the bazar and proclaimed the message of salvation before a large congregation, who heard with great attention and apparent delight. This was not the effect of fear or reverence which the natives generally show when they first see a missionary coming amongst them, but which is soon succeeded by impudence. These people formerly were often visited by Mr. Bowley, and had heard and conversed much with him about salvation by Jesus Christ, and therefore I brought no strange things before them. Crowds followed me to my tent, where we conversed in a more quiet and convenient manner. They stayed with me till a very late hour. The next morning I went early into the bazar, and preached and conversed to a considerable length; and afterwards I went to some of their houses, where I was welcomed by those who were the teachers of the people; others of the higher class also came and took their seats. They evidently showed regard for the saving truths of the gospel, and if any made the slightest attempt to make light, or to mix his notions with the explanation of Christ's coming and his merits, the rest of the hearers immediately prevented him interrupting the conversation. After that time (having re-

turned to my tent), my tent was continually crowded from morning till ten o'clock at night. They did not allow me time to get my meals, and I did not ask them to leave me, because I wished to improve the opportunity as much as possible, as my stay was very short, being obliged to return on Friday evening to prepare myself for the sabbath; however, my mind was so much worn out from much talking, instructing, and endeavouring to direct their minds from the worship of their gods and idols to the only thing needful, that I felt a little rest quite necessary.

Intending to start the next morning early, I thought a few hours' bodily rest would strengthen me for the march, but I was quite disappointed, for a heavy storm came on about nine o'clock in the evening, when those people who had been with me hastened to their homes. I was obliged to keep awake the whole night on account of the vivid flashes of lightning and the strong wind, which threatened to tear my tent every moment. I and all my things were completely covered with dust. Weary from watching, I anxiously awaited the daybreak, and when the wind had a little abated I started, with many good wishes of the people, who had again come to bid me farewell, and arrived home about twelve o'clock. Though very weary, yet I felt happy in my mind, and though I cannot speak decidedly of any conversions amongst this interesting people, yet I do trust many of them were seriously impressed. Since I have been engaged in missionary labour, I have never felt more pleasure and joy in the work, and the recollection of this visit will continue to besweet to my mind. I distributed 150 gospels and about 100 tracts.

But one circumstance I have to mention, that among the great number of children there is no permanent teacher, consequently the children know not how to spend their time, and of course grow up in idleness and bad habits. The people very earnestly entreated and begged me to establish a school. I asked why the rich people, who have built tanks and groves, did not care for the youths of the city. The usual answer was, that they took no interest in them; and when I inquired where some of them had learned to read, they answered, that now and then a teacher came and taught them, but he only taught them according to what the children could give him; for instance, a boy that could give him three annas per month obtained a little more knowledge than those that could only afford two annas or six pice.

He generally remained two or three months in the place, and after he would go again to his field labours; consequently the children forgot almost all they had learned, therefore the people solicited me to commence a school; but I have no funds for this purpose. How thankful should I be if some Christian friends would assist me in doing good among this people. The expenses are generally in the beginning a little more as regards books, &c., &c., than the support itself. If I had about forty rupees for the first month, and for the continual support say fourteen rupees, I might be able to establish two schools, one in which Sanskrit and another in which Hindi is taught, and the children would imbibe a better knowledge, and become useful members of society. Cast thy bread upon the waters, and it shall be found after many days.

AGRA.

Mr. Williams, addressing the editor of the Calcutta Missionary Herald, says—

Since I last wrote you, four persons have been added to the church by baptism, two of the European community, the others natives: may they have grace given them to endure unto the end, that they may be saved. Some time ago I informed you that we had land at Madaká-magrá; I had just then legally purchased land, and had the prospect of obtaining immediate possession, but I am sorry to say, that I have been quite disappointed, in consequence of the person to whom the land had been mortgaged having a claim, whether real or otherwise I am not prepared to say; at any rate it was deemed sufficient to prevent my being put in possession without a process of litigation, which, under existing circumstances, I do not think advisable. However, I am glad to say, that we have succeeded in securing some fifty bigahs of good land at the village of Hiner, two miles distant from Chitaura, and we fully expect to secure more shortly. I am happy to state, the dwelling-house for Mr. Smith and family is nearly finished, though we have not as yet realized the sum required for its erection; some hundreds of rupees are still wanting—"the Lord will provide."

I have recently been on a missionary tour to Allygurh and to Bulandshahar. I had fully intended to go further up the country, but not feeling myself well, and the weather being very warm, I did not deem it prudent to do so, and therefore returned home, after

an absence of eighteen days, during which period brother Domingo and I preached in fifty-three different places, some of them large towns and villages, where we had many large and attentive congregations. At Hattas we preached in several parts of the town to great crowds of hearers. This, I think, is a good place for a missionary to be located. At Allygurh we had a good preaching in the town on two mornings; some hundreds heard attentively the word of life. I also preached once in English to a few of the residents of the station; this also presents a fine field for missionary labour.

At Bulandshahar I remained for three days with our most affectionate friend Mr. E., where I had also the pleasure of meeting with brother Thompson of Delhi. Our stay together was but short; I could have wished it to have been much longer, but circumstances did not admit of it. On the Friday evening we had an English service; brother Thompson preached. The next morning we went into the town, and preached to a goodly number of natives, who heard us pretty well. On the same evening brother Thompson left for Delhi. On the sabbath I preached twice in English. I trust the Lord was with us, and that the time was a time of love. Blessed be the Lord, there are some few in this place who serve him in spirit and in truth; may he pour out of his Spirit upon them abundantly.

CEYLON.

In a letter dated Colombo, July 10th, Mr. Davies says, "I am going to baptize two native converts to-morrow. I trust the work is reviving."

From Kandy, Mr. Allen writes thus:—

In the Kandian province there is little to cheer and gladden the heart, whilst there is much to depress and discourage; and yet I would continue, if God give me strength to labour, in the hope that some good will arise from the efforts that are made to turn the idolatrous people to the one living and true God. Since brother Dawson left Kandy my labours have perhaps been more abundant in some respects. At least I have done more of what I deem missionary work to consist in. In journeyings often, I have preached the gospel to multitudes, who it is probable have but seldom if ever listened to it, and this with varied experience. Sometimes listened to

and encouraged, sometimes treated with insolence and contempt, and departing discouraged, but still hoping and praying that good may be done. A week at a time, as the months roll round, I leave for the jungle, and dwell amongst the people, endeavouring to instruct them in the great things of the gospel; in their huts and by the wayside, in their rest-sheds and temples, or wherever I meet with them. I endeavour in such excursions to preach the gospel to every creature, but with what success in many instances the day of judgment will alone reveal. At other times I do what I can in the language, not without hope of becoming fluent in it.

AFRICA.

We are happy to learn that Dr. Prince has arrived safely at Clarence, after an absence occasioned by the failing health of Mrs. Prince and himself. Mr. Newbegin, while supplying the Doctor's place, suffered severely from illness, of which he gives an account in a letter dated Bimbia, July 2nd.

The people were very kind, and, I believe, appreciated the sacrifice I made in coming among them for that time. Dr. Prince's absence was protracted beyond thirteen weeks, and I began to fear much that he would be unable to find any conveyance back. He returned on the 14th ult., in the vessel commanded by the individual whose castaway crew the Dove picked up about two years ago. The Warree had arrived the day before, so that for two days we mustered a strong mission band. Mr. Waddell very kindly preached for me the sabbath on which he arrived. A powerful sermon it was, and the help very opportune, for I was then the subject of a tertian ague, and considerably weakened by it. . . .

My residence at Clarence was a time of considerable suffering in health; often so weak as to find the performance of duty an exceedingly difficult task. I preached two sermons on one sabbath, after a night of fever, but was obliged to leave the preliminary parts to the people to conduct. I have written thus much, I believe a fuller account than I have before done, because I think such inroads have been made on my health that a few more such as the last will place me by my sainted wife, and I think the time is come for me to seek a rest from their repetition by leaving the coast entirely for a season, that I may be built up and established. I do not think such a trip as Dr. Prince's, which is only palliative, will affect what I require. Let it be remembered that from the time of my dear wife's death, I have been constantly the subject of some attack. I had strength mercifully given me to attend upon her until

her soul took its flight, but from that time I have been gradually giving way. I did seriously think of going in the Dove, such was the prostration that for weeks I suffered; and withal I was then the subject of Asiatic dropsy and enlarged spleen. But I rallied once more, and after brother Fuller's death, which gave me great anxiety, I returned to Clarence weak and exhausted, lying in my bed all the day prior to my departure, and there obliged to give directions concerning the packing, &c., necessary for my expected sojourn. When I inform you of all this, you will not think me unreasonable in meditating a voyage home. I have great hopes that a visit in the cooler months, for a short time, will do much for me, by restoring my liver and allaying the irritability of my nervous system, which suffers sometimes very sadly. Greater constitutional strength would be obtained, because of the necessary cessation of these prostrating causes. At present, although better, I am very weak in muscular strength, and unable to apply my mind closely to any work for any length of time. I have written to Dr. Prince concerning his opinion about a voyage home, and shall consult with all the brethren here before I decide, but I think it is right to inform you of what passes in my mind at present. I have no wish to enter any other field, but to occupy this usefully as long as my appointed time lasts.

I have passed through deep waters here such as I never knew till here I came. I desire not to be moved by such things, but to spend my life for the good of unhappy Africa. I have strong hope that a visit home will effect what I desire.

Mr. Walker, at Gaboon, suffered much as I have done. After two years and half's residence he returned to the States, and is out again and strong. Mr. Ashwall in the Cameroons for a year and a half suffered very much. He went to England, and since his return for three years has enjoyed excellent health. His brother came since I did,

has passed through much such an ordeal, and is gone home expecting the like benefit. I fear I tire you with so much of myself, but I think I have a cause. I desire to be directed by unerring wisdom and counsel from on high, and whether my life be protracted or shortened, to live to the glory of God.

Since the foregoing paragraphs were in type a letter has been received from Dr. Prince, containing the following passages :—

The afternoon I returned from the Gaboon, Mr. Newbegin became so sick I feared a few hours thereafter he would die. When he boarded us to welcome our return, he had the aspect of a man with black jaundice, or as if his face had been exploded by gunpowder, the particles of which had embedded in his skin. He has determined to turn homewards, and asks for my certificate. I mean to seal it with a recommendation for him never to adventure back. He wants the physical qualities for a labourer in this country.

Thankful I am I went to Gaboon. The condition of my body called loudly for change. I could fairly have put you to the expense of

a journey home, but there were arguments in the soul which stilled those in the affections of the parent and son ; wherefore I am truly thankful for the little remitting the Lord has granted, and for the sincere will I have to expend it in his cause amongst this people. He is honoured by making me useful in my double capacity at the Gaboon. He brought me back to save Newbegin and our highly valued deacon Wilson, and I hope he'll cause testimonies to be seen that he has brought me amongst the people to bless them. My prayer was never to be returned for any lower purpose. Our new chapel is commodious. There is no jarring amongst us.

WEST INDIES.

JAMAICA.

Mr. Abbott sailed from Falmouth on the 1st of August. In a letter written three days previously he says, "My medical attendants urge immediate rest and change, and recommend my leaving in a sailing vessel for the sake of a long sea-voyage. I have therefore taken my passage in the 'Calypso,' which vessel leaves this port the day after to-morrow, and we may hope will reach London, &c., between the 15th and 20th of September. I suffer from extreme debility and loss of voice, from which, the doctors say, there is no hope of my recovering in this climate, but they are sanguine as to the beneficial effects of a long sea-voyage." . . . Mr. Abbott requests that he may not be asked to take any public service till he has had some rest, and the sanction of experienced medical men.

BELLE CASTLE.

Mr. Jones, writing August 5th, says, "On the 9th of May I baptized twenty persons, who were added to the church. Four have been restored during the last two months. Since I came here there has been a clear increase of about sixty persons, and new inquirers still join us now and then. To the Lord be all the praise."

Mr. Burchell, of Rochdale, is about to prepare a memoir of his brother, the late Rev. T. Burchell, and will be happy to be entrusted with any letters or documents which may aid him in his work.

FOR OCTOBER, 1847.

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Schools, where situated.	Teachers.	Commenced.	No. on the Books.			Average attendance.		Reading and Spelling Classes.										Arithmetical Classes.										Writing in Books.	Grammar.	Geography.	Needlework.	
			Boys.	Girls.	Total.	Boys.	Girls.	Total.	1	2	3	4	5	6	7	8	1	2	3	4	5	6	7	8	9	10						
St. Ann's Bay, St. Ann	James Gibson	1845	200	80	280	50	80	130	22	21	43	29	29	27	29	29	60	32	25	30	16	14	11	9	10	8	4	37	...	57	40	
Brown's Town	Benjamin G. Smith	1841	81	54	135	36	59	95	23	21	44	16	15	30	17	...	18	20	48	12	13	...	...	...	...	...	...	37	40	...	...
Buxton	Richard Brown	1843	54	40	94	30	50	80	20	...	...	34	11	23	17	...	18	20	48	12	13	...	...	...	...	...	...	37	40	...	...
Surge Town	William Tainton	1839	65	56	121	21	23	44	38	...	...	27	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	37	23	...	...
Salem	Thomas E. Tharpe	1844	45	23	68	35	17	52	13	9	11	16	9	4	7	...	8	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Stacyville, Clarendon	Margaret Smith	1840	41	30	71	29	26	55	19	9	11	16	9	4	7	...	8	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Stewart Town, Trelawney	Mr. & Mrs. Milliner	1837	54	39	93	47	31	78	29	8	14	16	7	3	...	6	12	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Falmouth*	Thomas W. Knibb	1835	70	11	81	40	10	50	15	19	15	11	23	11	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Refuge	William Munro	1835	23	57	80	40	20	60	51	30	29	18	12	10	...	4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Kettering	Miss A. E. Knibb	1843	38	47	85	19	21	40	3	4	9	6	17	36	20	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Waldensia	Charles Sibbey	1837	105	40	145	55	25	80	31	20	13	15	19	20	20	9	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Hastings	Vacant	1845	50	34	84	36	22	58	13	12	9	13	14	14	12	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bethlephel, St. James	Henry Reese	1837	52	31	83	37	12	39	12	10	9	11	13	10	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Salters' Hill	Mr. & Mrs. Claydon	1837	63	15	78	32	5	37	...	5	18	13	14	8	16	...	11	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Malden	John Armstrong	1837	70	17	87	47	10	57	4	16	13	14	8	16	10	...	11	13	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Montego Bay*	S. J. Vaughan	1838	105	63	168	60	29	89	33	22	19	15	22	13	15	...	15	70	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Mount Carey	W. J. Reid & Miss Stewart	1836	33	30	63	20	15	35	2	9	4	11	4	9	17	5	...	20	130	5	...	...	...	...	...	...	...	...	...	...	...	...
Do., Infants	Mary Morris	1836	77	53	130	60	34	94	30	15	15	14	8	15	9	...	20	130	5	...	...	...	...	...	...	...	...	...	...	...	...	...
Shortwood	Mr. Whitfield	1837	22	10	32	25	16	41	5	5	7	7	14	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bethel Town, Westmoreland	Miss Ann Reid	1837	78	57	135	61	16	77	20	13	20	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sutcliffe Mount	Mr. McDonald	1845	12	10	22	12	17	29	8	6	4	3	3	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sturow	Mias Hutchins	1840	19	17	36	19	17	36	8	6	6	4	2	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fuller's Field	F. Robinson	1837	18	14	32	18	14	32	5	16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bethlehem, St. Elizabeth	Mr. Robinson	1837	20	13	33	17	9	26	5	16	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Providence	Alexander Brown	1843	25	19	44	14	13	27	9	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Sudbury, St. James	Michael Watson	1840	73	39	112	39	18	57	9	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Totals .....	.....	1691	897	2496	981	525	1406	443	284	301	326	310	300	280	202	359	288	115	144	69	64	36	28	16	24	497	149	233	383	...	...	...

Note 1. No reports have been received from Falmouth or Montego Bay, but as the schools are known to be at least equal to last year, the figures of that year are adopted.

2. From Spanish Town, Annetto Bay, Jericho, Guy's Hill, Ocho Rios, Bethany, Stepney, Clarksonville, and Coultart Grove, no information has been obtained.

3. The classification in reading and arithmetic is according to the plan recommended in the Borough Road Manual.

4. The various schools are under the inspection of the ministers at whose stations they are held.

HOME PROCEEDINGS.

It is important to call the attention of the friends of the Baptist Missionary Society to one or two facts connected with the state of its finances.

For several years the receipts of the Society for ordinary missionary purposes have steadily increased.

They amounted in 1843 to	£15,280
1844 to	16,979
1845 to	16,340
1846 to	18,583
1847 to	21,460

The increase here is progressive and gratifying, and, for all purposes, the increase has been in proportion.

But it must be remembered that during the last year especially the legacies and donations were very large—some thousands of pounds larger than usual.

For this fact the Committee desire to record their devout thanksgiving to God and to His grace. It suggests also, however, the importance of systematic and strenuous effort on the Society's behalf. The Auxiliaries have done much less last year than they did in 1845, and thus far in 1847 it is to be feared they are doing still less than they did in 1846. There is a downward tendency which must be arrested at once if the Society is to be kept free from increased embarrassment.

The diminution of income from Auxiliaries is owing to two causes. Fewer churches collect: and collecting churches give less.

In the sixteen following counties eighty-one more churches aided the Society in 1845 than aided it in 1846: an average of not less than five defaulting churches in each county.

Buckinghamshire, deficient	9 churches.
Cambridgeshire	2
Cheshire	1
Cumberland	2
Essex	16
Hereford	2
Kent	4
Leicester	4
Monmouth	18

Nottinghamshire, deficient	5 churches.
Shropshire	2
Somersetshire	8
Staffordshire	3
Suffolk	2
Sussex	1
Yorkshire	2
	—
	81

In the nine following counties the Society received aid in 1846 from thirty-three more churches than aided it in 1845.

Cornwall, improved	3 churches.
Derby	1
Devon	7
Durham	2
Gloucestershire	5

Lancashire, improved	5 churches.
Norfolk	2
Westmoreland	2
Worcestershire	6
	—
	33

Other counties not named had as many contributing churches as in previous years.

In nearly every county, too, the churches that did contribute, contributed in 1846, on the average, much less than 1845.

For this year the Society can reckon on no large legacies; but few donations have been as yet received. The receipts from Auxiliaries are thus far even less than those obtained in 1846, so that without strenuous exertions the Society will be at the close of the year in very serious difficulty. The remedy is plain.

Let every church work; and

Let all our churches be ALWAYS working. The Committee wish for this cause no more than it justly claims; but acting in their Redeemer's name and for the

world, they request with great confidence that no church will withhold its contribution, and that in each church there may be such systematic and continuous effort as shall secure an adequate result.

AMERICAN BAPTIST MISSIONS.

It will interest many of our readers, doubtless, if we lay before them an epitome of the present state of the missions conducted by our American brethren, as recorded in the report of the American Baptist Missionary Union, which has just reached us. We have especial satisfaction in doing this, as the divine blessing has attended the exertions of these brethren in an unusual degree in some of the fields they have occupied. In reference to the year ending March 31, 1847, they write as follows:—

In reviewing the history of the past year, the executive committee have perceived so many marks of divine favour to the missions, and so numerous and gratifying instances of spiritual prosperity and enlargement, that they invite the attention of the Board to a particular consideration of some of them, as an expression of their gratitude to God for his great mercies, and as an encouragement and incentive to a more vigorous prosecution of the missionary work. In almost every mission, we might say in every mission from which the annual returns have reached us, God has distinctly manifested his gracious presence, and in most of them his power to create anew and save. In several portions of our missionary field the months of harvest and the harvest-home shouts of the rejoicing reaper have continued through all the year. Verily "the ploughman has overtaken the reaper, and the treader of grapes him that sowed seed." Nor have the manifestations of the great grace and power of God been limited to the more cultivated and productive missions. They have been no less signal, and are hardly less worthy of devout acknowledgment, where the manifestations have been those of considerate tenderness and gentleness, where strength has been made perfect in weakness, and where the burdened missionary, knowing Him who had said, "My grace is sufficient for thee," has been enabled to glory in his infirmities, that the power of Christ might rest on him. The grace of God hath various admeasurement. The exhaustless fountain is ever full and ever hastening in its glad courses;

but the all-wise Husbandman knoweth the times and seasons, and the nature and habit of every plant of the field that he hath planted, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall; and his wisdom, and might, and affectionate thoughtfulness may be seen as clearly where he nightly distills the silent dew as where he hath divided a water-course for the overflowing of waters, and sendeth on the earth the great rain of his strength. Of this quiet order and method, and without observation, have been God's spiritual dealings with several of the Indian missions, with those to France and Greece, with the Bassa mission, with the Tellogoo and China missions, and we may add Tavoy. Though some of these missions are "little among the thousands of Judah," and in others has been heard "the voice of weeping, lamentation, and great mourning," yet in them all have been seen, and are still to be seen, the foot-prints of Him "whose goings forth have been of old, from everlasting."

SUMMARY.

The whole number of missions sustained by the Union is 16, with 50 stations and more than 93 out-stations, under the care of 99 missionaries and assistants, and 144 native helpers. Forty-five of the missionaries are preachers. The number of churches reported is 108. 1783 have been added to the churches the past year on profession of faith; and the whole number of members is about 10,000. The number of schools is 59, and of pupils from 1500 to 1600.

PROSPEROUS MISSIONS.

The missions in which the grace of God has most abounded unto their edification and enlargement the past year, are the Shawanoe, the German, the Assam, and the Burman and Karen.

SHAWANOE.

In the Shawanoe mission the annual report gives fifty-six as the number of additions to the churches on profession of faith in Christ; and a late communication announces the baptism of fourteen others, making the whole number of recent converts seventy. The subjects, with three or four exceptions, are Ottawas, Stockbridges, Delawares, Putawatomes, and Shawanoes; the tribes among whom four missionaries are labouring, with a few female assistants and native helpers, at four distinct stations. Com-

pared with the limited extent of the population to whom these missionaries minister, and the adverse circumstances with which they must continually struggle, this increase in the number of professed believers is almost unprecedentedly large, and displays in a corresponding measure the exceeding riches of divine grace in Christ Jesus.

GERMAN.

We are again permitted to report abundant manifestations of divine favour to this rapidly

growing mission. The stations of Hamburg and Berlin, with their numerous out-stations, have had large experience of the grace of God the past year, and the hearts and hands of our brethren have been greatly encouraged and strengthened. At Hamburg the additions to the church in 1846, by baptism, were seventy-three, making their whole number, deducting losses by deaths and exclusions, 286. New converts have also been added to the little bands gathered at Elmsborn, Pinneberg, Wilhelmsburg, and other out-stations. A like delightful progress has been made at Berlin and its associate stations. Seventy-three were baptized in the course of 1846, making their present number 233; of these, 165 are resident in Berlin, and the remaining sixty-eight in ten out-stations. The reports from other portions of this widely extended field are of the same cheering character, so far as received. Ten have been baptized at Memel, the eastern extremity of the Baltic, making their number of church members twenty-five; and six at Breslau. At Marburg twelve were added to the church on one occasion; and at various places in the duchy of Nassau, in Baden-Baden, and Baden see, &c. Twenty-three others were baptized during the same missionary excursion. Nineteen in various parts of Hesseia were baptized on a previous tour. Additional members have been received at Stettin, Allenstein, &c.; and in various places, Breslau, Stettin, and in Eastfriesland, Westphalia, Elsass, &c., new churches have been or are soon to be constituted. In Denmark the church at Aalborg has had accessions, and its state is prosperous. Difficulties have occurred at Copenhagen, and the missionary connexion with Mr. Moenster has been closed.

Some progress has been made in Hamburg and Berlin towards providing suitable accommodations for public religious worship. At the former place, where the worship-hall has become too strait for their crowded assemblies, a lot of ground has been purchased with a warehouse standing on it, capable of holding, with slight improvements, 600 hearers. At Berlin, also, a very favourable location has been secured, where it is hoped the church will be able to build a temporary house before the close of the current year. The funds required for these objects, in addition to contributions made by our German brethren, "whose poverty abounded to the riches of their liberality," were generously supplied by British churches and individuals; Mr. Oncken having collected £450, and Mr. Lehmann nearly £1200, in their visits to England the last year. Bible and tract operations have been carried forward with their wonted energy; 387,405 tracts have been issued, in German, Danish, Dutch, and Polish; and 5649 copies of scriptures. Also about 5000 copies of other works, such as Memoir of Mrs. Judson, Haldane on Romans, Haldane's Evidences, Pengilly, &c.

We regret to add to this cheerful outline of spiritual progress a darker shade. The principles of religious liberty, so clearly understood and widely enjoyed in this country, are but in the infancy of their development even in Protestant Germany. Our brethren are still subjected, at various points, to restrictions en-

forced by fines and imprisonment. Messrs. Lehmann and Hinrichs at Berlin, Mr. Kander at Oberlingen, Mr. Steinhoff at Marburg and elsewhere, and Mr. Oncken at Koenigsberg and Elbing, not to mention other and severer cases, have been made to feel, by deprivation, the value of the rights of conscience and of "freedom to worship God."

ASSAM.

Ten years our faithful missionaries had toiled and wept there, and waited for the Lord as they that watch for the morning; but the day of God's visitation was still deferred, and, excepting here and there a solitary token of the Spirit's presence and power, these beloved brethren were constrained to believe rather than see that "the Lord is very pitiful and of tender mercy." At length the time to favour Assam was fully come. "An unusual seriousness," says Mr. Bronson, "became apparent among the children of the Orphan Institution. It continued steadily to increase. A great improvement in their daily deportment and a tenderness of conscience began to be visible. I felt assured that the Spirit of God was setting home to their hearts the instructions they had received. I gave them Pilgrim's Progress and the parables of our Lord. These were blessed to their greater awakening. As they read of the man clothed in rags, burdened with sin, and turning a deaf ear to the entreaties of his own loved family, that he might escape from the City of Destruction and obtain eternal life, their own falling tears and earnest inquiries showed that they too felt their perishing condition and need of the Saviour's forgiveness. At length one of the eldest sought an interview with me. He begged to know what he should do. His sins, he said, were a heavy load, on account of which he had no peace of mind. He had long prayed in secret for light, and for a new heart, but his prayer was not heard; he feared he must perish. He knelt with me in prayer. Others were found in a similar state, who also had long been in the habit of secret prayer. The conversation and preaching of our beloved brother Brown was greatly blessed. The time appointed for our yearly missionary meeting had come. We suspended the school, and gave ourselves wholly to prayer and conversation, and declaring the glad tidings of salvation. At sunrise, noon, and evening they came together to hear the word of God. It was deeply moving to hear the native Christians plead with their countrymen that they would renounce idolatry and embrace the gospel; and it was still more affecting to see the orphan children, one after another, losing their burdens at the foot of the cross, and rising in the presence of all to tell what God had done for them. Truly "out of the mouths of babes and sucklings God perfecteth praise." Those scenes will never be effaced from my memory. Day and night, which ever way I turned, I could hear the voice of prayer or the song of praise. The love of God, the boundless, mysterious love of God in dying for sinful men, seemed to be the theme that filled every heart. On Sunday, the 29th of November, we stood by the water's side; and in accordance

with the Saviour's command and example, ten rejoicing converts descended into the baptismal waters, and were "planted in the likeness of his death." Seven of this number belonged to the Orphan Institution. The Lord has thus brought into His church nearly every member of our highest class, and is now filling their hearts with desires to preach salvation to their countrymen. We trust they may be made effective instruments in spreading the glorious gospel among this people. Several of the number have good talents for the work; we hope they will follow in the steps of the Karen apostle Ko Thah-byu."

BURMAN.

The awakening influences of the Spirit of God have descended also on many of the Burmese in Arracan. In November last Mr. Ingalls, accompanied by Mr. Vinton, left Akyab for Sandoway. They stopped at Ramree and preached the gospel, continuing their speech till midnight. When the service was closed, the chief men of the city, who had quietly listened, came forward in a mass, nearly filling the house; and for hours they investigated the merits of the Christian religion. A spirit of inquiry had pervaded the whole region; the nature and claims of the gospel of Christ had been continually discussed; men of influence and officers of government, Mussulmans and Burmese, had met from evening to evening at appointed places, for this purpose. At a subsequent period the native preacher reported twelve good inquirers, six of whom were accustomed to meet and pray with the disciples. At La-doung, near Ramree, it is also reported, one half of the population have embraced the Christian faith.

KAREN.

In the Tenasserim provinces the Karen department of Maulmain mission has had large increase, as in former years. The church of Chettingsville has been revived. In March of 1846, during a protracted meeting, twenty-five were hopefully converted and received for baptism. The Maulmain schools, both Sgau and Sbo, have shared in common the quickening and saving influences of God's free Spirit. To all the churches in connexion with Maulmain mission the total additions the last year were about 400. God has also showed his great mercy to the Karens of Ulah, near Mergui; where, after a series of religious services by Mr. Brayton, eight were received to baptism, and there remained about thirty inquirers.

Among the Karens of Burmah Proper the work of grace, which is still in progress, had its beginning some twelve or fourteen years ago. In April and May of 1833, Ko Thah-byu, the first Karen convert, made his first missionary tour to the Maubee villages near Rangoon, preaching "the gospel of the kingdom" and distributing religious tracts. He returned with one inquirer; and, said Mr. Bennett, then resident at Rangoon, "Ko Thah-byu is very sanguine that if there were three converts the work would spread rapidly." His faith, which honoured God, was honoured of God. And the thing was done suddenly, for God had

prepared the people. A second inquirer came July 6, a third on the 9th, and on the 11th Ko Thah-byu left again for Maubee. In September he reported ten hopeful inquirers, and in the following month Mr. Bennett writes, "The Karens are thronging us from Dalla, Sing, Maubee, Kyada, and many places I have not heard named—men, women, and children—and all are anxiously inquiring about the religion of Jesus. There are very many who already keep the Lord's day, and read our tracts, and endeavour to instruct one another the best they can. Heads of families teach their children. . . . There surely is the sound of rain; and if I might not subject myself to the imputation of enthusiasm, I would say, 'much rain.'" The first baptism of Karens at Rangoon was on the 10th of November (1833), when four were baptized by Ko Thah-a. "the first-fruits," said Mr. Bennett, "of the plentiful Karen harvest which these ripened fields present to our view." A fifth was baptized near the close of the year (Dec. 18). In 1834 twenty-two were baptized by Mr. Webb, in 1835 thirty-eight, and in the autumn of 1836, by Messrs. Vinton, Abbott, and Howard, along the Rangoon and Irrawaddy rivers, 173. In the winter of 1837-8, Mr. Abbott made repeated excursions to Maubee and Pantanau, and received to baptism 117. At the close of 1838 the Rangoon and Pantanau churches had 372 members; among them was the young chief from Bassein, Moung Shway Weing. In 1839 large numbers of converts in Maubee and its neighbourhood were waiting to be baptized. Very many at Pantanau and the surrounding villages were turned unto the Lord. The young chief at Bassein was active, his house a Bethel, and "many from neighbouring and distant villages were resorting to him to learn to read and how to worship God." This year (1839) fifty-one Karens were received by Mr. Abbott to the privilege of baptism on profession of faith.

The next enumeration of members in connexion with the Rangoon Karen churches gives 744. In 1843, says the report of that year, "the work of grace reported the year before had continued with great power. Whole villages, it was said, were turned to God, particularly in the Bassein province; and numerous churches were collected with native pastors. Several hundreds of converts had passed over the Arracan mountains, mostly young and middle-aged men, to be baptized by Mr. Abbott; 259 were baptized by him in January and February of 1842;" and in the next dry season (1842-3), 134; beside more than 200 by two native preachers. The following year many hundreds of converts were received to the churches in Burmah Proper, who had been confessed disciples of Christ from one to three years. Of the two native preachers whom Mr. Abbott had specially commissioned for the glorious service, one wrote to him from Bassein in 1844;—"Great is the grace of the eternal God. Thus, by the great love of our Lord Jesus Christ, more than 1550 have joined themselves to the Father, Son, and Holy Ghost. I, Myat Kyan, and Oug Sah, we two, we went forth, and God opened our way, and we went in peace and joy." About an equal number have been added to the churches since that Pentecostal day. In

1846, more than 1000 are reported as the increase of the first six months; 372 were received by baptism on one occasion. The whole number in connexion with the Karen churches in Burmah Proper at the present time, we cannot well estimate at less than 8000. So "great has been the grace of the eternal God;" and such the arguments why at this present coming together "to declare what miracles and wonders God hath wrought among the heathen," we should with one consent repeat and re-repeat the eager ascription of the beloved Judson, "PRAISE AND GLORY BE TO HIS NAME FOR EVERMORE. AMEN."

A letter from Mr. Ingalls, received since the meeting of the Board, reports 3240 members of

churches connected with twenty-nine out-stations; Ko Myat Kyau and Ko Dwa baptised in 1846 812, including one Burman; and 1427 are waiting for admission to the churches. There are five other stations from which no returns were made; at one of them a church of some fifty members.

FUNDS.

Receipts of the Union during the year ending March 31, 1847.....dollars	85,487
Expenditure	84,330
Balance against the Treasury, April 1, 1846	24,635
Balance against the Treasury, April 1, 1847	33,687

TABULAR VIEW.

Missions.	Stations.	Out-stations.	Freeborn.	Preachers and Teachers.	Printers.	Female assistants.	Total missionaries and assistants.	Native preachers and assistants.	Churches.	Baptized.	Present number.	Theol. School.	Boarding and day schools.	Pupils.	Day schools.	Pupils.
<i>Asiatic.</i>																
Maulmain a	2	21	8	4	1	14	27	36	24	1400	4800	2	3	1745	6	467
Tavoy	2	18	3	2c	...	4	9	26	14	214	600?	1	2	60	52	50.
Arracan	3	8	2	...	...	2	27?	86	54	700?	...	1	39	1	12	
Slam	1	1	3	...	1g	3	7	3	1	5	28	...	...	...	...	...
China	2	3	...	...	1g	2	6	8	1	...	17?	...	...	...	...	...
Assam	3	...	3	...	1	4	8	2	3	18	30?	...	1	21	22?	700?
Teloogo	1	...	2	...	...	2	4	3	...	...	...	...	...	5	150	
<i>In Asia.....</i>	<i>14</i>	<i>51</i>	<i>24</i>	<i>6</i>	<i>4</i>	<i>29</i>	<i>63</i>	<i>105</i>	<i>61</i>	<i>1449</i>	<i>6175</i>	<i>3</i>	<i>7</i>	<i>294</i>	<i>39</i>	<i>1279</i>
<i>West African.</i>																
Bassam	1	2	2	...	...	2	4	2	1	3	20?	...	1	20?	1	12?
<i>European.</i>																
France	7	33	1	...	...	1	2	10	13	21	230	...	...	...	...	...
Germany	14	?	...	...	...	...	18	30?	235d	2000?	...	...	...	...	...	...
Greece	2	...	2	...	...	4	6	...	...	...	...	...	...	...	2	75
<i>In Europe.</i>	<i>23</i>	<i>33</i>	<i>3</i>	<i>...</i>	<i>...</i>	<i>5</i>	<i>8</i>	<i>29</i>	<i>43</i>	<i>256</i>	<i>2230</i>	<i>...</i>	<i>...</i>	<i>...</i>	<i>2</i>	<i>75</i>
<i>North American.</i>																
Ojibwa	1	2	...	2	...	1	3	1	2	5	55?	...	1	40	...	...
Ottawa in Michigan	1	...	...	1	...	1	2	...	1	...	25	...	...	...	1	26
Tonawanda	1	...	1	...	...	1	2	...	1	...	39	...	...	...	...	...
Shawano	4	...	4c	...	...	7	11	3	4	56	145	...	2	24	1	17
Cherokee	5	5	1	1	1	3	6	5	5?	14	1000?	...	...	...	1	26?
<i>In North America</i>	<i>18</i>	<i>7</i>	<i>6</i>	<i>4</i>	<i>1</i>	<i>13</i>	<i>24</i>	<i>9</i>	<i>13</i>	<i>75</i>	<i>1264</i>	<i>...</i>	<i>3</i>	<i>76</i>	<i>3</i>	<i>62</i>
Totals	50	93	35a	10	5	49	99a	144	108	1783	9689	3	11	390	45	1579

a Including Rangoon and Bassein churches. b Report of 1845. c One a printer. d Reported.
e Returns incomplete. f Type-cutter. g Physician. A Besides two preachers under appointment.

FOREIGN LETTERS RECEIVED.

AFRICA.....CLARENCEClarke, J.....February 23.
AMERICAMONTREAL.....Cramp, J. M.July 28, August 30.
ASIABOLUNDSHUHUSEdmonstone, G. jun. July 3.
CALCUTTALewis, C. B.....July 2.
Thomas, J.....July 2 & 7.
COLOMBODavies, J.....July 10.
DACCAL.....Robinson, W.....June 16.

ITALY	Pearce, G.....	July 1.	
MANDY	Allen, J.....	July 9.	
MONOHIE	Parsons, J.....	May 25.	
SAMARANG.....	Brückner, G.....	March 15.	
BAHAMAS	GRAND CAY.....	Rycroft, W. K.....	July 30.
	NASSAU	Capern, H.....	August 5 & 9.
		Littlewood, W.....	August 5.
FRANCE.....	AUXERRE	Lorrian, C.....	July 10.
	MORLAIX.....	Jenkins, J.....	Aug. 23, Sept. 3.
	PARIS.....	Delay, L. B.....	September 1.
HAITI	JACMEL	Harris, M.....	August 7.
		Webley, W. H.....	July 24.
HONDURAS	BELISE	Buttfield, J. P.....	June 21, July 16.
		Kingdon, J.....	April 5, July 19.
JAMAICA	BELLE CASTLE	Jones, S.....	August 5.
	BETHSHEPHIL.....	Pickton, T. B.....	July 27.
	BROWN'S TOWN	Clark, J.....	August 3.
	CALABAR	Tinson, J.....	August 5.
	FALMOUTH.....	Abbott, T. F.....	July 29.
		Simmight & Co.,	August 5.
	KETTERING	Clarke, J.....	July 22.
	KINGSTON	Milbourn, T.....	July 21.
	LUCRA.....	Clarke, J.....	August 6.
		May, J.....	July 16.
	MOUNT HEPHIZIBAH.....	Clarke, J.....	July 15.
	PORT MARIA	Day, D.....	August 6.
	ST. ANN'S BAY ..	Milbourn, T.....	August 5.
		Millard, B.	August 5.
	SALTER'S HILL	Dendy, W.....	July 19.
	WALDENHIA	Henderson, J. E.	August 2.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mr. J. Gillott, Birmingham, for a parcel of steel pens and holders, for the *Mission Schools*;
 Friends at Shacklwell, for a box of clothing and books, for the *Mission*; and a parcel of
 books and useful articles, for *Trinidad*;
 British and Foreign School Society, for a parcel of Reports, for the *Mission Stations*;
 Mrs. Jordan, Cold Harbour Lane, for a parcel of magazines.

The thanks of the Committee are also presented to the Religious Book Society of Toulouse,
 for very acceptable grants of books, for Haiti and the Grande Ligne Mission, to be
 forwarded by Minvielle and Ducos, Bordeaux.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
 August, 1847.*

Annual Subscriptions.				£ s. d.			£ s. d.
Farrington, Rev. B.,	£ s. d.	Donations.			Gurney, W. B., Esq.		300 0 0
Dumpton Hall	1 1 0	Colossians III. 7		10 0 0	M. B., for Schools in		
Gurney, Joseph, Esq.,		Friend to Missions, for			Trinidad		30 0 0
for Patna Orphan		Haiti		2 0 0	Do., for do. in Haiti		20 0 0
Refuge	2 0 0	Gurney, Joseph, Esq.,			for Patna Orphan		
Taylor, James, Esq.,		Refuge		3 0 0	Newton, Mrs.		0 12 0
Farnivals Inn	2 2 0						

<i>Lapasia.</i>	<i>£ s. d.</i>		<i>£ s. d.</i>		<i>£ s. d.</i>
Crane, Mr., late of Bexley, additional	5 0 0	Maldstone— Waghorne, Mr., for Africa			3 0 0
Mummary, Miss Mary, late of Dover, by Mr. E. Knocker	10 0 0	St. Peter's— Cramp, Rev. T., for Series Mission, Canada			2 0 0
Tilford, Mrs. S. R., late of Walworth	101 0 4				
LONDON AUXILIARIES.				NORFOLK.	
Brompton, Alfred Place— Collection, 1846	4 0 0	Upwell— Sunday School, for Dove			0 11 0
Do., 1847	4 1 8			SHROPSHIRE.	
Juvenile Society	5 6 4	Oswestry— Contributions, for <i>Butaly</i>			1 0 0
Horsley Street— Collection	4 9 0	Do., for Dove			0 5 0
Shakespeare's Walk— Contributions	0 10 0			SOMERSETSHIRE.	
Do., Juvenile Auxiliary	1 6 6	Winscombe— Contributions, for Dove			1 0 0
BUCKINGHAMSHIRE.				WARWICKSHIRE.	
Amerham— Collection (part)	16 4 3	Birmingham, by Mr. J. H. Hopkins, on account			14 19 0
Contributions	31 18 10			WESTMORELAND.	
Do., Sunday School	0 13 6	Kendal— Contributions, by Miss Foster, for Schools			51 2 6
CAMBRIDGESHIRE.				WORCESTERSHIRE.	
Cambridge— Contributions	24 4 0	Cradley— Contributions, for Debt			3 1 0
St. Andrew's Street— Collections	53 4 8			SOUTH WALES.	
Contributions	5 5 3			MONMOUTHSHIRE.	
Do., Sun. School	4 10 0			Monmouthshire, on account, by Rev. J. Statham	60 0 0
Zion Chapel— Collections	14 7 1			PEMBROKESHIRE.	
Contributions	1 12 2			Plagah— Contributions	0 10 0
Do., Sun. School	0 18 10			Do., for Translations	0 10 0
Caxton— Collection	1 19 4			Do., for Debt	1 2 0
Contributions	0 15 0				
Cottenham— Collection	16 6 8				
Contributions, First Church, Sunday School, for Dove	1 10 0				
Harton— Collection	1 15 8				
Contributions	0 3 1				
Landbeach— Collection	1 14 1				
Contributions	1 6 7				
Melbourn— Collection	10 9 6				
Contributions	4 17 6				
Do., Sunday School	0 13 3				
		ESSEX.			
		Coggeshall— Contributions	0 13 0		
		Halstead— Contributions, by Rev. E. Carey	13 13 7		
		HEREFORDSHIRE.			
		Leominster— Collections	10 0 3		
		Contributions	6 0 9		
		HERTFORDSHIRE.			
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THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

NOVEMBER, 1847.

THE SPIRIT NEEDED FOR THESE TIMES.

IF ever, in the history of Nonconformity, we have needed to be thoroughly sincere and outspoken in the assertion of our principles, the cycle has surely gone round, and the time for a manful honesty has returned. Not that duplicity is lawful at any time. But there are seasons when men of inactive or timid minds may indulge their love of ease, or their fear of publicity, without damage to the common weal. There are times of national repose, when all parties consent to an amnesty, and all questions that gender strife are laid on the shelf, as if by general agreement. Then, even though great truths should be suffering for want of advocates, it would be unreasonable to expect the constitutionally timid man to be the first to proclaim them. But when, as now, hostile principles are the topics of daily debate; when the adherents of the untrue and the oppressive are avowedly and visibly marshalling themselves for a decisive conflict; it surely becomes every Christian, especially every Christian voluntary, to furbish his rusty accoutrements, and gird himself for the conflict. Such a time we take to be the present. The Voluntary Principle is no longer the unsubstantiated theory of a few enthusiastic minds; it is the question of the day. It is now seriously considered where it was once only flippantly set down by a sneer, and anxiously disputed by men who were used to treat it with mute contempt. The periodicals, from the daily sheet to the quarterly volume, abound with vehement disquisitions

on its efficacy or its demerits. And they who are interested in it more than all others, the aristocratic patrons, or the luxurious possessors of lucrative livings, are scanning with searching eye the signs of the times, and preparing to struggle with all their powers against a principle which menaces them with the loss of their ill-gotten and ill-used emoluments. Moreover, we have learnt at length, and the lesson has been painful, that the great political party to whose care we have hitherto confided our principles is traitorous to the trust. Whatever doubts we had entertained, whatever hopes to the contrary still lingered in our breasts, the late elections have dispelled them all. In instances not a few we have seen a determined and open coalition between our professed ally, the Whig, and our consistent enemy, the Tory. We had already *suspected* that some sympathy existed between them, but we were honourably reluctant to believe it. Slowly and unwillingly we have been taught to withdraw our confidence from professed and long-trusted friends. And now the only resource left us is *self-reliance*.

But are we prepared for this position? We are to assume an untried attitude, are our limbs sufficiently pliant and strong? To be self-reliant there should be the consciousness of strength. Does that strength belong to us, and if so, wherein does it consist, and how may it be developed? The strength we require is not that of *numbers*. A disorganized army is more dangerous than the foe. Neither is it altogether great mental power. The citizens of Athens, though a race distinguished for intellectual vigour, became often the mere tools of ambitious men. If ever we are to emancipate religion from secular thralldom, it must be done by our aiming at it in "sincerity and truth." We have a great principle, but we want men prepared to contend for it. We have a glorious truth to advance, to honour; we want adherents who *love* it, who will risk something in its defence, who would dare to support it (if there were need) at the peril of life, and not be ashamed of it in the halls of princes.

There is great lack of this earnest sincerity among the Dissenters of the present day. The late elections have mournfully proved that there are many whose principles will not bear a severe test. Dissenting tradesmen and Dissenting merchants, Dissenting deacons and Dissenting ministers, were to be found voting for men who had *proved* themselves treacherous to the Dissenting cause, and who will be found in the first session devising or helping to rivet new shackles on our holy religion! The fact is a painful one; yet it ought not to dishearten us; neither need it be wondered at. No new thing has happened unto us. Our grand doctrine is not yet in the ascendant. Our party has been hitherto

the losing one; and to most men even truth's loveliness appears more lovely when she graces the banquet of victory, than when she sits in the dust bewailing defeat. Not only worldlings, but Christians too commonly ask, "Shall we be *successful*?" when the only lawful question is, "Shall we be *right*?" Yet such tremblers would do well to remember that an earnest spirit is the best guarantee of success. What prodigies it has wrought even in the service of error! And when once has it failed if engaged on the side of truth? Delusions that seemed too monstrous to survive their birth a day, have been nursed by this handmaid into vigour, and even power. Swedenborg's disciples still flourish; and the history of Joe Smith, the Mormon, shows that even rank madness may win multitudes of dupes. Be only in earnest, and you need not doubt success, be your doctrine erroneous or true. But there's a glorious difference between the triumphs of falsehood and those of truth. Let the teacher of the falsehood die, let his earnest sincerity be wanting, and the falsehood itself will gradually perish; it drew its vitality from its parent's energy. But let a truth be once produced to the world, and it *never dies*; it is immortal!

Now the truth that religion ought to be wholly untrammelled by secular influence has never yet been acknowledged by the world, and hardly held in its integrity by any. It is *the* truth of the present age, as private judgment was of Luther's, and salvation by Christ of the Apostles'. One truth after another is slowly developed to the gaze of the world, till a perfect system shall be formed, as the petals successively unfold themselves into a full-blown flower. "For," as Tennyson sweetly and wisely sings,

"For I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the sun."

And precisely the line of conduct that brought into acceptance truths now universally admitted, is wanted to establish this truth also—that religious creed and practice ought to be wholly free. What a scene was beheld by the immortals when Christianity dawned on the world! Truth had deserted the populous places of the earth, appalled at the pestilent miasma that had settled upon them. If she found a sanctuary anywhere it was in the desert, with the prophet of the leathern girdle and camels'-hair attire. The people sat in darkness, in the very "shadow of death." Even on Jewry, hardly a sunbeam fell. There, infidelity and formalism divided the hearts of the people; formalism railing at infidelity, and infidelity scoffing at formalism. Elsewhere idolatry cramped and polluted the souls of men. Satan exulted in universal empire. Temples dedicated to religion were his palaces, and

rites called sacred were nothing but obscene orgies to his praise. His throne appeared immovable; his dominion too consolidated to be shaken. What daring hand should aim a blow at this grand usurpation? How hopeless the attempt! Yet the attempt was made, and succeeded. Made too by "unknown persons," "individuals of no influence," men untrained in rhetoric and logic. A carpenter of an obscure town in Galilee led the way. His sincere and earnest exposure of imposture and hypocrisy eventually overthrew their dynasty, but first brought him to a violent end. *He* died, but his teachings lived and triumphed. His followers were men of the same stamp. (We speak of Christ only in his humanity.) The truths they declared were not recondite, and needed no special talents to enforce them. Fishermen and tentmakers were equal to the task. But *one* quality was essential: they must be men of earnest sincerity, believing what they said, and saying it without fear. For this they *were* qualified, as who may not be? Filled with powerful conviction of the truth which was the burden of their mission, they "forsook all" that they might sound it abroad. They denounced their own countrymen as "stiff-necked in heart and ears;" they upbraided Athens for its superstition, and exposed the sensualities of Corinth and Rome. Everywhere, fearless of consequences, they spoke out the truth. Before false, dissimulating friends, and openly declared foes, their testimony was one and the same. They neither trembled before kings, nor courted the applause of the people. In the palace and in the dungeon they delivered their message. Thus their victory was achieved. The mighty empire of the "father of lies" quivered from the Euphrates to the Pillars of Hercules. The edifice which had been slowly and cautiously reared in the lapse of ages, which had witnessed the rise and gradual decay of many powerful states, and on which no marks of feebleness had yet been traced by "Time's effacing fingers,"—this wondrous structure of idolatry, priestcraft, and deceit, was shaken to its base, as if by the spell of a magician's wand, and in a few years crumbled into dust before the EARNEST SINCERITY of this handful of unlettered men!

Mark also the career of the Reformers in the sixteenth century. Idolatry had given way; and a Christianity, "falsely so called," stood in its room. Under that hallowed name a mighty system of deceptions and frauds had beguiled the human heart. Religion was perverted into mere statecraft. Kings had been taught to display their piety in the erection of churches and convents, or in extravagant gifts to the clergy. They soon learnt that this was the easiest way at once of ruling the people, and of silencing the men who should have been the

people's tribunes. The cheapest management of a too honest preacher was loading him with fetters of gold. Even well-disposed spirits were gradually transmuted, as if by a kind of alchemy, into passive tools of tyranny. The entire class of religious teachers became corrupt, and the wealth that was made accessible through the avenue of "the Church" allured into it the most ambitious and sordid. It was a great conspiracy against the public good. Monks, friars, abbots, bishops, cardinals, and popes, were banded together to enrich themselves by cheating the people. Hypocritical jugglers tricked the credulous crowd, called their sleight-of-hand a *miracle*, and were forthwith installed in the calendar as *saints*. Lazy infidel priests went daily through the showy rites, pocketed both the money and the applause of the superstitious, and laughed in their sleeves, whispering, with Pope Leo X., "What a profitable fiction this Christianity is to us!"

The consequence of all this was inevitable in an age when the priest was the only teacher. "Like priest, like people." The masses were too ignorant to be sceptical, and too sensual to wish such an easy religion false. Absolutions and indulgences were delightful expedients to quiet a remorseful conscience, and to purchase exemption from future woe. What hope could there be that such a system should be overthrown? Interwoven with all civil institutions, intertwined with all the daily habits of society, what hand would dare to aim at its destruction? How variously and largely must the hero be endowed, who should attempt the herculean toil! "Nay," we reply, "he only needs to be *sincere and in earnest*." Does not the history of the Lutheran struggle completely bear us out? The champion of degraded truth, the gibbeter of priestly fraud and popular delusion, arose, a poor, unfriended man, and not over learned. But he was great in strength of purpose. He and his little band of brethren, no match for their enemies in worldly influence, were more than their match in sincerity and earnestness. The fire of their zeal burnt up all opposition. "Go not to Worms," said the people to Luther, as he passed through Gotha on his way to the Diet; "go not to Worms; there are so many cardinals and bishops at Worms! They will burn you, they will consume your body to ashes, as they did with that of John Huss." Luther replied, "Although they should make a fire that would reach from Worms to Wittemberg, and that should flame up to heaven, in the Lord's name, I would pass through it!" Luther's best friend, Spalatin, sent a like entreaty by a messenger. "Go," said the intrepid man; "go, tell your master, that even although there were as many devils at Worms as there are tiles upon the roofs, I

would enter it!" What did not so earnest a spirit promise? Need we be surprised to find the historian saying that, "Originating in the mental conflicts of one humble soul in a cell of a monastery at Erfurt, the Reformation went on in a course of perpetual enlargement. An obscure person with the Word of Life in his hand had stood up in the presence of the great things of this world, and they had reeled and staggered at the sight."* The spirit of the men ensured success, and success was with them as long as the spirit lived. Slumbering Christendom awoke; half of Europe shook off the Papal yoke; and the circling eddies caused in society by that commotion have not yet died away.

But we need not dwell on particular instances. History teems with proofs that earnest sincerity is sure to accomplish its end. This gave the laurel of success to George Fox, the Quaker, despite his eccentricities and errors; and to the Wesleys, notwithstanding their inconsistencies and anomalies, and the obstacles thrown in their way. And this is the spirit just now demanded to bear our voluntary principle in triumph through the senate, and leave it for evermore enthroned in the heart of the nation.

For what is the scene that now meets the observant Christian's eye? Is not Satan plainly attempting his ancient fraud, but repeating it on a far wider scale? Before, he practised chiefly on the clergy, satisfied that in ensnaring them he also secured the people. The wise were demoralized, and the ignorant became easy dupes. But, with varying times, the scheme is skilfully modified. In *this* country, at least, no single class will ever again possess the power of guiding the rest. We have been too long trained in the exercise of private judgment. But the bait which then entrapped the few may now be successful with the many. If in the ninth century worldly affluence spoiled the clergy, why may it not in the nineteenth paralyze the Church? This then shall be the aim, and *thus* he whisperingly plies us, "Be Christians, surely, but also be respectable! Your faith is often despised because it clothes itself in rags; get wealth, and you will dignify religion. Why should not Christians share the honours of the world? You may possibly be too strict in your profession, and *that* savours of pharisaism, which is unquestionably wrong. Be content to serve God as others do; why needlessly be derided as an enthusiast? Truth can fight her own battles; therefore do not put in hazard the comfort of your life. Besides, consult prudence! The time is not come for the effort you are exhorted to make. *Then* you

* D'Aubigné's Reformation, bk. vii. introductory passage.

may speak boldly ; but *now*, how manifestly rash and premature, how absurdly useless !” Are not these, and such as these, the plausible sophisms which the arch-deceiver employs ? And who shall estimate the mischief they have wrought already ?

Even now the hollowness of Christian profession is a byword in the world. The land groans under the formalism of the Church. Our ministers weep at the relaxed grasp with which our faith seems to hold our intelligent youth. Indifferentism, if not scepticism, is the too common turn of their minds. And *one* reason is too apparent to be mistaken. They have watched the course their fathers took, have seen them striking hands with opposite parties, “trimming” for the sake of favour, and when the right and the expedient seemed to diverge, forsaking the former for the latter. Who can wonder at the result ? Their notions of revealed religion are gleaned more by observing professors than by studying the Bible ; and when professing Christians wantonly disregard the voice of conscience, and trample under foot the first precepts of natural religion, the enlightened mind comes to the conclusion that there is discord, not harmony, between the natural and the revealed, and instinctively clings to the former because its evidences are the more potent and clear. Thus our youth become sceptics, if not deists.

But this is only *one* evil resulting from the lack of earnest sincerity in the Church. Another, more to the point, is the lamentable powerlessness of the Church where she ought to be full of strength. If Dissenters were sincere and in earnest in advocating the Voluntary Principle, a very short time would suffice (in the present temper of the nation) to overthrow that great incubus on religion—the State Establishment. In how many of our boroughs at the late elections might honest *representatives* of our opinions have supplanted men who know nothing and care nothing about them, if Nonconformists had proved faithful to themselves and the principles they profess ! What we want is a more passionate love for truth, and courage to avow our love under every change of scene. It is indeed mortifying to discover that we are yet so deficient in the practice of a virtue so obviously a constituent of pure morality that, long before the Christian era, it was fully understood even by the heathen.

ἰχθύες γὰρ μοι κίτωνος ὁμῶς Ἀΐδαο πύλαισι
ὅς χ' ἔτιρον μιν κεύθῃ ἐνι φρεσίν, ἔλλο δὲ εἴπῃ.

II. ix. 312.

Who dares think one thing and another tell,
My soul detests him as the gates of hell.

And if still we persist in this treacherous negation of our own belief ; if still Dissenters shall be found both forsaking their principles when they should be made the basis of action, and deserting and discountenancing the men who, in the Anti-state-church Association and similar organizations, are striving to give Voluntaryism a louder utterance and fuller development ; how greatly will they aggravate their shame and guilt ! Certain of success if we boldly assert our truth, as all history declares ; on the other hand we are sure of disgrace if we shrink cowardly from the task. For one of two evils must befall us. Either our principle will for the present be defeated, and we shall be overwhelmed in the defeat ; or it will triumph without our assistance, and we shall be denied all share in the honours of victory. There is both great responsibility and great glory in the position we hold, because of the good we may achieve or the evil we may entail on all coming time. What would be the moral condition of Europe at this hour had Luther been false to the truth entrusted to him ? Who can measure the criminality that would have attached to him had he abandoned his post ? And what Nonconformist, duly considering the high place assigned him in the world's history, can refuse to join in the holy and glorious enterprise ? It is too lofty a privilege to be wantonly cast aside. As we have received benefits from the spiritual warfare waged by our Puritan forefathers, so it is now our turn to win spoils that shall be left as a sacred bequest to future generations. The struggle we are now preparing for is one which, if conducted, as it may be, to a successful issue, will be regarded by posterity with grateful admiration, and by the Eternal Father with profound approbation. Happy, then, is the man who stands in the foremost rank !

Δ.

POPERY.—ITS CHARACTER AND ITS CRIMES.*

It is not often that we have perused a work on Popery with greater satisfaction than this one of Mr. Tayler's. For the most part, authors are content to give the representations of others, rather than the results of their own reading and research. Statements have been hazarded as to the character and history of the Papacy without examination ; and the ignorance of English people of the real doctrines of

* **POPERY : ITS CHARACTER AND ITS CRIMES.** By William Elfe Tayler. With Fourteen Illustrations from MSS. and rare Books. London : Seeley and Co 1847. Post 8vo, pp. 348.

Rome has been imposed upon by fallacious arguments or unsubstantial proofs. An unthinking and unreasoning dread, the result of the cruelties practised by Papists in former ages, has indeed taken possession of the popular mind; but this, from its very nature, has only afforded to modern Romanists an occasion of throwing discredit on the indubitable facts of history. They have not been slow in taking advantage of the general ignorance, nor suffered it to go unimproved. It is long since the gorgeous ceremonial of Rome has been familiar to an English eye; and the awfully-destructive results of a priesthood doomed to celibacy, and of the confessional, are scarcely known by the lapse of centuries in this Protestant land. The revival which has taken place has, therefore, been accompanied by a studied and crafty attempt to present Popery in a most attractive form. Appeals of the most powerful kind are made to the imagination, to the better feelings of our nature, and to the passions and emotions that sway the inner man. Painting, poetry, architecture, every form of grace and beauty, are being summoned to the aid of the mistress of Rome, to charm the already lulled senses of the English people, and to win them over to her side.

But, is Rome changed? Were you to listen to her votaries, she is a gentle lamb in the midst of wolves—a virgin of unblemished purity, of spotless fame, but labouring under calumnious imputations on her honour and chastity. She will lead you to the mountain top, and a glowing scene of calm and holy beauty shall seem to rise before the rapt visionary. Majestic temples, reposing in grandeur, impressive from their magnitude, meet the gaze, and from the fretted turrets is wafted over hill and dale the call to prayer—she calls them the temples of the Most High. But you enter the ever-open door—crowds are bending in intent and lowly adoration—it is an image they adore, or some ragged shirt, or rotten bone, or other human exuvise encircled with jewelled splendour. Or you go forth into the fields bright with the light of a summer's sun—the ringing joy of the harvest or the vintage reaches the ear—the eye is attracted with long drawn processions, clothed in pure white or varied colour. You mingle with the throng. At every wayside cross, or sculptured stone, homage and adoration is paid, and in astonishment you learn that Rome has made inoperative the second commandment. Look at the bowling-green, when the villagers keep their feast; it is in honour not of Him who hath clothed and fed them, but of some tutelary god, whose story is adorned by marvellous legends, exciting the wonder and taxing the credulity of the poor unlettered peasantry, to whom the “Bread of Life” is never broken. Visit their homes, the residence perhaps of penury too, and painful, sad affliction. The sufferer's solace at the best is the counting of his beads—the rapid iteration of forms of words, whose meaning is unknown or unthought of. The mind, the heart is prostrate, and words of life are never read nor heard to quicken the torpid intellectual or moral state.

Rome is ever the same. Under all her grandeur and beauty of form, her attractive visions of devotion and humility, she is one great monument of priestcraft. She deludes human hearts, and mocks human hopes—for gain. She has a hollow exterior—mere gilding and paint

—without life. Her merchandize is the soul of man. Her wealth, his immortal nature. She grasps at universality of creed and worship, not to bring mankind to the footstool of the Omnipotent, but to aggrandize herself, to fill her coffers, to clothe her priests in scarlet, and to be worshipped as God amongst men.

Since the Emancipation Act of 1828, Rome has made great and unceasing effort to recover her ascendancy in this country. With what success is palpable to every observer. Her churches and chapels are rising in every part of the country; and the various forms of monastic life are appearing in many of the most populous places, attracting, by its apparent simplicity, devoutness, charity, and self-denial, the kindly feeling and good words of the surrounding neighbourhood. Curious crowds attend the services of the churches, and are becoming impressed by the calm, earnest, and seeming devotion of Catholics, contrasting, as it often does, with the chill forms of the Establishment, or the not unfrequent noisy, irreverent worship of the meeting-house. The sermons they hear are frequently on the great cardinal doctrines of Christianity; the work of redemption is set forth in the most earnest and moving manner; and Calvary, with all its love and fearful sorrows, pathetically depicted. The heresies of the Apostasy are but seldom preached; or if invocation of saints, or purgatory, or confession, or any of the many other unscriptural dogmas of Rome, are referred to, they are proposed for reception in a most natural and artless manner. The reason is appealed to, and the judgment often led astray by the feelings and affections. Scripture is cleverly adduced wherever it can be, for the scripture-craving appetite of the English mind, and plausibly interpreted to suit the exigencies of the case.

While thus the true character of Popery is disguised, and Protestants are deceived by the bold denials, or the specious representations, of English Catholics, such works as the one before us are of eminent service to the cause of scriptural truth. As a picture of Popery, we know not one of its size of equal value. Mr. Tayler has everywhere availed himself of original works; and from books of rarity, and from the devotional works of modern days, produced the real practices of Rome. He has shown that, notwithstanding the denials or the explanations of Catholics, her doctrines and worship form the same idolatrous and blasphemous system it ever was; that, under the pretence of the common versions of the Bible being inaccurate, she prohibits altogether its perusal as a dangerous thing; that mere formalism has taken the place of a spiritual worship, and a language is employed of which the worshipper is generally altogether ignorant; that confession and absolution by the priest are still as ever productive of the most fearful results; and that, in short, there is not an error, nor a superstition, nor a dogma the less practised or believed by the votaries of Rome, than in the palmy days of her dominion and power.

If, for example, we turn our attention to the worship of this Antichristian church, we shall find it of the most puerile, absurd, and blasphemous description. If, in the sixteenth century, the historian Spanheim could say, that the divine worship of his day consisted “in the adoration of the host, in the feast of the Virgin Mary, in confession to the priest, in seeking the protection of saints and angels and the

crucifix, in vain vows and obligations, in the recitation of hourly prayers in Latin, in counting beads, and in entering into a cloister ;' the modern inquirer will find that every one of these practices still constitutes the worship of Catholics. The Missal, the Breviary, and other devotional books, still abound with prayers to saints, and with praises of their wondrous deeds. Whole works are exclusively occupied in setting forth in the most blasphemous language the "glories of Mary," the mother of God ! As a specimen of their usual prayers, we may take the following :—

"O God ! who, *for the salvation of souls*, was pleased that blessed Francis, thy confessor and bishop, should become all to all, mercifully grant, that being plentifully enriched with the sweetness of thy charity, by following his directions, *and by the help of his merits*, we may obtain life everlasting." (29 Jan. St. Francis de Sales.)

"We beseech thee, O Lord, by the merits of thy saints whose relics are here, and of all the saints, that thou wouldst vouchsafe to *forgive me all my sins*. Amen." (Roman Missal for the use of the Laity.)—P. 49.

Many pages of similar addresses might be adduced, evincing the delusive hopes cherished by the priests in their votaries. Superstitions of the most ridiculous kind are inculcated. Thus one saint, St. Blasius, should be prayed to when the devotee of the table has the misfortune to suffer from a bone sticking in his throat ! Another has the pleasant power of relieving the toothache ! One defends his clients from the plague ; another renders effectual the nauseating draft administered for its cure !

But it is in the religious respect shown to the Virgin that the awful criminality of the Romish worship more especially appears. Early in the fifth century, it was decided by the Council of Ephesus, that the Virgin Mary was truly the mother of God. From that time her worship rapidly increased, until it attained the height at which it is now practised. In the sixth century, the fable of her assumption into heaven, in a glorified state, was publicly taught. As a specimen of the lying legends of Rome, it is worth quoting :—

"When the blessed Virgin Mary had finished her earthly career, and was about to be called away from this world, all the apostles came together to her abode. And having heard that she was to be *assumed* from this world, they continued watching with her ; when, lo ! the Lord Jesus with his angels appeared ; and receiving her soul, delivered it to the angel Michael, and separated. At break of day, the apostles raised her body with the couch, and placing it in a sepulchre, kept watch over it, expecting the coming of Christ. When, lo ! the Lord again appeared, and, taking the body, commanded it to be taken in a cloud to Paradise."—P. 212.

And now it was taught, that "all power was given to her in heaven and in earth, and that nothing is impossible to her." She was and is called the "Empress of Heaven and of Earth, and of all that is therein." Even angels are said to owe their steadfastness to her protection. Indeed, by St. Anselm it is said, that one reason why our Lord, at his ascension, left her behind was, "lest, perhaps, the Court of Heaven might have been doubtful which they should rather go out to meet—their Lord or their Lady !" More merciful than Jesus, when his intercession failed with the Father, recourse can be had successfully to the advocacy of Mary. To quote St. Bernard :—

"You fear to approach the Father—terrified merely by his voice—you hide yourself among the leaves. He has given to you Jesus as a Mediator. But, perhaps, even in him you dread the Divine Majesty; for although he became man, yet he remains God. Do you seek an advocate with him? Flee to Mary, since the humanity in Mary is not only pure, by its freedom from all contamination, but also pure by the oneness of its nature. Nor would I speak doubtfully. She will be heard, on account of the veneration in which she is held. The Son will hear the mother—the Father will hear the Son.... She is the subject of all Scripture, and the end for which it was given.... She is the end for which the world was made."—P. 204.

We must pass over our author's citations from the awfully-blasphemous Psalter of St. Bonaventure, in which all the Psalms are turned into addresses, prayers, or praises, to Mary. Modern Romanists equal or eclipse the ancient writers in their extravagant ascriptions of divine titles and honours to this goddess of their idolatry. The following is from the Romish Breviary now in use. It is part of an exposition on 1 Sam. i. 1 :—

"The most blessed ever-virgin Mary, mother of God, may be designated by the name of the mountain. For she was indeed a mountain, who, by the dignity of her elevation, transcended every exaltation of every elect creature. Was not Mary a sublime mountain, who, that she might attain to the conception of the Eternal Word, reared the summit of her merits above all the choirs of angels, ~~even to the throne of the Godhead?~~ For this is the mountain, of whose surpassing dignity Isaiah prophesies: 'It shall come to pass in the last days, that the mountain of the Lord's house shall be established upon the top of the mountain.' For a mountain she was upon the top of the mountains, &c."—P. 220.

For other specimens of, if possible, even greater and more horrible blasphemy, we must refer to Mr. Tayler's well-authenticated citations. To all who may be involved in controversy with Romanists, his work will be of great value. His authorities are carefully selected, and in all cases given. But very few would a Catholic dare to question as genuine examples of the practical teaching of his church. The carefully worded language of the Council of Trent can only be understood when illumined by the light of Catholic practices; for its decrees, while they seemingly condemn all idolatry and uncommanded worship, give ample scope to the exercise of the vilest abominations, which are everywhere encouraged and taught by its doctors and priests, especially in such places where the watchful eye of Protestantism is absent. The shield thrown over them in this country, the generally pure lives of the Roman hierarchy, and the careful abstinence from the gross image-worship of Catholic countries, render only the more dangerous the politic, crafty, and specious representations of the priests. Rome, notwithstanding, is the same monstrous perversion of the revelation of eternal truth; the same undying foe of human liberty, civilization, and redemption.

MARIOLATRY OF ROMANISTS.*

THIS is a correspondence between Sir Culling Eardley, Bart., and Mr. Matthias Dunn, a Roman Catholic layman of Newcastle-on-Tyne; which arose out of a speech of the former, delivered at a meeting of the Evangelical Alliance in that town. The title is expressed in strong terms, but not more strong than the facts of the case justify.

At the meeting, it was stated by Sir Culling that the following prayer to the Virgin, being nothing short of a blasphemous parody of the Lord's Prayer, was circulated on the Continent, under the authority of Roman Catholic priests:—

“TO MARY.

“Our Mother who art in heaven, let your name be blessed ever; let your love come to all hearts; let your desire be accomplished on earth as in heaven. Give us this day grace and mercy; give us the pardon of our sins, as our hope is from your goodness without end; and leave us no more to fall into temptation, but deliver us from evil. *Amen.*”

The Romish priest of Newcastle wrote to Paris, and received a denial that this was authentic, and called it a slander upon the Catholics. Sir Culling Eardley thereupon wrote to the Editor of the *Voix Nouvelle*, who had put the blasphemous prayer in his hands, and received the most ample confirmation of the statements made by him at the meeting. The final result, we believe, is, that the Romish publishing house in Paris, from which the copy had been procured, have come under the censure and fine of the French Courts for having failed to place a copy of certain works, issued from their establishment, in the Royal Library of Paris; and for having otherwise violated the laws regulating the publication of works in France.

We give below an extract from the *Voix Nouvelle* of July 3, relating to this singular affair:—

“At the beginning of last May a French Protestant pastor being in London, was solicited to speak at one of those public meetings at which our fortunate neighbours,—free from every sort of ‘article 291,’ explained by the laws of September,—discuss freely the questions which interest society. Called upon to exhibit to Englishmen Catholicism as it exists in France, the speaker produced the following among other documents. We reprint it word for word, minus the illuminations, gothic characters, coloured capitals, &c., which Romanist spiritualism ever calls to its aid, when speaking to its adherents.

[The prayer is that quoted at Newcastle].

“After the recital, during which he was often interrupted by the murmurs of indignation produced by each phrase of this idolatrous and abominable parody of the universal prayer of Christians, the French pastor addressed the meeting.

“The audience, which consisted of three or four thousand persons, was strongly excited. The Mariolatrous Prayer passed from hand to hand, and was not restored to the speaker. It passed further than its publishers would have wished, as will soon be seen, and was produced in several other public meetings, to the great scandal of the English people, who are nevertheless said to be verging towards the Church of Rome.

“To understand the astonishment and indignation of those religious masses, it should be known that, despite its pretended unity, nothing is more unlike the gross Catholicism of Spain, Italy, and even France, than the diluted Catholicism of the countries where Protestantism is known, and forces its ungrateful adversary to profit by the light which it spreads around it. The fact before us is a striking proof of this. The illuminated piece of idolatry which,

* BLASPHEMY, IDOLATRY, AND SUPERSTITION OF THE ROMAN CATHOLIC CHURCH. Stitched. Newcastle-on-Tyne.

with us, in our wonderful Paris, so vain of its civilization, has not even aroused the smallest remonstrance, excited in England such feelings of repugnance that our sharp disciples of Loyola were obliged to look out for the means of arresting the mischief it might do them.

"The thing seemed difficult, but where morality is concerned, what is impossible for a Jesuit? Two means, therefore, were selected:—1st, a disavowal; and 2nd, (to conceal this variation in the midst of unity) a little, or rather an enormous, falsehood. At the risk of passing for downright heretics in the eyes of French Mariolaters, it was thought best to avoid the disgrace which in a land of inquiry and of belief in the Bible would, without fail, have covered English Mariolaters. It was decided, therefore, boldly to deny the authenticity of this ornamental piece of idolatry. But as the piece was exhibited to all who chose to see, and even to many who would rather not have seen it; as, moreover, the thousands of copies which have been circulated in France for years past had given it a character of public notoriety; a still bolder step was conceived, namely, a disavowal proceeding from the editors themselves! A disavowal, however, in the English fashion only, of course—for in France it would have been impossible, with that good-for-nothing *Bibliothèque Royale*, which preserves a copy of everything that is published, and with a direction *de la librairie*, which receives a declaration from the printer for every publication which issues from his press.

"The obliging editors, under the direction of an English Jesuit, consented to send him the declaration which the reader will find below, and by means of which an escape from the difficulty was calculated upon. But, alas! in this age of railways, steam-boats, mail-coaches, and newspapers, such little plots are vain. In vain the advice of English Jesuits. In vain the denial despatched to England by the French Jesuits. The miserable disavowal is returned to France in thirty-six hours; and to whose hands do you suppose? To the French pastor,—the very man who had himself got a friend to purchase, over the counter of the publishers themselves, that piece of idolatry of which in England they disavow the knowledge! And to make bad worse, who do you suppose is the pastor, who made the purchase only two months ago in Paris, in the house of business of the disavowing-publishers, and who was the first to read those blasphemies to the London meetings? The chief editor of the *Voix Nouvelle*.

"After this explanatory preface, our readers may now peruse the following document, which is a letter addressed by a Mr. Duhn to Sir C. E. Kardley, who had exhibited the heathenish object to a meeting at Newcastle.

[The letter is the same as that published in England.]

"In reply to the audacious letter of Messrs. Alcan and Co. we have now to remark,

"1st and foremost we hold at our office, at the disposal of the public, a copy of the Romish prayer, beneath which is printed at full—Victor Janet, 55, Rue de Vaugirard, au Saint Cœur du Marie.

"2ndly. The firm of ALCAN may not have published the article—no one said that they had; but the firm of Alcan has sold, within two months, to a person, who will give his name if required, the article which the same house denominates in England absurd and heretical. Not only this, but they sold that person the last copies declaring that they were going to publish a new edition.

"3rdly. It will be remarked that the prudent firm of Alcan confines itself to saying that M. Janet cannot have published the article since he has been in Algeria: it does not affirm that he did not publish it before.

"4thly. In regard to the *honourable signature* Alcan and Co. no one has mentioned it in England or elsewhere, as far as we know. It has only been said, and it is maintained, that thousands of persons possess the absurd and heretical document, published by Victor Janet, 55, Rue de Vaugirard, at the Saint Cœur de Marie, a business purchased by M. M. Alcan, and where, two months ago, the last copies were sold with a declaration that it was going to be reprinted. All the priests in France and England cannot change that fact. The only thing they can do is to consign to the flames the copies of a piece which cannot stand the full blaze of Protestant day; though they will find it more difficult, accostomed as they may be to fire and flame, to burn down the *Bibliothèque Royale* and the 'direction de la librairie,' otherwise than in intention.

"5thly. In the name of the Protestant body, we in our turn bid all honest

men admire a church, which circulates through its chosen publishers, the *Maison du Saint Cœur de Marie*, a piece which in other places, and in consideration of the times, that same firm declares to be calumnious, to escape from the embarrassment caused by it!"

DECAY.

DARK, devastating Power! whose trace
 Around salutes the eye;
 Thou holdest on thy stealthy pace—
 Behind thee, ruins lie.
 Silent, unseen, unthought of, thou
 Destroyest, not by sudden blow,
 But slowly, surely, steal'st thy way
 Beneath the ivy's cloak of green,
 Where'er the trace of man hath been—
 Dark Power—insatiable Decay!

What shall escape thy withering hand;
 Thy blasting breath elude?
 Since every clime, and every land,
 Are by thy touch subdued.
 Yon lovely child, so fair, so blest,
 That rests upon his mother's breast,
 Like flowers upon the lap of May—
 Even he shall feel thy nipping frost;
 His loveliness shall all be lost,
 His sweetness fade, before Decay!

The sunny hopes of boyhood's years,
 So beautiful and bright;
 The lovely form the maiden wears,
 Fair as the moon's chaste light;
 The plumed warrior's stately stride,
 With head erect and brow of pride,
 Whose vengeful arm no foe can stay;
 The mighty monarch on his throne,
 Whose slightest nod hushed myriads own;
 All bow them to thy power, Decay!

The castles, towers, and temples vast,
 In by-gone ages raised—
 Their names are lost, their splendour past,
 Their deep foundations razed;
 Their ruins buried in the soil,
 Save where the despot's slackening coil
 Some fragment spares, exposed to day;
 Like trophies left to mark the spot
 Where, devastating all, hath wrought
 The levelling hand of slow Decay.

The teeming earth, whose flowers and streams
 Seem smiling to the sky,
 Like to the soft and loving beams
 That light an infant's eye ;
 The aged oak, that rears his head,
 The monarch of the forest glade,
 On whose broad arms the sunbeams play ;
 The shrubs that clothe the mighty hills ;
 The flowers that woo the flowing rills ;—
 Earth, trees, and flowers, must all decay !

Man's highest boast—his mightiest deeds—
 The loftiest dome he rears—
 In all he does, Destruction's seeds
 His every effort bears !
 But there's a mind—a soul—in man,
 Too soaring for earth's narrow span ;
 A brilliant, though earth-shadowed, ray—
 A flash—a spark of heavenly light,
 That mocks the fell destroyer's might,
 And never, never, shall decay !

Salisbury.

ON THE WORK OF THE HOLY SPIRIT, &c.

A FOURTH LETTER TO AN EVANGELICAL CLERGYMAN OF THE CHURCH
 OF ENGLAND.

MY DEAR SIR,—Hitherto I have addressed you on subjects on which our opinions widely differ. I now bring before your notice a doctrine which, I doubt not, we *agree* highly to prize, and earnestly to contend for—the work of the Holy Spirit on the minds of believers. I am induced to trouble you with the following remarks from a conviction that erroneous views on the subject now to be treated of are daily becoming more prevalent. Without farther preface, I proceed to state my own convictions on this important part of divine truth.

I believe, then, in an enlightening, sanctifying, and comforting influence of the Holy Ghost,* exercised on the minds of believers in proportion to their diligence in seeking, and their faithfulness in cherishing, it ; an influence which, though always in harmony with, and always assistant to, the divine word, is as distinct from it, and in just the same sense distinct from it, as the wind which *impels* the vessel is from the chart by which it *steers*; or the air which gives appetite, from the food which satisfies it.

Apart from this, a vast amount of the prayers offered by God's people seem to me quite unmeaning. If he exercise no direct influence on the minds of those who love and serve him, why are they to pray—in affliction, for support ; in doubt, for direction ; in weakness, for strength ; under the painful consciousness of a sinful and depraved nature, for holiness and victory ?†

* 2 Cor. iii. 17, 18 ; Rom. viii. 14 ; Gal. v. 16, 18, 22, 25 ; Eph. iii. 16, and v. 18 ; &c. &c.

† James v. 13 ; Philip. iv. 6.

That the word of God is perfectly adapted for all the purposes for which it was given, I can have no doubt. I am sure "that it is profitable for doctrine, for reproof, for correction, for instruction in righteousness;" that it is able to make men "wise unto salvation, through faith which is in Christ Jesus." All this I should never think of calling in question; but what is to do that for the believer's sinful heart, naturally disinclined to spiritual exercises and spiritual food, and continually exposed to the counter influence of the flesh; what is to do that for him which the Psalmist prayed to have done in his own case, when he said, "Incline my heart unto" (not merely *by*, but *unto*) "thy testimonies."* What is to keep the mind in just that state in which the word will act on it to the greatest possible advantage?

Does not every fervent petition of the believer virtually confess that divine influence—and, I take it for granted, the influence of the Holy Spirit—is to effect this? Take the case of the prayer of a martyr passing to the stake, and well-nigh overwhelmed at the moment by a contemplation of the trial he is about to undergo; and let it be asked, from what source does he, in the short interval which must elapse between his prayer and his execution, expect support? Who can fancy himself in this situation, and not say at once, Ah! unless supernatural strength were then directly imparted to me by God, I feel that I should decline, and prove, like many others, after all an apostate.

Do the opposers of the doctrine of the Spirit's direct influence on the believer's mind sufficiently consider, that even the Lord Jesus, in his extreme agony, though of course he placed implicit confidence in all the promises of God which secured to him final victory, yet being in his human nature weak, sought, and obtained, a direct divine interposition for his support—an angel, in answer to his prayer, being sent to strengthen him? And further: do those who call in question the truth of the exercise on the believer's mind of a divine influence, quite distinct from, though in perfect agreement with, the revealed word, recollect that they are in fact denying to the Holy Spirit a description and amount of influence, which they readily admit that Satan exercises on the minds of *his* servants?† When they read of his putting it into the heart of Judas Iscariot to betray Christ; of his filling the heart of Ananias to lie to the Holy Ghost; of his working in the children of disobedience, and leading them captive at his will; the opponents of direct divine influence do not, I conclude, for a moment suppose otherwise than that Satan is here represented as acting directly on the minds of his votaries. Why, then, so much anxiety to confine the Holy Spirit's operations within narrower bounds?

I do not, of course, deny that the Holy Ghost works, mediately, through the written word; all I contend for is, that he works *also* immediately in *harmony* with that word; that he applies and recalls it, opens a way for its reception, makes it sweet when received; in short, as I have already implied, that, in answer to prayer, he brings the believer's mind into, and keeps it in, precisely that state in which the word will act on it most beneficially.

I know it is said by some who deny the doctrine of the Spirit's direct influence on the believer's mind, that prayer benefits only by moulding the mind to the very state for the bestowment of which it asks; just as exercise works the body into health. But how would this hold good in reference to prayers offered in our behalf by others? "Brethren, pray for us," says Paul. "Strive together with me in your prayers to God for me, that I may be delivered from them that do not believe." Whilst this same Paul, in his Epistle to the Ephesians, himself prays that "they might be strengthened with might by God's Spirit in the inner man," as he had previously prayed that God would give them the "spirit of wisdom," &c.

* Ps. cxix. 36. † John xiii. 2; Acts v. iii; Eph. ii. 2; 2 Tim. ii. 26.

Again : the opponents of the Spirit's work, in the sense now assigned to it, sometimes say, We will give this doctrine a place in our creed when they who contend for it work miracles, as the apostles, and some of their immediate followers did. It seems almost superfluous to remark, that whilst all believers in the apostles' days were under the direct influence of the Spirit, all had *not miraculous powers* (see 1 Cor. xii. 29, 30). And if all the Christian graces of the good men of those days are traced immediately to the Holy Ghost,* what passage of the New Testament sanctions the idea that those graces may now be produced by an inferior agency ?

There is another point of Christian doctrine about which, I think, we shall not greatly differ, namely, that faith in Jesus Christ never saves him who has that faith, except when it leads him to *receive the Saviour as a remedy for sin*.† And we shall, probably, further agree to admit, that Christ will never be so received but by him who feels his sins a burden ; consequently, that conviction of sin must precede a saving reception of Christ. The interval, however, between a painful sense of guilt and condemnation, and peace and joy in believing, I am most ready to admit, may be very short. Nay, the transition may be almost immediate, as in the case of the three thousand, the Philippian jailor, and others. In fact, we do not, I think, read in the New Testament of any instance of *lengthened* sufferings arising from this source, i. e. from conviction of sin. When such sufferings are endured, it may be presumed, therefore, that this happens from incorrect views of the all-sufficiency of the Saviour, and the infinite willingness of God *at once* to grant to him who seeks for it in the appointed way, pardon, free, full, and everlasting. To suppose the contrary of this, is to suppose the Almighty less kind than his word declares him to be. He is there represented as *waiting* to be gracious.

Very many controversial writers have laboured to *define* saving faith ; and whilst they are often very hard to understand on this particular subject, they seem to overlook the fact, that no faith, however correct, can place a man in a state of salvation, unless that faith be exercised under certain given circumstances. Simon Magus, and the chief rulers mentioned in John xii. 42, 43, all had faith in Jesus, and it is never intimated that it was an incorrect faith ; and yet they were not saved. Simon loved the influence resulting from supernatural power better than God ; and the chief rulers, the world's praise better than that of Christ. It is obvious that they had never sought salvation as men "pricked in their heart ;" had never, by faith, *received* Christ as a remedy for *felt and lamented sin*.

The apostle speaks of the possibility of having "all faith," and no love,‡ and therefore no salvation ; for "if any man love not the Lord Jesus Christ, let him be anathema maranatha."§ So that, how much soever some texts of Scripture (such, for instance, as John v. 1, "Whosoever believeth that Jesus is the Christ, is born of God,") may seem to favour the idea, that a simple belief that Jesus is the Son of God is necessarily, or under all circumstances, saving faith ; it is evident that this cannot be the case, unless Scripture can contradict itself. If I argue correctly, it follows that in every instance in the New Testament in which faith in Jesus Christ is spoken of as saving, conviction of sin is presupposed.

I do not, by anything here advanced, intend to say, that the convictions of sin which precede a saving reception of Christ must always be agonizing, even for the shortest period. They must, however, in every case, be such as to lead the subject of them to throw himself on the finished work of Jesus as

* Rom. v. 5, and xv. 13 ; Gal. v. 22, 23.

† John i. 12.

‡ 1 Cor. xiii. 2.

§ 1 Cor. xvi. 22.

his *whole dependence* for pardon, acceptance, and eternal glory. Apart from this, all the faith in the world would, I conceive, avail nothing.

I have advisedly avoided using the term repentance because of the disputes which have arisen in the religious world as to the precise meaning of that word. The convictions of sin, however, to which I have referred, are, in *my* view of the subject, comprehended in evangelical repentance. I take it for granted that when our Divine Master said, "Repent, and believe the Gospel," he meant, admit into your mind a deep sense of your own guilt and condemnation, and receive Me as a remedy for that guilt and condemnation.

But I will not quarrel about a word. Let it be conceded that the sense of sin of which I have been speaking, is necessary to the exercise of saving faith, and has that precise place which I have assigned to it in the *order* of salvation, and I am satisfied. Of this we are sure, that repentance is distinct from faith (repent *and* believe), and equally with it necessary to salvation. It is called repentance unto life, repentance to salvation, and is connected with forgiveness of sins.*

Of the *means* by which conviction of sin is *first* produced in the sinner's mind, I have here said nothing, wishing, at present, to avoid that subject, and to confine myself to the consideration of Divine influence on the *believer's* mind. To similar Divine influence, however, opening the sinner's heart to attend; his mind to understand; his conscience to feel; and thus applying the word, I should trace all profitable conviction of sin. Nor does this at all involve the idea, as some say, of the possibility of the existence of a holy unbeliever in Jesus. Holiness is enlightened, believing, spiritual obedience to Divine requirement. Mere conviction of sin, therefore, is not holiness.

It has sometimes struck me that a great deal of what is set down to the account of not believing in Christ, should rather be ascribed to *hatred* of him; and hence that many men termed Infidels, do, in fact, believe, and *tremble* to believe, that Jesus is the Son of God. They are too proud, or too full of enmity to *confess* their faith; but there it is. Take the case of Voltaire as an illustration of what I am saying. If the reports circulated in reference to him be true, a conviction of Jesus Christ being the Son of God, was, in his dying moments, the chief cause of his misery. If he could have divested himself of this (which his alternate curses of, and prayers to the Saviour, proved that he could not), he might have been at ease. It was, therefore, not the absence, but the presence of faith; the belief, namely, that Jesus is the Christ, which rendered his proud, unsubdued, embittered mind, wretched.

And just so with reference to thousands of individuals in countries called Christian, who, whilst fully convinced that Jesus is what he professes himself to be, the Messiah, the Anointed One of God, pass through life in the habitual neglect of him. What is it that makes *them* miserable in the immediate prospect of death? Their faith; in other words, their conviction that they are about to meet him, whom they have, all along, believed to be the Saviour, yet, as to every beneficial purpose, rejected.

With a few remarks on another subject, on which, probably, I shall not meet with general concurrence, I propose to close my present letter.

It is a commonly received opinion in modern theology, that to ensure the performance of any spiritually right action, we only need the *will* to perform it. My disbelief of this, I do not hesitate to avow. I believe that we may have the will, and want the power. I ought, however, perhaps to specify that I use the word will in the sense commonly assigned to it in the New Testament; in the sense in which Paul uses it when he says, "To will is present with me, but how to perform that which is good I find not;"† and again,

* Acts xi. 18; 2 Cor. vii. 10; Acts v. 31.

† Rom. vii. 18.

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"when I would do good, evil is present with me;"* and so also, "ye cannot do the things that ye would."† In the latter case it is said truly enough, that the passage might be translated, ye *do* not the things ye would. But this change will not, I conceive, serve the purpose it is intended to answer, because it still leaves us to infer that the will may move in one direction, and the conduct in another: "ye *do not* the things ye *would*," or have a will to do. Why not? Because, although to will is present, yet how to perform that which is good the willing individual finds not, without Divine assistance; without God's strength made perfect in his (the willing person's) weakness.‡

Paul must have had all the will imaginable to be delivered from the thorn in the flesh, or, at least, from its pernicious influence. His prayer showed that he had this will. He would never, three times with the utmost importunity, have sought for deliverance, unless he had *wished* to receive it. And I conceive that every Christian makes the same implied avowal when he draws near to God in prayer for the bestowment of any blessing, or the removal of any evil, whether of a temporal or spiritual nature.

In a word, I quite agree with your Tenth Article, which says, "We have no power to do good works pleasant and acceptable to God, without the grace of God, by Christ, preventing us, that we may have a good will, and *working with us when we have that good will*." All which is only a sort of transcript of the apostle's language, when he says, "It is God that worketh in you both to will and to do of his good pleasure."

Submitting these statements to the candid consideration of yourself, (with whom I believe that they will, for the most part, find favour), and also of all others who may read them,

I beg to subscribe myself, my dear Sir,

Yours very affectionately,

SENEC.

HINTS TOWARD A HISTORY OF PUSEYISM.§

It is not a little curious that, by general consent, the new theology of Oxford should be known by the name of a person whose opinions were broadly opposed to it, and who bore no part in the early stages of a movement which is now co-extensive with the English Church, and is felt wherever the English language is spoken, not only in lands under British rule, but even in the republics of America, which it might have been thought would afford a most ungenial soil for "Church Principles."

That Mr. Pusey held opinions the most opposed to Puseyism, is a fact not generally known; and that he was the object of unjust attack and misrepresentation by Mr. Rose, an early and able advocate of the new theology, will now be hardly believed. Yet so it was.¶ At the

* Rom. vii. 21.

† Gal. v. 17.

‡ 2 Cor. xii. 9.

§ From the OXFORD MAGAZINE.

¶ Mr. Pusey and Mr. Rose were, it is understood, reconciled through the intervention of the Rev. William Palmer, author of "A Treatise on the Church, &c. &c." Mr. Palmer was educated in the school of Bishop Jebb and Alexander Knox. . . . It is to be observed that Mr. Pusey was not present at the meeting of the first Tractarians, at Mr. Rose's rectory, of Hadleigh, Suffolk, in July 1833. These consisted of Mr. Palmer, Mr. Froude, Mr. Perceval, of All Souls',

period of Dr. Pusey's election to the Hebrew Professorship, to which a canonry in Christ Church Cathedral is annexed, his opinions were altogether opposed to those now held and taught by him. In an admirable work, published in 1828, after a visit to Germany, he vindicated the distinguishing maxim of the Reformers, that *Scripture is the only authoritative source of Christian knowledge*; and quoted approvingly the language of Müller, who spoke of "the Font, the Pulpit, the Confessional, and the Communion Table," as the four dumb church idols.

It is impossible not to wonder at the contrast which Mr. Pusey, thus speaking, presents to Dr. Pusey, sentenced to two years' silence by the Vice-Chancellor of Oxford, for having lately preached sacramental efficacy, (*opere operato*) consubstantiation, and the doctrine of the mass, in the pulpit of Christ Church, Oxford; and it will present matter of singular interest if we contemplate for a while the former but very different self of the Hebrew professor.

The work, then, in which Dr. Pusey quotes thus approvingly Müller's description of the four dumb Church idols,—*the Font, the Pulpit, the Confessional, the Communion Table*, is—

"An Historical Inquiry into the Probable Causes of the Rationalistic Character lately predominant in the Theology of Germany, &c. &c. By E. B. Pusey, M.A., Fellow of Oriel College, Oxford. London: Rivingtons, 1828."

In this work Mr. Pusey, the Fellow of Oriel, is the powerful antagonist of Dr. Pusey, the Canon of Christ Church. The GERMAN REFORMATION is presented as the object of Mr. Pusey's admiration; and he attributes the past and existing unfavourable characteristics of the German Church, "to the want of its full and perfect development in the spirit in which its *great instrument* (LUTHER!) might have completed it." While Mr. Pusey thus viewed LUTHER as the "GREAT INSTRUMENT," and attributed so much to *the comprehensive and discriminating view of his master mind*, he also speaks of LUTHER's associates, as a "*noble band*, actuated by the same spirit." The following is Mr. Pusey's very striking description of the moral and intellectual process through which the great Reformer passed:—

"The fruitless attempts to satisfy an uneasy and active conscience, by the meritorious performances of a Romish convent, *had opened his eyes to a right understanding of the Scripture, in whose doctrine alone it could find rest*; and the clear and discerning faith which this correspondence of Scripture with his own experience strengthened in him, gave him that instinctive insight into the nature

Oxford, and Mr. Rose himself. In the following September an Association was formed, including the Rev. John Keble and Mr. Newman, both of Oriel College, on the basis of a scheme of Mr. Keble's, of which the following were the features:

- I. Maintenance of the Apostolical Succession dogma, outraged in the suppression of the ten Irish bishoprics.
- II. The participation in the body and blood of Christ conveyed *only* by the hands of the successors of the apostles and their delegates.

Mr. Pusey only joined the Association in the following year. The restoration of the Bishopric of Bangor, designed to have been suppressed, may be regarded as the result of the present working of the party, in promotion of the first of these features.

of Christianity which enabled him, for the most part, *unfailingly to discriminate between essentials and non-essentials*, and raised him not only above the *assumed authority of the Church*, and above the *might of tradition*, but above the influence of hereditary scholastic opinions, the power of prejudices, and the dominion of the letter."

Mr. Pusey then refers to the causes which prevented the further expansion of Luther's views, namely, "the important practical employments to which THIS GREAT APOSTLE of EVANGELICAL TRUTH dedicated the most of his exertions;" and then justly characterises the period immediately following the labours of Luther: and the description, it will be observed, applies almost equally to a similar period in the history of the Reformation in Scotland and in England, and to the agencies then in operation.

"His successors, in developing to the utmost subordinate but contested points of his system, neglected the great views which lay beyond the sphere of their polemics. Few, comparatively, in the large mass of the active agents in the Reformation, were led to the rejection of the errors of the Church of Rome through the same school of experience by which the master-mover had been conducted. Many had been merely theoretically convinced of its errors, others sought a freedom from intellectual tyranny, others political advantages, some finally followed, but half consciously, the mighty impulse. The number of the noble band, who were actuated by the same spirit which impelled Luther, was diminished, and their agency disturbed by the troubles of the times; by which Melancthon and Chytræus became for some time wanderers in Germany; Bucer acquired among ourselves a new scene of evangelical exertion."

The following passage, which occurs some twenty pages further in the book, is truly admirable and discriminating: Mr. Pusey not only recognised the GREAT RULE of the Reformers, but he also seized upon a great moral truth,—namely, that in order to a right understanding of *Revealed Truth*, a state of mind akin to that which marked the sacred writers is required. This is a most valuable truth; for verily it is not by great critical ability, it is not by mere force of intellect, that a knowledge of revealed truth is obtained: a teachable and obedient spirit is the essential prerequisite to the successful search for truth. "If any man will do his will, he shall know of the doctrine," &c. This principle Mr. Pusey, in 1828, perceived and adopted; and thus described the Biblical Rule:—

"The Reformers, in consistency with their *great tenet*, that Scripture is the *only authoritative source of Christian knowledge*, had laid the study of the sacred volume as the foundation of all theological science. In the pursuance of this principle they had established as the rule of interpretation one which, when correctly developed, contains all the elements of right exposition, which have since been gradually vindicated by the combination of several partial efforts. Their, or rather the *Biblical rule*, that '*Scripture is its own interpreter*,' includes in itself the religious, historical, grammatical elements, which were imperfectly, because separately, brought forward by Spener, Semler, and Ernesti. For it is obvious that if Scripture is to be understood from itself, those only can *rightly and fully understand it who have a mind kindred to that of its authors*; as any human production upon which the mind of its author is impressed will be best understood by him whose intellectual and moral character is most allied to the original which it expresses. The individual is thus placed, as it were, at the centre of the same circle from which the views of the author emanated; and contemplates, therefore, every part in the same order, harmony, and relation of which they were originally possessed. In religious writings it is plain that the spirit required is a religious spirit; that none can truly understand St. Paul or

St. John, whose mind has not been brought into harmony with theirs, has not been elevated and purified by the same spirit with which they were filled: and this, unquestionably, was what the pious Spener meant by his much-disputed assertion that 'none but the regenerate could understand Holy Scripture.'—P. 27.

How admirable and how just is this. Here are great truths clearly expressed. How different is this from the cloudy mysticism and obscure style of the condemned sermon.

Mr. Pusey having characterised the scientific and practical defects, or rather the offences of the theological preparation of the age following that of Luther, says,—

"No wonder then that Spener should meet at least with assent in his earnest regrets, which he expressed, however, with his peculiar mildness: 'That the clergy needed an entire reformation, and so much the more, in that their defects were not acknowledged; that many of them are wholly strangers to earnest inward piety, conceiving that everything was comprised in skill in religious disputation; that much foreign useless matter, many needless niceties, had been introduced into theology; whence many theologians, when they attained an office, could make no use of what they had learnt; that it was necessary to study Holy Scripture with much more diligence than had been hitherto done, to put a due limit to religious controversies, and to educate and form future ministers upon an entirely different plan, reminding them, that much more depended upon a pious life than upon their diligence and study; lastly, that sermons should be made more useful.' No wonder that H. Müller should speak against the four dumb church idols, the font, the pulpit, the confessional, and the communion table; or that the result should be that described by the truly pious, able, and learned Joh. Gerhard, 'that the most diligent church-goers were guilty of the most reckless practices; but if one did not admit them to be good Christians, they threatened an action for libel, and whoever recommended earnest Christianity, was termed Pharisee, Weigelian, and Rosencrucian.'"

Further on, again referring to Spener, and the Reform commenced by him, Mr. Pusey thus describes the character of the revival for which Spener laboured, and the means by which he sought to attain his great end:—

"Spener's reform commenced in the omission of the superfluous parade of dry learning, of unpractical controversy, of self display, and of the cramped mechanism of the arrangements. *His preaching was a simple but energetic development and application of the Gospel.* It is indeed no slight proof of the dominion of controversy in preaching, that in one of his earliest sermons (1667), 'on the necessary precautions against false prophets,' even he gave offence by including the Reformed among them. The error was not repeated. Nor is the sensation excited by one, shortly subsequent, 'on the false and insufficient righteousness of the Pharisees,' in which he developed the incorrect ideas of many Christians on virtue and holiness, as if these consisted in the mere avoiding of gross vices, less a proof of the necessities of his times. Many there first learnt the insufficiency of unfruitful faith without amendment of the heart; some, unwilling to have their imagined security disturbed, refused again to enter his church. Spener indeed did not cultivate one portion alone of the Christian system; he did not dwell exclusively on favourite doctrines, but proposed the whole of Christianity. His three years' courses of sermons contain severally, Gospel doctrine, Gospel duty, the consolations of Gospel faith. In the second especially, he taught not merely, as inexperienced moral teachers, *that* the duties were to be performed, but *how*; what facilitated, advanced, or hindered them. Spener's anxiety to render belief practical is further evinced by his venturing to omit assertions, which were abused by fleshly mindedness and indolence, but to the letter of which an indiscriminating orthodoxy clung; such as that 'no one can attain to the perfection which the divine law requires: 'in the act of justification, on the part of man, faith alone is concerned without

good works;' and by the revival of the often-contested doctrine, that 'good works are necessary to salvation.' It was, namely, one of Spener's main objects to remove the confidence in the dead faith, which the series of controversies had fostered."

We must not extend these extracts; but cannot pass on without briefly remarking upon the singular fact, that this book (the first part) was written chiefly to correct the work of Mr. Rose (the first Puseyite), "On the State of Religion in Protestant Germany;" a book which Professor Sack, in a letter to Mr. Pusey, said, "could not but produce a confused view and false picture of the state of Germany." The publication of Mr. Pusey's *Historical Enquiry*, produced a series of bitter and sweeping charges against him, in a letter published by Mr. Rose. These charges, as brought against Mr. Pusey in 1829, sound so strangely now, that we quote a short passage, in which six of them are enumerated by Mr. Pusey, in a second and larger volume on German theology, published in consequence of Mr. Rose's attack:—

"The charges, then, which it has become necessary to clear, relate in part to supposed theological opinions incidentally expressed or implied in my *Enquiry*, in part to matters of fact, upon which the theory on the cause of German Rationalism has been there supported. Those charges, which bear principally upon theological points, are, 1st, The omission of any mention of the *absence of episcopacy* among the causes of German Rationalism, implying apparently indifference to it. 2nd, An intemperate opposition to all articles and all restraint, as well as to all human safeguards and protections. 3rd, A hatred of all human systems, as necessarily producing a dead orthodoxism. 4th, A supposed statement that the inspiration of the historical parts of Scripture, nay, that of the Gospels themselves, is a vulgar error. 5th, Great liberalism on theological subjects, implied, I imagine, by the expression of a 'new era of theology,' so that I am described as 'zealous' indeed 'for Christianity,' but 'according to my own views of it,' and am asked to which of the great lights of Rationalism (such as Paulus, Wegscheider, &c.) I would refer for examples of right principles in theology. 6th, A commendation of the *scattering doubts* on the truth of religion, or the genuineness of Scripture."

Strange, that Dr. Pusey, being what he now is, should have been open to such charges! Strange, that Mr. Pusey should, so soon after, have become the fellow-labourer of Mr. Rose, and be his successor in the promulgation of dogmas hostile to the principle, and to the doctrines of the Reformation! More strange, that after having had to produce a volume in his defence, almost without the hope of relieving himself by it from unjust accusations, he should, ere long, be guilty of the same species of injustice in an aggravated form, toward one whose theological opinions so closely resembled those expressed by him in the volumes on the theology of Germany!

Such was Mr. Pusey of 1828. Should any other great change pass upon him, and Dr. Pusey be induced to give his Confessions to the world, they will form one of the most interesting exhibitions of the interior nature of man which have ever been presented to the contemplation of the student of human nature.

Before attempting to account for the strange transformation which Dr. Pusey has undergone, and which has converted the admirer of LUTHER, and the "BIBLICAL RULE," that Scripture is its own interpreter, into the head of a school which "curses" the principle of Protestantism, whose object is to *unprotestantize* the Church, and to

“depart more and more from the principles of the Reformation,” which treats the Holy Scriptures as *obscure and insufficient*, and as requiring the testimony of the Church to prove their inspiration—before attempting to account for this strange antagonism between Mr. Pusey and Dr. Pusey, it may not be inappropriate here to reproduce, from one of the most offensive and Anti-Christian of the *Tracts*, some statements which contrast most strikingly with the extracts we have given from Pusey’s “Historical Enquiry.”

Some of the younger followers of Dr. Pusey, having been startled by the necessary consequences of the principles they were imbibing, were anxious to be sustained by Scripture authority; hence Tract 85 was written, to prove that *direct Scripture authority was not to be required for articles of faith or for religious practices and opinions!* Even as Tract 90 was afterwards written, to prove that the Protestant Articles were not intended to exclude Roman Catholics, and that henceforth Roman Catholics need not be excluded. This Tract 85, then, started, not merely in opposition to the “Biblical Rule,” but with the bold admission that “*a broad comprehensive view of Holy Scripture would most assuredly be fatal to the Church doctrines!*” Therefore the Scriptures must be depreciated, and pronounced to be obscure, contradictory, and insufficient. Consistently with this, another writer of the same school asserts, that “The Bible cannot even be proved to be the word of God except by the testimony of the Church.” If you reject the Fathers, says the same writer, you must burn your Bible! Thus they insist that the Scriptures are obscure, insufficient, contradictory, in order to make out a necessity for tradition and priestly authority; for this end they hazard the dreadful alternative—infidelity or the authority of priests!

This is the argument of Tract 85. The Tract, as we have said, professes to be written for those who required Scripture authority for what the Tractarians called “Church doctrines;” but as a “broad view of Holy Scripture would most assuredly be fatal to Church doctrines,” the Tractarian argues that the inquirer has *no right* to demand Scripture authority for these opinions and doctrines, because the inquirer himself holds opinions which, to be consistent, he must give up, if direct Scripture authority is necessary to warrant opinions. For example, this Tract 85 most sophistically says:—“A person who denies the apostolical succession, because it is not clearly taught in Scripture, ought, if consistent, to deny the Godhead of the Holy Ghost, which is nowhere literally stated in Scripture,” p. 4. Making no distinction between the weight of testimony—shutting out from view the fact that all the acts of Deity are in Scripture equally attributed to the Divine Spirit—this most dishonest Tract insinuates, that there is the same authority for the delusive figment of apostolical succession as for the doctrine of the divinity of the Holy Spirit: and the Tractarian argument is,—Either deny the divinity of the Holy Ghost, or accept, on the testimony of fallible and usurping man, the dogma of apostolical succession and all that it implies.

Again; pursuing this same course of argument, the Tractarian says —“There is no single text in the Bible enjoining infant baptism; the ordinance rests on inference. How is it Paul does not in his epistles

remind parents of so great a duty, if it is a duty?" p. 9. The young High Churchman is thus terrified, by being told that if he rejects "Church principles," and demands direct Scripture authority for *all* that he believes, he must become a Baptist. Again; "There is scarcely a text enjoining joint-worship; no text which enjoins to 'establish' religion, or to give the clergy honour and power, whereas our Lord's words, *My kingdom is not of this world*, may be interpreted to discountenance such a proceeding. The Lord's Supper is never called a sacrifice; Christian ministers never called priests; the Holy Ghost never called God; and if the words *altar, absolution, succession*, are not in Scripture, neither is the word *Trinity*."

The same process is pursued to a great extent, and the writer labours to show that everything is uncertain in the Scripture, and that the demand for direct Scripture authority for articles of faith, or Church ceremonies, must drive the inquirer, if consistent, to infidelity! And not only is this infidel course of argument adopted in reference to what some would deem non-essential points, but, with incredible daring, the writer affirms that the Scriptures do not plainly reveal the glad tidings, or Gospel message! and asserts, that *the Gospel doctrine or message is but indirectly and covertly recorded in Scripture, under the surface*; and we are further told, that "if we will not submit to the notion of the doctrines of the Gospel being hidden, we must submit to believe that there are no doctrines at all!"

Familiar as our readers may be with some of the peculiarities of the Pusey school, they will, probably, be startled by the boldness, the mingled blasphemy and infidelity of this production: that our analysis may not be supposed to present an exaggerated view of the doctrines of the Tract, we give a paragraph *in extenso*, in which the Scriptures are compared to a bundle of old, heterogeneous, ill-assorted, contradictory, manuscripts:—

"Scripture is not one book—it is as if you were to seize the papers or the correspondence of leading men in any school of philosophy or science which *were never designed for publication*, and bring them out in one volume. You would find, probably, in the collection so resulting, many papers begun and not finished—some papers systematic and didactic, but the greater part made up of *hints or of notices*, which assumed first principles instead of asserting them—or of discussions on particular points which happened to require his attention. I say the doctrines, the first principles, the rules, the objects, of the school would be taken for granted, alluded to, implied, not stated. *You would have some trouble to get at them*; you would have many repetitions, many *hiatuses*, many things which looked like *contradictions*; you would have to work your way *through heterogeneous materials*, and after your best efforts there would be *much hopelessly obscure*; or, on the other hand, you might look in vain in such a casual collection for some particular opinions which the writers were known nevertheless to have held, nay, to have insisted on. *Such, I conceive, with limitations presently to be noticed, is the structure of the Bible!*"

We could multiply examples of these infidel arguments from the Tract, but only add two, which are indeed expressive summaries of the whole:—Although the process of historic proof is clear, as to the transmission of the sacred books, and although there is on every page internal evidence that the Gospels are written by men divinely inspired, men to whom the Spirit was promised to *lead them into all truth*, and to bring to their memory whatsoever Jesus had taught them; yet

this Tractarian demands, *How do we know the New Testament is inspired?* p. xi. This satanic suggestion is repeated, and the design of it shown, in a recent number of a Puseyite weekly paper, in which it is affirmed that *the Bible cannot be proved to be the Word of God, except by the testimony of the Church!*

Such are the weapons employed against Scriptural Christianity by the Tractarians; weapons a thousand times broken by the defenders of Christianity against the assaults of infidels and spiritual despots; but which are thus repaired and newly furnished by Dr. Pusey and his followers.

But the inquiry presses, How came it that Mr. Pusey, the Fellow of Oriel College, and author of the "Historical Enquiry," who did homage to Luther and *his pious and discriminating mind*; who recognised the great tenet of the Reformers, that Scripture is the only authoritative source of Christian knowledge, and the Biblical Rule, that "Scripture is its own interpreter"—who further attained to the truth, that the great and essential requisite to the understanding of Scripture is, *a mind kindred to that of its authors*—how came it that Mr. Pusey, thus enlightened, thus standing upon the broad basis of Scripture, afterward as Dr. Pusey, Canon of Christ Church, and Regius Professor of Hebrew, is found assailing the doctrines which he once asserted? How is it that he is found subverting the foundation of human hope as resting upon the sure basis of Holy Scripture, and faith in that Atonement, the preaching of which he would now *reserve*, but which is the light and glory of the Christian Church, and the sum and substance of all revealed truth?

It is a task of great delicacy, and of no less responsibility, to trace the acts of even public men to their motives: in attempting it the most candid are in danger of sinning against the great law of charity: but while this should be borne in mind, and influence those who feel called upon to deal with motives, it does not require abstinence from such an investigation; this were to be guilty of mental indolence, of moral cowardice, and of unfaithfulness to highest duty.

We may well ask, then, what diverted Mr. Pusey from the course on which he had entered? How came it that he did not emulate the virtues and the labours of the modest, laborious, pious Spenser? How came it that he turned back upon his own footsteps, and the light that was in him became darkness?

Dr. Pusey renders us no assistance toward an answer to these natural and interesting questions: he has given no account of the process of transition through which he passed, and which transformed the admirer of the Reformation, and of Luther, into a setter-up of "dumb idols," building again the things which had been abolished.

If Dr. Pusey, under the influence of an enlightened mind and subdued spirit, were to give his Confessions to the Church and to the world, we think the answers to the questions proposed would be found to include, with some modifications and amplification, the following explanations:—

An English Churchman, deeply impressed with the necessity of Reform, animated with the simple, single-hearted piety of a Spenser, and fully receiving the great principles of the Reformation, immediately

that he attempted to give practical effect to his convictions, would find himself sharply pressed upon by points in the system with which he was identified: the remains of Romanism in the Ritual and Offices, unfelt in a season of deadness, become active and paralyzing when an earnest spirit, symbolizing with the spirit of the Reformation, seeks expansion within the Church. This Dr. Pusey felt.

Coincident with this was the influence on Dr. Pusey's mind of a course of patristic reading: seeing how thoroughly his mind is now penetrated and imbued with the spirit of patristic divinity, there needs not a word to describe the nature and extent of the influence, adverse to simple Christianity, which moved him from his standing as a Protestant.

Further, Dr. Pusey's hold upon great principles having been relaxed, he became exposed to the lower and meaner influences emanating from party and political grounds, and from the worldly and secular side of the Church, as established by law, and dependent on Courts and Parliaments: these influences tended strongly to throw him into the circle of the Romanizing conspirators. He thus sacrificed the great principles, which his "*Historical Enquiry*" shows him to have received, to the supposed requirements of a Church as an establishment, or rather to the supposed temporal and political interests of the clergy as an endowed ecclesiastical corporation.

To these motives to change we must add another—that of unchastised and unworthy feeling—a want both of kindliness and charity toward a distinguished contemporary and neighbour; who in the nature of things ought to have been to Dr. Pusey as a brother beloved, and a fellow-worker with the author of the "*Historical Enquiry*" in the cause of truth and of blessed charity: here we say little, lest we, too, offend.

This, then, is the key, the only key to the otherwise mysterious origin and character of the Oxford movement, and to the agency of Dr. Pusey in it. In its origin, this movement was indeed ecclesiastical and clerical, but was far from being wholly religious. The spirit of the times was unfavourable to clerical interests and to clerical claims. During the Reform fever, the minds of the people were drawn off from great social and economical Reforms, and from measures adapted to improve their physical condition, by talk of "*Church Reform*," "*Peerage Reform*," and a hundred schemes beside: the clergy had a lively apprehension of danger; and some half-dozen men, in a small room (at Oriel College), set themselves to devise means to avert the danger, and to secure the temporal interests of the establishment: then and there the methods were resolved upon, and the work commenced: then it was resolved to hedge about the clergy with a divinity; to revive the doctrines and maxims and practices of the middle ages, and to call them "*Church Principles*;" to assert the awful and exclusive authority of the priests of the Church of England; and to employ all the means and appliances which their social position as clergymen and as members of the University afforded, in order to promote this object. Some there were, like Mr. Froude, who were even then animated by a fanatic hatred to the Reformation, and gloried in calling themselves *conspirators* against the Church, so far as it was Protestant; others, and amongst them one person of indomitable will, cared little for

principles, but devoted themselves, like Ignatius, to the interests of their order. Though not of them, yet choosing the end of these men, and sympathizing in their personal and political hostilities, Dr. Pusey was borne along by them, and of necessity he chose their means to that end. Hence, as we believe, his present awful position. Surely a deceived heart has turned him aside. This is not theory, but fact; and strange and affecting as it is, implying as it does a strange moral perversion, and a turning aside from known truth, yet there is no theory that can be devised that will so well harmonize with known facts, or which will in any wise lessen or soften down the strange contrarieties of the case.

That this explanation supposes a degree of moral feebleness in Dr. Pusey's character must be admitted: but there is no help for it. That man knows little of himself who does not feel that he too may at some time be his own opposite. "*Is thy servant a dog that he should do this thing?*" Yet the horrible thing was done. It is therefore with no special personal application, but only as necessary to the right understanding of this important matter, that we mention personal facts, or personal failings: that Dr. Pusey is human and has erred is but too evident: that he had not, that he has not perfect self-knowledge is also true; that he could be envious, and ungenerous, and unjust, his harsh conduct and bearing toward the Regius Professor of Divinity, both before and after his appointment, affords painful evidence, to which we shall more particularly refer. Thus, as we have seen, zeal for the temporal interests of the Clergy, and for the Church as a political institution, rose superior to the claims of Divine Scriptural truth, and withdrew Dr. Pusey from his allegiance to the sacred cause of scriptural religion. This declension and yielding to inferior motives, would of necessity deaden his moral sensibilities, give more free play to the infirmities of his moral constitution, and an impulse down that facile descent, at the lowest depth of which he is now found.

We have now solved what has been an enigma to many; and having done so, we proceed to account for the progress and portentous success of a movement, which commencing in Oxford little more than ten years since, by a party contemptible in point of numbers, has drawn into its current and borne along with it so large a portion of the clergy, has nearly revolutionized the Church, made itself felt in our distant colonies and dependencies, and even impressed, in some degree, its character upon American Churches.

Amongst the chief elements of the success of this small party of self-styled "conspirators" was their having a *defined object*, a compact organization, and steady perseverance. But powerful as these elements of success undoubtedly are, they would have failed to produce such large results, but for other favouring circumstances. *The ground was clear for their operations*: there was nothing for them to overthrow; no antagonist principle to be grappled with; and, moreover, they were in actual possession of the citadel, which they sought silently to constitute a garrison for another power. The doctrines of the Reformation had *died out* of the University of Oxford. Scriptural theology had no place in it; all mental activity was repressed; a cold and lifeless formalism pervaded the place, and no indication of vitality could be

discovered ; the resident graduates, who practically constitute the *University*, and determine its character and tone, did little else than keep the mechanism of the institution moving ; and, year after year, men passed through the toll-bar of the University to important stations in the Church and society, without taking with them even the germs of a Scriptural theology, or the enlightening and humanizing influences of a sound philosophy.

There was, therefore, fallow ground waiting for the exercise of the power of the new party.

Then, again, not only were the undergraduate members of the University neither "forearmed or forewarned," but there was nothing to excite alarm. If it had been announced in 1832, that the "Society for the Propagation of the Faith" at Rome, was devoting all its funds to the maintenance of the greatest possible number of the most accomplished Jesuits in Oxford, somewhat of the old, hereditary Protestant feeling would have been aroused, and the heads of houses and tutors would, perhaps, have felt the necessity of instructing themselves and the under-graduates in the distinguishing principles of the Church, as a *Protestant* Church ; and it is not too much to say, that five thousand avowed emissaries from Lyons or Rome, however endowed with intellectual power or loaded with material wealth, could not, by their utmost efforts, have effected a fractional part of what has been accomplished by the persevering labours of a few men in the Church, nominally Protestants, and therefore unsuspected.

Another and most important element in the success of this party must be sought in the character of their theories and doctrines. These, as the experience of ages has shown, are precisely adapted to human nature ; and more particularly to the human nature of a privileged class, such as the members of an exclusive University. Every man is at heart a Pope : and the new school not only adapted their scheme of doctrine to this peculiarity, but their views of Church authority and sacramental efficacy go directly to erect every clergyman into a Pope ; to make the youngest priest a demi-god, having, by virtue of his ordination, the issues of life and death in his hand : though pride was not made for man, he has it most abundantly ; and there is no system by which it can be so largely gratified as by that adopted, and so successfully recommended, by the Oxford party.

It will be obvious, too, that the political opinions which have always characterised Oxford University, would favour this movement in no slight degree. The strongly-marked, and almost Jacobite Toryism of Oxford, would predispose to a reception of a system which forbids freedom of thought, and which would not only make the clerical body independent of the State, but place the clerical corporation above the State, invest it with legislative functions, arm it with power, and make civil government, and civil functionaries, subordinate instruments of ecclesiastical authority : all this is in strict harmony with the genius of Oxford politics, and is indeed the natural and ultimate result of High Tory principles, when stimulated to active operation. The spirit of the New Testament is not only favourable to moral, intellectual, and political freedom, but it necessitates these grand results. Whenever it has been received in a community, civil and religious liberty have been

advanced, just in the degree that its sublime principles have been brought out and worked into the national mind. Hence it is seen that in Protestant Europe free institutions are enjoyed in something like proportion to the extent, the depth, and purity, with which the principles of the Protestant Reformation were received; and the converse holds—what are called High Church, or High Tory principles, while they are hostile to mental and political freedom, prepare the mind for sacerdotal despotism, and give a direction toward Rome, even while those who hold them may be marching under the banner of Protestant ascendancy. This has been remarkably exemplified in the history of the Oxford movement; and though these remarks are sufficiently common-place, they cannot be deemed unnecessary while there are so many minds to which they are not familiar as accepted truths.

Having thus indicated the vantage ground occupied by the new party, and noticed some of the many circumstances favouring their enterprize, we return to mark the course of the movement, and to display some of its peculiarities.*

For the first five years the party pursued their object in secret. Each man was the centre of an influence acting upon a daily widening circle. Oriel College, Christ Church, Merton College, Corpus Christi College, Balliol College, Exeter College, Magdalen College, and others, in rapid succession became, to a considerable extent, schools of these new prophets: social intercourse in Common Rooms, the agency of the Pulpit and the Press, were all brought to bear upon the object; and the *Tracts for the Times* supplied a text book for beginners.

The following includes nearly the whole of the appeal which was made to Churchmen generally, in the autumn of 1833, and which engaged in the movement many who held Romanism and the principles of the Tractarians in abhorrence:—

“The most obvious dangers are those which impend over the Church as an *Establishment*; but to these it is not here proposed to direct attention. However necessary it may be, on the proper occasion, to resist all measures which threaten the security of ecclesiastical property and privileges, still it is felt that there are perils of a character more serious than those which beset the political rights and the temporalities of the clergy; and such, moreover, as admit and justify a more active opposition to them on the part of individual members of the Church. Every one, who has become acquainted with the literature of the day, must have observed the sedulous attempts made in various quarters to reconcile members of the Church to alterations in its doctrines and discipline. Projects of change, which include the annihilation of our creeds and the removal of doctrinal statements incidentally contained in our worship, have been boldly and assiduously put forth. Our services have been subjected to licentious criticisms, with a view of superseding some of them, and of entirely remodelling others. The very elementary principles of our ritual and discipline have been rudely questioned. Our apostolical polity has been ridiculed and denied.

“In ordinary times, such attempts might safely have been left to the counter operation of the good sense and practical wisdom, hitherto so distinguishing a feature in the English character: but the case is altered when account is taken of the spirit of the present age; which is confessedly disposed to regard points of religious belief with indifference, to sacrifice the interests of truth to notions

* One of the first movements of the conspiracy was the “getting up” an address (of attachment to the Church) to the Archbishop; to which, in ignorance of the motives of its promoters, 230,000 heads of families, and 7000 clergy, affixed their signatures. This address was hawked from town to town by parties commissioned by the Tractarian Society, for the space of three months.

of temporary convenience, and to indulge in a restless and intemperate desire of novelty and change.

"Under these circumstances, it has appeared expedient to members of the Church, in various parts of the kingdom, to form themselves into an association on a few broad principles of union, which are calculated from their simplicity to recommend themselves to the approbation and support of Churchmen at large, and which may serve as the grounds of a defence of the Church's best interests against the immediate difficulties of the present day."

This circular was, in many instances, accompanied by a private letter. The Rev. C. Girdlestone, one of the very few clergymen whose distrust was early excited, has recently published portions of one of these letters addressed to himself by Mr. Newman: its arrogant tone of defiance, he says, "greatly helped to open his eyes beforehand to the character of the movement then commencing, and to the spirit of the men who were its leaders." Mr. Girdlestone accompanies the publication with the expression of a hope that it "may now prevent some from falling into that spurious kind of Romanism which infests the Church of England." The language of Mr. Newman to Mr. Girdlestone was as follows:—

... "The accompanying suggestions have brought out a feeling which will not soon (please God) be put down. We are in motion from the Isle of Wight to Durham, and from Cornwall to Kent. Surely the Church will shortly be delivered from its captivity under wicked men, who are worse than Chushan-rishathaim or the Philistines. We groan under that heterogeneous un-ecclesiastical Parliament, and will not submit to its dictation. I do not know how far these sentiments will approve themselves to you; we shall be truly glad of your co-operation, as of one who really fears God and wishes to serve him; *but if you will not, we will march past you. We have been joined by persons of the most opposite sentiments, and I trust may do something towards uniting opposite parties in the Church.* If we do nothing after all, still we shall have discharged a duty, and may sleep in quiet. We are publishing Tracts. . . .

"P.S. We do not mean to form an organized association at present."

Young and plastic minds coming to Oxford with a trembling veneration for the place and its associations, and some with serious thoughts regarding their future relation to the Church, but in a vast majority of cases with little, if any, Scriptural knowledge, formed materials admirably suited, and ready for the purposes of the "conspirators." To hundreds, thus coming every year to Oxford, the Fellow or the Tutor of his College, a Canon of Christ Church, and the occupant of a Professorial Chair, would be objects of a degree of fear and of reverence, their notice a condescension, and their lessons the utterances of infallibility.

There is a strange proneness in men to forget that the world is constantly going on—few practically recognise the fact that the children of to-day are the men and women of ten years hence, and constitute the age in which they live: it is this kind of forgetfulness, mingled with ignorance of Oxford, which has led men to wonder that ten short years should have sufficed for the building up of a new power, which has burst upon them full grown, and at the creation of a new and active element in Church and State: they have forgotten that the youthful undergraduate of ten years since is now the tutor, the fellow, the parochial clergyman, the member of Parliament, influencing if not wielding those almost irresistible social and political influences which pertain to the clerical, privileged, and literate classes. Much then

was done in the first five years, and the foundations silently laid for the supremacy of the Anti-Protestant party in the University and the Church. But while thus working with caution and secrecy, the heads of the then unknown party showed, that they could *act* with that peculiar vigour which belongs to strong minds resolved upon an end, and resolved to use any means adapted to attain that end: and we have now to mark an event in the history of Puseyism most strikingly illustrative of its character, and which had a most important influence on its future fortunes.

There was one man in the University whose character and principles rendered him an object of fear and dislike to this party: we need hardly name Dr. Hampden, who, by the purity of his life, by his gentle and amiable deportment, by his unquestioned personal piety, by his learning and simple-hearted zeal for Scriptural truth, appeared as if raised up, and especially endowed for, a great work in the Church and University. It was hoped, by a reflecting few who were really concerned for the honour and welfare of Oxford, that it would have been his high vocation to breathe the life of a spirit of charity into the dead formalism and bigotry which deformed and polluted the seat of learning, and paralyzed this the heart of the Church: but it would seem as if Oxford were foredoomed, and under a judicial visitation from the Most High. In 1836 Lord Melbourne nominated Dr. Hampden to the Chair of Divinity.* Then came the tiger-spring from the unseen covert! What a boiling over of evil passions then! What rage, and yet what dissimulation! What concentrated and cumulative wickedness in the few, what thoughtless folly and what blind injustice in the many, made the too-willing instruments of the few!

Dr. Hampden was an obstacle in the way of the great secret design of the Oriel conspirators: at any rate, he *must* be trampled down; and the occasion was propitious. He had been advanced by the Whig minister, and the resolve was—Strike him and the minister together—strike, and do not hear, nor let be heard; combine personal enmities with political fear and hate, and add the *odium theologicum* to complete the charm: call him Whig and Socinian, or Radical and Infidel, members of Convocation are now willing to believe anything.† Courage,

* Among the influences from without brought to bear against the Government of the day was that of Dr. Philpotts, Bishop of Exeter, who addressed letters to the Hebdomadal Board and the then Vice-Chancellor, Dr. Jones, of Exeter College, strongly urging steps being taken without delay to silence the Professor.

† On this occasion it is understood that the Archbishop of Canterbury waited on the Premier, to solicit the Chair for one of six persons named by him, and that the name of Dr. Pusey was included. This fact shows the *animus* of the movement against the Regius Professor. The secret influences which at that time were working at Lambeth are traceable in a published "Correspondence between Dr. Howley, Archbishop of Canterbury, and Dr. Hampden." The Archbishop, who has remarkable tact in such matters, and never commits himself(!), pronounced *no* opinion on the question of Dr. Hampden's inferential or possible "*heresy*." When it was intimated to him that Dr. Hampden was to be Divinity Professor, Dr. Howley retailed what "*some*" said of Dr. Hampden's "*unsoundness*." The Archbishop, more scrupulous than "*some*," would not pronounce, because he had not read the Bampton Lectures, which had been

then; down with Hampden and the Church-reforming Whigs; down with him, and up go we, the orthodox of Oxford, and the defenders of the faith; we will not say at present *what* faith, or proclaim that we, the secret movers, the "sound" and "orthodox," receive all Roman doctrine.

And so the work went bravely on, and a chapter in the history of Puseyism, and in the history of human nature too, was written, which has no parallel, unless we accept as a fact statements made by Blanco White, and by Borrow, to the effect, that men secretly Jews and Mohammedans have been amongst the Romish prelates of Spain, and judges of the Holy Inquisition; and, as such, have tried, condemned, and *burned* their co-religionists as heretics!

BRIEF AUTOBIOGRAPHY OF BALAGI,

A NATIVE PREACHER AT BERNHAMPORE.

"BELOVED SAHIB,—You remembering and greatly honouring us, wrote an affectionate letter, that our beloved teacher Stubbins from the English language translating, its meaning made known to us in Oreah in the chapel at the time of preaching. In this way we were able to understand all its contents. How excellent, how grateful was the truth it made known to us: even that you, for the welfare of us poor unworthy creatures, in the presence of God and of our Lord the Saviour, in private and in public praying, should supplicate on our behalf the influence of the Holy Spirit, as we know you do. You honour us by asking in what condition we Hindoo preachers formerly were, and in what condition we now are since we received the gospel. I will freely inform you concerning myself.

"From my birth, even all my life long, how the Lord has preserved me! but not knowing him, how evil were my works and ways! For ten years after my birth, knowing nothing, I spent my time in a childish manner. For three years after that I attended cattle. At fourteen my father, according to the instruction of the wicked *bades*, (books occupying the same place among the Hindoos which the Bible does among Christians, only all castes are forbidden to read them except the Brahmins,) caused me to perform various ceremonies, and invested me with the *poita* (Brahminical thread). From this time the people called me my lord Brahmin. I then cultivated the soil. At this time I, with three others, thought it would be well to learn to read and sing the shastras, for then all the men, women, and children, in the village surrounding

tortured into uttering heresy. But, as we have heard, when asked by an influential personage to read the Lectures, in order to the formation of an independent opinion, the Archbishop read them by proxy, at Oxford, and never gave his opinion! In like manner when, with transatlantic freedom, an American Bishop asked Dr. Howley what he thought of the *Tracts for the Times*, the question was not heard, but being distinctly conveyed with a little mirthful malice by an English Bishop present, the reply was—"What do you think of them, Dr. S * * * *?" Again: when Bishop Hildebrand Terrott made a journey from Scotland, to get the Archbishop's sanction for his Anathema of English clergymen, the Aberdonian received the utmost politeness, but, at the end of a second and final audience, had not found opportunity to state the object of his mission.

and hearing us, would call us great *pundits* (learned men). In this way, encouraging each other, and flattering ourselves with the praises we should receive, we called a teacher, and engaged to give him three rupees (six shillings) a month. I then went home and told my father and mother what I had done, but they, with my brothers and sisters, gave me great abuse, saying, You have not even rice-water for your belly, where will you get three rupees a month? With labour you may get something to eat; but without, nothing. Other people, your forefathers, and your elder brother, never learned to read, and they are able to maintain their families, and do you think you are any greater than they? Many people from learning to read have become *boishnobs* (ascetics), and fled from their homes, and you will do the same. Then sorrow arose in my mind, and I wept. I said to my companions, My people abuse me because I wish to learn to read. They said, We will read in the night and work in the day; and however difficult it may be, we will labour and gain the rupees, and not tell your father. In six months I learned to read. I afterwards read the shastras, when the people called me a Brahmin—called me also ‘wise in the shastras,’ and were surprised that I should have learned so quickly. Then I thought in my mind I will commit to memory the *barat* and *ramayan*; when, striking together two pieces of wood in my hand and singing in the villages, I shall obtain many rupees. I took with me a companion, and sung and danced, and thus obtained money for nearly four years. When I was about sixteen years old, I fell into a river, and was nearly drowned, but the Lord preserved my life. When I was seventeen years old, a bear seized me in a field of sugar-cane, and tore me almost to pieces. I was taken up and carried to my father, who, seeing my wounds, died that night. (He had been ill for some days, and the sight of his son weltering in his blood, with scarcely a hope of his recovery, produced such a shock on the father’s mind, that from the effects of it he died in a few hours. Balagi still bears the scars of the fearful wounds on his back, and on the upper part of his right arm. He says there is no doubt but the bear would have killed him, but that after the first attack he threw himself into a small grip, with his face downwards, and appeared dead, so that when the bear returned to make an end of him, it smelt of him, and seemed to think he was dead, and marched off. The bear will never touch a dead carcase). When I was eighteen my mother died. Then I was employed in farming, but finding it difficult to obtain a living, I was not married till I was twenty-two years of age. I then thought it would not be proper to go singing about any longer, so engaged in trading. I went and fetched down large rafts of wood, by which I gained fifty rupees. I then thought if I should worship Mahadeb, I should get more rupees, and in another birth in the house of a rajah, or wealthy man, should be born. Thus for a year I worshipped in the temple of Seeb, and attended to penances, fastings, austerities, &c., but after that I had no more desire to worship Mahadeb, and thought I would visit shrines, perform ceremonies, &c. Then taking with me two others, I set out to go to Brindaban; but after travelling more than a hundred miles, some days feasting and some days fasting, we halted at a place called Peepal. While there the man who carried my things stole a piece of gold, which I had for expenses, and started off. We went in search of him, and having found him, brought him to the police, and again obtained the gold. I then said, ‘In the beginning of my pilgrimage this evil has happened; it would not be proper to proceed further. I will return, and by singing the Bhagabut, obtain salvation.’ Saying this we turned round and went to Pooree to behold Juggernaut. Having entered the temple, a panda raised me up in his arms, and told me to behold the face of Juggernaut, saying, ‘Looking in that face, declare what you will give;’ while another put *maha prasad* (holy food) into my mouth. I said, ‘I am not able to give anything.’ He said, ‘If you don’t give us something, we will’—(here follows a piece not fit for translation,) ‘and take you to the police, declaring you have

defiled the temple.' Hearing this I became alarmed, and offered to give four annas (sixpence). But he replied, 'What, you the son of a Maha jana (wholesale trader), and only give so much! There are two of you, and you must give a rupee each.' (Many Europeans tell us that all the offerings to Juggernaut are voluntary. This, surely, is voluntaryism with a vengeance!) I then took hold of his hand and chin, entreated, saying, 'I have no money; if I had, would I not give you it?' &c. The sinner then let me go, and I went home. On entering my house, my brothers and sisters abused me much, and having nothing to say, I hung down my head with shame, and remained silent. After that I again read various books, and among them one called the Tula Bhinna, which says pilgrimages, penances, &c., are false — the supreme worship alone is true. But 'the supreme,' I thought, what is that? I inquired of several, but none could tell me. In this way I remained confused some years, worshipping various gods of wood and stone, &c., but obtained no satisfaction. I then said, 'Let all go; what is to all the world, the same be to me!' (giving himself up to carelessness and infidelity;) but still distress prevailed in my mind. When near twenty-four years of age my wife came to live with me, (the wife of a Hindoo does not usually live with her husband immediately after marriage, but remains in the house of her parents a longer or shorter time, according to circumstances). During the first ten months we were together we only quarrelled and abused each other. But at the end of this time, Purushutam, Krussa Sindhu, and Brown sahib came to my village, and preached the Gospel and distributed books. I obtained one called, 'the First Catechism,' and another called 'the Essence of the Bible.' When the preachers departed, I accompanied them a little way, and asked the sahib whether in his religion they admitted women. He said, 'Yes, people retain their wives of course.' I then said, 'God is the Creator, but who is Jesus Christ?' He replied, 'Jesus Christ gave his life for sinners, and is the Saviour; but if you wish to hear more, you must talk with Purushutam; it is too hot for me to remain out longer.' I then asked Purushutam and Krussa Sindhu about sin, holiness, &c., and they told me all. I said, 'I will come to your village.' They then told this to the sahib, who asked when I would come. I replied, 'Next Sunday.' After this I went home and read the books. Several asked me, 'Why do you read those books; they only contain the instruction of demons?' I said, 'They are God's books; but if they were not, what harm is there in reading them?' They replied, 'They will only lead to the eating of outcasts' rice, and cows' flesh,' &c. Hearing this, I became angry, and said, 'Get out with you. Who called you here?' Then they departed. I asked my wife whether I should leave her? She inquired why? I said, 'I shall embrace this religion, and all the people will call me a hardi' (outcast). She said, 'If you become a hardi, I will become a hardi ani' (a female outcast). I said, 'Hold fast this determination.' On Sunday I went to Berhampore, and in the afternoon heard preaching, and hearing that I wept; for I found that all the works I had performed and everything I had done was sinful. At night the sahib called for me, and asked wherefore I had come. I said, 'To understand about your religion.' He asked if I had understood anything. I said, 'Yes.' He then asked if it came to my mind, (if he approved of it.) I said, 'Yes; I will come and live here.' He then gave me a Gospel, and asked when I would come. I said, 'I will come after eight days.' While walking on my way home, many reflections entered my mind; but I thought this must be the true religion, for instruction and prayer like those I never heard. My people eat, drink, and sleep like beasts. I then lifted up my eyes and said, 'O Lord Jesus, where art thou? I am a great sinner; what shall I do? If thou cast me into hell, who shall save me?' Saying this, extreme wailing arose in my heart; but afterwards, steadying my mind, I walked forward. To every one I met I made my namaskar, and on entering my village, I made namaskar to a bowri

(a man of low caste). Seeing this, the people said, 'Behold the Brahmin Balagi has become an idiot.' (It is the extreme of impropriety and degradation for a Brahmin to bow to an inferior caste; consequently never done.) They then came to my house, and asked if the sahib had caused me to eat flesh, or what he had done to me to make me such an idiot? I said, 'I am not an idiot. If I were, for abuse, should I not return abuse, or flee into the jungles? You only are idiots, or you would not worship gods of wood and stone.' They then gave me great abuse, and said, 'Why should you go away? You will disgrace your whole race—the glory of your father's and your mother's name will depart.' My friends and relations all wept; but I came away, and after ten days, confessing my sins, casting away my mala, poita, and all other idolatrous signs, I received baptism in the name of the Father, Son, and Holy Ghost. Eight days after this the sahib went with me to fetch my wife. I sold my rice, and some other things which I had in the village, and paid up the rent for my ground, and brought away my wife; and now to Him who died for us, even to him, we live.

"In this way, beloved sahib, you and the loving friends in England giving your money, have sent the Gospel by the hands of the servants of the Lord, and through them we have obtained deliverance from the slavery of Satan, even from him who causeth sorrow and terror to fill our hearts—who led us in the way of evil and useless pain and weariness—and who so shut up our minds in darkness that who is God, or Christ, or the Holy Spirit, or what is heaven, what hell, what sin, or what holiness, even of all these things we knew nothing. But now, through the grace of God, having received the Gospel, how changed is our condition! We have rest from the works of the devil—from sin and sorrow and the confusion of the world. For eternity we have hope in our minds; we have also peace and joy in Jesus Christ. Daily asking strength from the Lord, we war with the enemy, the devil—and the enemy in our own hearts—and the enemy in the world. In this way, the Lord helping us, we will fight till we die.

"My three native preaching brethren here are all well, and join, with my wife and children, and all the brethren and sisters, in loving salutations. Our beloved ministers, too, with Stubbins mama and Buckley mama, are well. Accept my own salutation of love, and give the same to all the truly believing brothers and sisters in Christ. What more shall I write? Forgive all errors.

"From your feeble servant,

"CHRISTIAN BALAGI."

"*Berhampore, May 10th, 1847.*"

Thus, dear brother, have I translated the letter of one plucked as a brand out of the burning. How has the hand of the Lord been manifest in his preservation! How unsatisfactory, too, is every form of Hindooism! It could give him no rest. And how the Spirit of the Lord seems to prompt to inquiry after the truth even in heathen minds! Balagi is truly amiable in his public and private deportment, and is generally very much esteemed, both in the Church and the world. His character is not very energetic, but he is really devoted to his work. He loves it, and seems as though he could travel and preach for ever; nothing scarcely puts him out of his way. He can bear as much opposition and abuse as the heathen please to manifest. He seems alike at home and comfortable in a palace, a hut, or at the foot of a tree. He preaches in Oreeah and Telinga, though the former is his native language. In every way he is a very valuable man. His wife walks with him in the fear of the Lord. O that they may be preserved faithful to the coming of our Lord Jesus Christ.

Yours ever affectionately,

I. STUBBINS.

THE JORDAN AND DEAD SEA.

BY HARRIET MARTINEAU.

THIS day, (April 6th), we were to visit the Jordan and the Dead Sea. In the early morning, about five o'clock, I ascended a steep mound near our encampment, and saw a view as different from that of the preceding day as a change of lights could make it. The sun had not risen; but there was a hint of its approach in a gush of pale light behind the Moab mountains. The strip of woodland in the middle of the plain looked black in contrast with the brightening yellow precipices of Quarantania on the west. Southwards, the Dead Sea stretched into the land, grey and clear. Below me, our tents and horses, and the moving figures of the Arabs, enlivened the shadowy banks of the stream.

We were off soon after six, and were to reach the banks of the Jordan in about two and a half hours. Our way lay through the same sort of forest land as we had encamped in. It was very wild; and almost the only tokens of habitation that we met with, were about Ribhah—by some supposed to be the exact site of the ancient Jericho. This is now as miserable a village as any in Palestine; and its inhabitants are as low in character as in wealth. No stranger thinks of going near it who is not well armed and guarded. Yet there is no need to resort to any means but honest and very moderate industry, to obtain a comfortable subsistence here—if only honesty were encouraged, and industry protected by a good social state. The fine fig-trees that are scattered around, and the abundant promise of the few crops that are sown, show that the soil and climate are not to blame. At this place there is a square tower, conspicuous from afar above the trees, which some suppose to be the sole remnant of the great city: but it can hardly be ancient enough to have belonged to the old Jericho.

On a hillock in the midst of the brushwood, we saw a few birds of such a size that one of the party in a moment of forgetfulness, cried out "Ostriches!" There are no ostriches in this country; but these cranes looked very like them, while on their feet. One by one they rose, stretching out their long legs behind them—certainly the largest birds I ever saw fly—or probably shall ever see.

Though we had been told, and had read, that the river could not be seen till the traveller reached its very banks, we could not help looking for it. Three broad terraces have to be traversed; and then it is sunk in a deep bed, where it rushes hidden among the woodland. Its depth of water varies much at different seasons; though less now than formerly. The Scriptures speak so much of the overflow of Jordan, and of the lion coming up at the swelling of Jordan, that it is supposed that formerly the river was subject to inundations which may have formed the three terraces above-mentioned, and caused the extraordinary fertility of the plain in old times: and that the wild beasts which then harboured in the brakes, came up to terrify the dwellers in the fields. However this may have been, it is not so now. The channel

is no doubt deepened; and the river now in the fullest season, only brims over its banks into the brakes, so as to stand among the canes, and never reaches the terraces.

Though we were all on the look out, and though we reached the river at the spot which is cleared for the approach of the Easter pilgrims, we could not see the water till we could almost touch it. The first notice to me of where it was, was from some of the party dismounting on the Pilgrim's beach. When I came up—O! how beautiful it was!—how much more beautiful than all pictures and all descriptions had led me to expect! The only drawback was that the stream was turbid; not only whitish, from a sulphureous admixture, but muddy. But it swept nobly along, with a strong and rapid current, and many eddies, gushing through the thick woodland, and flowing in among the tall reeds, now smiting the white rocks of the opposite shore, and now winding away out of sight behind the poplars and acacias and tall reeds which crowd its banks. It is not a broad river; but it is full of majesty from its force and loveliness. The vigorous, up-springing character of the wood along its margin struck me much: and we saw it now in its vivid spring green.

The pilgrims rush into the sacred river in such numbers, and with so little precaution as to the strength of the current, that no year passes without some loss of life; and usually several perish. This year only one was drowned. Whatever superstition there might have been among our company, it was not of this wild sort; and we bathed in safety. The ladies went north; the gentlemen south. I made a way through the thicket with difficulty, till I found a little cove which the current did not enter, and over which hung a sycamore, whose lower branches were washed by the ripple which the current sent in as it passed. On these branches the bather might stand or sit without touching the mud, which lay soft and deep below. The limestone precipice and wooded promontory opposite made the river particularly beautiful here; and sorry I was to leave it at last.

It is useless to attempt to make out where the baptism of Jesus took place, or where his disciples and John administered the rite. And on the spot one has no pressing wish to know. The whole of this river is so sacred and so sweet that it is enough to have saluted it in any part of its course.

* * * * *

The belt of woodland soon turned away eastwards, and we found ourselves exposed to extreme heat, on a desolate plain crusted with salt and cracked with drought. There had been a closeness and murkiness in the air, all the morning, which was very oppressive; and now it was, at our usual slow pace, almost intolerable. I put my horse to a fast canter, and crossed the plain as quickly as possible, finding this pace a relief to my horse as well as myself. The drift on the beach of the sea looked dreary enough; ridges of broken canes and willow twigs washed up, and lying among the salt and the little unwholesome swamps of the shore: but the waters looked bright and clear, and so tempting that our horses put their noses down repeatedly, always turning away again in disgust. I tasted the water—about two drops—and I almost thought I should never get the taste out of my

mouth again. And this is the water that poor Costigan's coffee was made of!

Costigan was a young Irishman, whose mind was possessed with the idea of exploring the Dead Sea, and giving the world the benefit of his discoveries. It would have been a useful service; and he had zeal and devotedness enough for it. But he wanted either knowledge or prudence; and he lost his life in the adventure, without having left us any additional information whatever. He had had a small boat carried overland by camels; and in this he set forth (in an open boat in the month of July!), with only one attendant, a Maltese servant. They reached the southern end of the lake—not without hardship and difficulty; but the fatal struggle was in getting back again. The wind did not favour them, and once blew such a squall that they had to lighten the boat, when the servant stupidly threw overboard the only cask of fresh water that they had. They were now compelled to row for their lives, to reach the Jordan before they perished with thirst; but the sun scorched them from a cloudless sky, and the air was like a furnace. When Costigan could row no longer, his servant made some coffee from the water of the lake, and then they lay down in the boat to die. But the man once more roused himself, and by many efforts brought the boat to the head of the lake. They lay helpless for a whole day on the burning shore, unable to do more than throw the salt water over each other from time to time. The next morning, the servant crawled away, in hopes of reaching Ribbah, which he did with extreme difficulty. He sent Costigan's horse down to the shore, with a supply of water. He was alive, and was carried to Jerusalem in the coolness of the night. He was taken care of in the Latin convent there, but he died in two days. Not a note relating to his enterprise was ever found; and during his illness he never spoke on the subject. Any knowledge that he might have gained has perished with him; and no reliable information could be obtained from his servant. Costigan's grave is in the American burying-ground; and there I saw the stone which tells his melancholy story. He died in 1835.

There appears to be no satisfactory evidence as to whether any fish are to be found in the Dead Sea. Our guides said, that some small black fish have been seen there; but others deny this. A dead fish has been found on the shore near the spot where the Jordan enters the lake; but this might have been cast up by the overflow of the river. It is said, that small birds do not fly over this lake, on account of the deleterious nature of its atmosphere. About small birds I cannot speak; but I saw two or three vultures winging their way down it obliquely. The curious lights which hung over the surface struck me as showing an unusual state of the atmosphere—the purple murky light resting on one part, and the line of silvery refraction in another. Though the sky was clear after the morning clouds had passed away, the sunshine appeared dim, and the heat was very oppressive. The gentlemen of the party, who stayed behind to bathe, declared, on rejoining us at lunch time, that they had found the common report of the buoyancy of the water of this sea not at all exaggerated, and that it was indeed an easy matter to float in it, and very difficult to sink. They also found their hair and skin powdered with salt when dry. But they could not

admit the greasiness or stickiness which is said to adhere to the skin after bathing in the Dead Sea. They were very positive about this ; and they certainly did observe the fact very carefully. Yet I have seen since my return a clergyman who bathed there, and who declared to me, that his skin was so sticky for some days afterwards, that he could not get rid of it even from his hands. And the trustworthy Dr. Robinson, a late traveller there, says : " After coming out, I perceived nothing of the salt crust upon the body, of which so many speak. There was a slight prickly sensation, especially where the skin had been chafed ; and a sort of greasy feeling, as of oil, upon the skin, which lasted for several hours." The contrast of these testimonies, and the diversity which exists among the analyses of the waters which have been made by chemists, seem to show that the quality of the waters of the Dead Sea varies. And it appears reasonable that it should ; for it must make a great difference whether fresh waters have been pouring into the basin of the lake, after the winter rains, or a great evaporation has been going on under the summer's sun. In following the margin of the sea, we had to cross a creek, where my skirt was splashed. These splashes turned presently to thin crusts of salt ; and the moisture and stickiness were as great a week afterwards as at the moment.

We wound among salt marshes and brakes, in and out on the desolate shore of this sea—this sea which is not the less dead and dreary for being as clear and blue as a fresh mountain tarn. As we ascended the ranges of hills which lay between us and the convent where we were to rest, the Jordan valley opened northwards, and the Dead Sea southwards, till the extent traversed by the eye was really vast. How beautiful must it have been once, when the Jordan valley, whose verdure was now shrunk into a black line amidst the sands ; was like an interminable garden ; and when the cities of the plain stood bright and busy where the Dead Sea now lay blank and grey ! As I took my last look back, from a great elevation, I thought that so mournful a landscape, for one having real beauty, I had never seen.

THE MOURNER.

" It is the Lord : let him do what seemeth him good."

Yes, mourn the dead, check not your tears,

Give the full heart relief ;

Indulge a while—'tis meet and right—

The luxury of grief.

Your heart's desire, by one swift stroke,

Is torn from earth away,

And all around is strange and sad,

Like darkness at noon-day.

Yet 'mid thy first and bitter pangs,

While nature pours her cries,

O let thy smitten stricken soul

To God, thy God, arise :

He gave and he hath taken away ;

Rest on his holy word,

And learn, with suffering saints of old,

To bless thy gracious Lord.

The grass grows on thy loved one's grave,
 The flowers are springing fast,
 The first dark thunder-cloud of grief
 From o'er thy head hath passed;
 Aroused, as from a stunning blow,
 Thou rearest thy brow on high,
 But, O, the blank, the sad, sad blank
 Which meets the inquiring eye.

Where, where is he, the loved, the lost,
 Who made thy home so bright?
 Where are his looks of quiet love,
 His eye of joyous light?
 His tones of truthful tenderness,
 To comfort and to cheer?
 That form, on earth, no more thou'lt see,
 That voice no more wilt hear.

But hush all rebel murmurings:
 Thou beating heart be still:
 The Lord is ruler over all,
 Obey his sovereign will.
 How can'st thou say, "His will be done,"
 If shrinking from his hand,
 Thou turn'st, a puny worm of earth,
 Against his high command.

Enough: the dead have had thy tears,
 The living need thy care;
 A sinner in a dying world,
 No time hast thou to spare.
 Up, pilgrim, to thy work again:
 Sad, chastened may'st thou feel;
 But Christ, to thee in duty's path,
 Will light and love reveal.

INTELLIGENCE.

PERSIA.—The following extract of a letter from the Rev. Dr. Glen, dated Erzerroom, 11th June, 1847, shows that he and his son had safely crossed the Gordian Mountains, and anticipated being in Tabreez, the capital of Persia, about the beginning of July. May the Lord prosper them in their important work of circulating among the deluded followers of Mohammed the Scriptures of truth!

"Your favour came to hand this morning, and found us busy in repacking some of our boxes, to be in readiness for the muleteers, who are engaged to set off with us to-morrow morning for Tabreez. We left Constantinople on the 22d ult. for Trebizond, which we reached by the Achilles steamer in the course of three days, and were cordially welcomed, and hospitably entertained by the American missionaries, Messrs. Bliss and Powers, on whom the cultivation of that field had been devolved by their constituents in Boston. Mr. Powers had just returned from a kind of exploratory tour to the city of Tocat, which, apart from other considerations, will never cease to revive the associations connected with its being the spot where the Rev. Henry Martyn, translator of the New Testament into Persic, died and was buried—in the bosom of all who have perused his Memoirs. Mr. Powers could not deny himself the melancholy pleasure of visiting his grave, and reading the announcement that *there lay the remains* of that devoted servant of our Lord and Saviour Jesus Christ. On the Sabbath, the 30th, Mr. Powers, besides having given us a discourse in Turkish

in the morning, favoured us in the evening with a brief sketch of his tour in the same language. The particulars were interesting, as indicative of a growing disposition among numbers in that locality, to listen to the glad tidings of salvation, though secretly, for fear of their countrymen. In Trebizond, as well as in Constantinople, a Protestant Armenian church has been formed, the members of which, though less numerous than at the metropolis, were (judging from their looks) evidently partakers of the same spirit; and as some of them have stood the ordeal of a severe persecution, and passed it triumphantly, there is every reason to conclude that they are prepared to follow the Lamb whithersoever he goeth. Next day (31st) we left Trebizond for this place, accompanied by Meerza Sâdick, whom you will recollect having seen in our house in Edinburgh, nearly a year and a half ago, and who is now on his way back to Persia, after having availed himself of the prelections of the Edinburgh and other medical schools, to which he resorted, in order to be the better prepared for the duties that may devolve upon him in the court of Persia. Since our arrival here, on the 8th instant, he has resided with the Persian consul, who, on learning that his travelling companions were proceeding to Persia with a Persian translation of the Scriptures, expressed a wish to have a copy of them, which, at the Meerza's request, I sent him accordingly, accompanied by a copy of Merrick's translation of Dr. Keith's Evidences of Prophecy, a work which seems to take well with all who are so far masters of Persian as to be able to understand it. By the way, Mr. Mortman, consul at Constantinople from the Hans Towns in Germany, was so much taken with it, that, at our departure, he was just about commencing a translation of it into Turkish.

"Here we are accommodated by Mr. Peabody during the few days which, from the muleteers not being ready, we have been detained; and from him and Mrs. Peabody, with his colleague, Dr. Smith, we receive the same kind attention which contributed so materially to our comfort at Trebizond. We are to set off to-morrow morning for Tabreez, which we should reach, according to agreement, in twenty-one days; and as for subsequent movements, they must be regulated as the leadings of Providence seem to direct."

SOUTH AMERICA.—PROGRESS OF ELEMENTARY EDUCATION.—Once more, and for the fourth time, Dr. James Thomson is about to leave his native land in the service of the kingdom of God; and the little time now left before he sets off on his journey into Spain, makes it impossible for him to write so much at large as he originally meant. The first topic, then, that comes before us is, elementary education. Every one would expect that this should be in a low condition, owing to a combination of unfavourable circumstances. This was the view the writer took, and he confesses that he was agreeably surprised to find that more had been done in this matter than he had supposed. He found a goodly number of elementary schools in action, and learned also that more persons could read than the numbers taught in schools, the rest being instructed in the domestic circle. This was in Buenos Ayres. One of the first things that fixed the attention of the writer in the way of usefulness was in this line. He had formally studied, previous to leaving his native country, the system of education arranged by Mr. Joseph Lancaster, and pursued by the British and Foreign School Society, in their establishment in the Borough-road. The first difficulty he had to overcome in these foreign regions was the acquirement of the Spanish language. When he had obtained some knowledge of this, he made proposals to the public authorities to put the schools of the country on this improved plan. His proposals obtained a favourable reception, and he was appointed to the office of director of the public schools, with the purpose of arranging the whole of them according to this system. On commencing his work, he found a serious difficulty standing in his way, which was the general use of lessons in the schools, such as were not calculated to promote the objects which took him to those quarters, but the contrary. How to get these lessons removed, and to have others substituted in their place, was a matter both of doubt and difficulty. After much consideration on the subject, and prayer to God for direction, he set to work and extracted passages from the Old Testament, and from the New, such as he thought the most adapted for the instruction of children in the truths and the virtues of the Christian religion. On presenting these to the Government, under which he was acting, an order was given to

have them printed at the Government printing-office, at the public expense, and that forthwith they should be introduced into the schools. All this was accordingly done, and it exhibited a striking instance of liberality worthy of being mentioned in honour of the place and parties, and as exhibited by a Roman-catholic Government and community towards a Protestant and a foreigner. The same degree of liberality was shown on the opening of the first school by an individual in authority, when the only direction given to the writer was, that he should teach liberal principles, and by this was meant principles not opposed to religion, but to narrowness in religion. The monks of St. Francis encouraged these schools by granting a room on their premises in which to commence the new plan; and they used frequently to look in to see how we were getting on, and always expressed themselves well pleased with all, including the new, true, and Scripture lessons introduced. The writer went down from Buenos Ayres to Monte Video, by special invitation from parties in authority, with the view of establishing the same system there. That place was then under Portuguese or Brazilian rule. The ecclesiastic of first authority in that city took a lively interest in this work, and arrangements were made with him and others in power for setting on foot the new schools as soon as a competent teacher could be sent to them. Such a one was in due time sent, and the new system was begun there. The fame of these new schools not only spread to Monte Video, but also across the continent to Chili, and the envoy of that Government in Buenos Ayres was commissioned to treat with the writer, desiring him to pass over to that country under gratifying assurances. To that country he passed in due time, round Cape Horn, then a little frequented route, but now become more common. His passage was paid by the Chilian Government, and on his landing, he was warmly welcomed. Here, as in Buenos Ayres, the new and Scripture lessons were printed by Government, and introduced into use, and schools were established. After about a year's stay there, he crossed the Andes and visited the towns of Mendoza and St. John (San Juan), where arrangements were made for commencing schools on the new plan, and copies of the Scripture lessons were left sufficient for a commencement. Soon after he had re-crossed the Andes into Chili, Peru threw off the Spanish yoke, and in a brief space after this event, the writer received an invitation at once friendly and pressing, begging he would repair without delay to Lima, the capital, to take charge of the public schools, and to form them on the improved plan. As soon as his engagements permitted, he sailed for Peru, where, on his arrival, his reception was of a more gratifying character still than in the two countries previously visited. General San Martin, the conqueror of the country, and its real, though not nominal king at the time, showed a most friendly and marked attention to the writer, and, in conjunction with his cabinet, did everything to facilitate the introduction of the new system into the country. Here again, for the third time, and in the third country, the Scripture lessons were printed, under the auspices and at the expense of the Government, and introduced into the schools, without opposition, and with every encouragement, as in the two former instances. The only difference in respect to the three countries and three times of printing, was, that here a much larger number of copies were at once printed. General Bolivar, when he came to Peru, showed the writer the same personal and public attention as his predecessor San Martin had done. And further, the Spanish General Monet, when he took the city of Lima, continued to him, and with encouragement, the standing he had enjoyed under the preceding party, from which by force of arms he had wrested the city. The hotness of the war at this time obliged the writer, notwithstanding the favour of the Spanish authorities, to leave the place, finding that no progress could be made. He then pursued his way northward, by sea, to Guayaquil, and then over land, crossing the western ridge or cordillera of the Andes, passing along in the splendid vale between the two mighty Andean chains, then crossing the eastern chain, and descending into the vale of the River Magdalena; then sailing down that river, with a digression to Bogota, he arrived at Carthage, whence he sailed for Jamaica and England. On the route here mentioned, he inquired into the state of education, and found there was an impulse given to this important work, and an advancement made, under the new national state of things, brought about by the political revolution recently effected. In the neighbourhood of Quito, in a village nearly under the equator, the writer was

gratified to see the zeal for education manifesting itself in the use of the broad and thick leaf of the American agave, or aloe, for writing on, in the lack of slates and paper. In Popayan, a school was found established on the monitory plan; and in Bogota, the capital of the country, schools were going on, and means had been used by the Government to extend the new system over the provinces. The writer, after his visit to England, went out to Mexico. There, also, he found the improved plan in operation. A Lancasterian society was formed there, by voluntary subscription. The Government gave every encouragement to this institution, and made it, in fact, its board for extending education over the country. In this Government Board of Education, the writer had conferred on him the honour of being a member. This circumstance gave him a good opportunity of witnessing the general interest felt for promoting education, both on the part of the Government and of the community.

The preceding is a rapid sketch of the state and progress of elementary education in the countries under review. It has been painful to the writer to make it so brief; as he finds himself compelled to do less honour to those countries than they deserve in regard to their efforts in favour of popular education. He regrets also, that he cannot show more fully by a detail of circumstances, the personal confidence and attention he received, and for which he feels grateful to God, who gave him such favour with strangers; and he feels also attached to those who so kindly received and befriended him. One circumstance he will relate (and he is sorry he has not room for more) in respect to this confidential treatment, and in favour of the liberality of the authorities and others in those countries. The circumstance is this:—In each of the three countries first mentioned—namely, Buenos Ayres, Chili, and Peru, the writer had the appointment conferred on him, of Director of the Public Schools. These countries are entirely Roman Catholic in their Government and whole population; yet during all the time he held this situation, he was treated with all liberality and confidence, and was never once asked whether he was a Roman Catholic or a Protestant. The general impression made on the writer's mind, by a long residence, with ample intercourse and opportunities of judging, as to the public feeling on the great subject of general education, he will here give in an extract, from a letter addressed to the British and Foreign School Society, after the seven years he had passed in the several countries on the continent of South America. It is as follows:—

“In reviewing the state and progress of education in South America, there is undoubtedly much that is calculated to gratify and to cheer the hearts of those who delight in the progress of knowledge, and in the welfare of man. Besides the pleasure that arises from seeing what has actually been done in the few years in which these new states have enjoyed the boon of liberty, there is yet more to cheer us in contemplating the general feeling which pervades the country upon the important subject of education. During my seven years' residence in that country, I have had intercourse with all classes of society there, and through repeated conversations and otherwise, have come, I think, to understand what are the actual feelings and desires of the people upon this point. *I have no hesitation in saying that the public voice is decidedly in favour of UNIVERSAL EDUCATION.* I never heard even once, what is still to be heard elsewhere, ‘that the poor should not be taught.’ The very opposite feeling most undoubtedly exists, and prevails among the clergy and the laity, the governors and the governed. On a survey, therefore, of the whole scene, and in looking into futurity, the brightest views may, I think, be entertained as to the progress and best interests of man in that large and interesting continent; and from this view of things, I am sure none will derive more real gratification than the Committee of the British and Foreign School Society.”

This extract is made from a small duodecimo volume of “Letters on the Moral and Religious State of South America,” which the writer published in 1827; and to this volume he refers those readers who wish for fuller information on the subject under review, and which here, from want of time, he has not been able to dwell upon. Some copies of this work are still to be had at the publishers', Messrs. Nisbet and Co., Berners-street, and at Mr. Brown's, Old-street. Twenty-one years have elapsed since the extract here given was written. During all that time the countries in question have been politically agitated, and one feels doubtful of the progress anticipated. We must not think, how-

ever, that no progress has been made. Knowledge is power in many ways, and advancement is no doubt being made under these agitations. The writer is not able to state the progress subsequently made in elementary education in those several countries, and its present state; but in regard to one of them he can, from a letter received by him from Peru, on the 10th June last. This letter is from a very worthy priest, a lover of education and the Bible, who was associated with the writer in conducting education in Peru, and of whom honourable and deserved mention is made in the letter from which the above extract is taken, as contained in the volume noticed. The letter is dated in Lima, on the 11th of April of the present year. He says:—

“In addition to my other duties, I have the general direction of all the establishments of elementary instruction. These establishments have multiplied very much, both for boys and girls. When you were here, we had no other establishment but the one in the convent of St. Thomas. That school still goes on well; but now we have more than thirty, all in good condition. As to public schools for girls, we had then none; but after you were gone, I set up one in the premises of my own establishment, and then another in the Orphan Asylum. After my example, colleges and schools were established for the youth of both sexes, so that now, as I have said, they exceed thirty in number; and in the country at large a similar progress is being made.”—*Evangelical Christendom.*

HAITI.

Jacmel, Haiti, May 10, 1847.

DEAR CHRISTIAN FRIEND,—At a time when on every hand so many pressing appeals are made to your liberality for the relief of the temporal and spiritual wants of the world, we yet venture to present another to your notice. We come to ask your aid for the interesting, yet long neglected, island of Haiti.

We came hither under the protection, although not at the charges, of the Baptist Missionary Society. In April, 1846, a School was opened, intended for girls, but admitting boys of tender age. We began with five children. From April to December, the number gradually increased to twenty-one. At that time a commission was sent by the Government to inspect the School, and the report being favourable, we have now *sixty-three* scholars, chiefly from the most respectable inhabitants of the town.

It is scarcely possible to give an idea of the great necessity that exists for a good school for girls. When boys arrive at the age of twelve or fourteen, their parents will send them abroad, if they can afford it; or, at any rate, will struggle hard to obtain for them some kind of instruction; but female education has been hitherto almost entirely neglected: consequently women are, in general, in a state of mental and moral degradation most painful to witness.

A change appears, however, now to have taken place in public feeling in this respect. Parents begin to be anxious that their daughters as well as their sons should be educated. Some mothers have, with tears in their eyes, thanked us for coming hither. The dear children also appear much attached to us, and many of them have acquired a considerable knowledge of the truths of the gospel. Although, as yet, we have no reason to hope that these have, in any instance, savingly reached the heart, we trust in the promise of God that his word “shall not return unto him void;” and we believe that since he grants us the privilege of scattering some grains of the good seed in this hitherto uncultivated wilderness, he will strengthen us for the work, and cause the seed sown to spring up and grow, though, perhaps, it may be when we are no more. It is very encouraging to us to know, that many prayers are offered up for us in England and elsewhere, for we greatly need them; and we hope our friends will continue to remember us at the throne of grace.

The country is so poor, that the day-scholars pay at a very low rate, and we feel impelled to take several children gratuitously; so that the whole of our receipts would scarcely be enough to provide us with food, leaving nothing for clothes, rent, and other necessary expenses.

We have calculated that £100 per annum, exclusive of what we now receive from the school, would provide comfortably for our wants during the first two years; and we hope that after that period a much smaller sum would be sufficient.

As the Baptist Missionary Society does not support schools, we are under the necessity of laying our case before you and our other Christian friends. If you

can assist us, either personally or amongst your friends, we shall feel extremely grateful. For though we are determined to stay here at all events, yet if sufficient help could be afforded us, we might, humanly speaking, live a much longer period than if exposed to the privations we must otherwise endure.

Allow us to subscribe ourselves, respectfully and affectionately yours,

MARTHA HARRIS,
JESSE CLARK.

. Money may be entrusted to the Rev. Joseph Angus, 33, Moorgate-street, London, or to the Rev. C. M. Birrell, Wavertree, Liverpool; to whom, the latter having visited our island and examined into our affairs, we beg to refer for any further information.

The following sums have been received towards this important object :—

	£	s.		£	s.
Liverpool Ladies' Negroes' Friend Society	10	0	Mrs. Broadley Wilson	20	0
Two Members of the Society of Friends	4	0	M. B.	20	0
Jonathan Barrett	1	0	Friends at Coventry and Birmingham	1	15

FERNANDO PO.

THE following letter has just been received from Dr. Prince, written on his return from the Gaboon River, recruited in health and strength. He wishes it published in our magazines, read and pondered over by our church, and circulated throughout the country :—

"Clarence, Fernando Po, 30th June, 1847.

"A sketch was forwarded to England in 1844 of the origin, progress, and state of this Mission Station; there's none other like it—east, west, or south—for many degrees; nor, perhaps, any superior at either of the old settlements of Sierra Leone and Cape Coast; it is a pretty little nursery garden situate in a vast extent of barren lands. The late pastor, Mr. Thos. Sturgeon, quoted last year, 79 church-members, 210 inquirers, 350 sabbath-scholars, 100 day-scholars, 450 attending on public worship, 144 able to read, 41 able to write; and he then commenced an infant-school, which now numbers 57.

"The improved conduct of the people is acknowledged by all visitors, and by the resident Governor and tradespeople who have known them for years before the Baptist Mission was established in 1841. Their observance of the Sabbath is admired as exemplary and beautiful. Their tractableness and docility to their ministers gladden our hearts, and make praise and thanksgiving to abound towards the divine Author of every good and perfect gift.

"We have lately erected a commodious building for a school and meeting-house, having rallied, under the kind sufferance of the Governor, Capt. Becroft, from the shock given eighteen months since by an official from Spain. It may be a long while before the visitation will be repeated; and so thoroughly convinced are the persons in authority and influence of the Mission schools and ministry of the word of God being the spring of healthy action and of present prosperity to the community, that they would oppose an unanimous veto against the diction of Spain for the expulsion of the Protestant minister, knowing well that his departure would be the signal for the removal of the settlers the most valued. Before old Spain shall carry into execution her ancient decree, 'to give no place to Protestant Christianity, either in the parent country or in her dependencies,' she must, in reference to this island, determine either to colonize it, or else to let it relapse into its primitive savage and profitless condition. Our people have repeatedly raised large sums (for them) for building, &c. A considerable part of £250 was furnished by them for a well-built chapel, that was taken down by compulsion before being completed. The latter one has been raised by their funds. Formerly they sent £40 to the British and Foreign Anti-Slavery Society—have subscribed a second time, and have remitted a handsome sum in aid of the Temperance Society. They assisted Mr. Sturgeon in his family expenses by £100 the year before his death. That is the maximum, but they had been advancing yearly towards that sum beforetimes. They have sent £32 to the widow Francis and her holy sisterhood at Haiti; and have already transmitted to Mrs. Sturgeon, who took leave of them in February (a widow sorrowed and mourned for), as a token of love to the late shepherd, the sum of £10. They contributed at the rate of £35 a year to the day-school, and pay for each scholar of the infant one; take care of their poor; bury their dead; advance spontaneously to furnish food, clothing, and other comforts, to the

miserable cargoes of slaves which our cruisers sometimes call here with; and, as has been said, obey with readiness and liberality the other occasional calls made upon them by their overseers in the Lord; and at other times they need not that we should tell them, for they themselves are taught of God, not to hide their face from their own flesh, and to be bountiful to the saints.

"To what are to be attributed these fruits—are they not from the planting of the branch in the soil prepared for the root and offspring of David? British Baptists, and ye other disciples of the Friend of sinners! you have no doubt done well; but does any one, or shall anything, if ye be right-minded, hinder your doing more and better? You've said and heard much about sterile Africa, and have echoed that she must be evangelized by her own offspring; and you have sent afar off for descendants removed by two or more generations—if you please, you may moderate much of that expense, and find them to your hand in Africa itself, without any foreign ties, prejudices, or habits, known by and welded with the society into which they were launched at the period of their birth, growing up under the culture of your own missionaries, whose influence they are obedient to, and who can judge of their capabilities and give them suitable employment.

"Our great want for these promising scions—absolutely and indispensably necessary—is a *schoolmaster*, qualified by piety of a cheerful, social kind, by a strong, *self-supporting* tone, an unimpaired body, and a vigorous, well-furnished intellect. He ought to have a sound, competent understanding of humanity in its small editions, and be able to reduce himself to the dimensions of them. Hitherto our youth have been educated by one and another as could for the time be had, of qualities by no means first-rate—regularity and organization have been wanting. Believe me, every guinea you contribute for the supply of a preacher will increase to thirty shillings, if you back and support him by such a schoolmaster.

"Here, too, whilst I am both minister and doctor, he ought to be ready to give *occasional* assistance in the ministration of the word.

"Miss Viton is striving to supply the place of one, and the infants are schooled by two native women who would give place to Miss Viton (if she should take it) could the day school be suitably supplied. Again, not only will your local missionary and his people be profited, but from hence for some years to come the missionaries on the Continent will take their assistants. I repeat the assurance to you, dear brethren, of their not being on the whole mission chart of Africa a spot more verdant by the dew of mercy, nor irradiated more cheerfully by the Sun of Righteousness, than is this sea-girt plantation.

"I have not been 'making up a case' that I may sacrifice to my own drag; God forbid that I should glory in any names than that of the Lord Jesus. You sent me here as an explorer, you believed the report which was returned; you sent me forth again as a cultivator, you are now told of the want of the instruments of husbandry. You know that you are under obligation to the Chief Husbandman. Furnish them, my fellow labourers, beloved in the Lord, £150 a year to be added to the money our people will contribute, for the support of a married missionary schoolmaster.

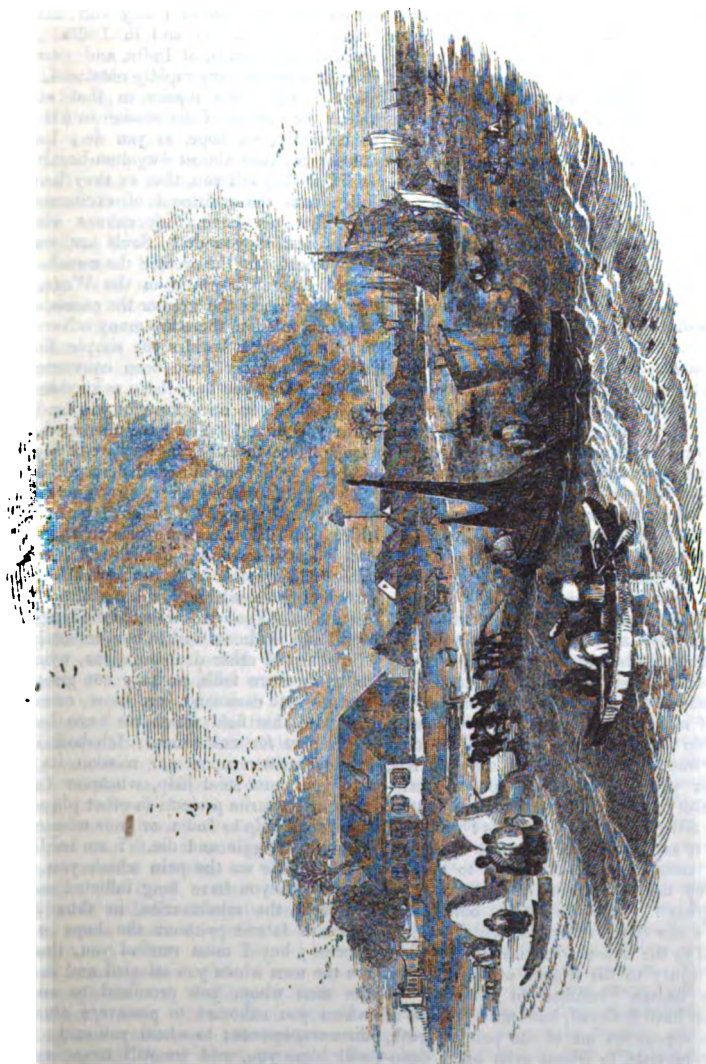
"At home some are starving for the bread that perishes, and you have becomingly advanced to snatch them from death; you have felt and answered the claim; here is a cry for the bread that endureth for ever; a craving which you have been instrumental in creating; when, then, your children call for bread, will you give them a stone? or seeing their need, will shut up your compassion from them? I have no such opinion of you, for the Spirit of the Holy One dwelleth in you; wherefore feed his sheep. Feed his lambs.

"G. K. PRINCE, *Baptist Missionary.*"

IGHTFIELD, SHROPSHIRE.—A neat and commodious chapel was opened at this place on Sunday, the 3rd. Sermons were preached in the morning and afternoon by Mr. Manning, Student of Bristol and of the Glasgow University; and in the evening by Mr. Minshull, Independent Minister of Prees. The congregations and collections were good. A Baptist Church is about to be formed with every prospect of great usefulness and success.

C. S. Miall and S. Cockshaw, Printers, Horse-shoe-court, Ludgate-hill.

THE MISSIONARY HERALD.



W. H. & C. CO.

MISSION PREMISES &c. TURKS ISLAND, BAHAMAS.

ASIA.

APPEAL ON BEHALF OF THE BAPTIST MISSION IN INDIA,

BY ONE OF ITS OLDEST MISSIONARIES.

There is another point to which I wish to call attention, but what I have to say must be directed, not so much to you, as to our friends and supporters in England; and I beg their serious attention to what I have to lay before them. There is, dear Christian friends, something which causes great distress both to myself and, I believe, to every one in the mission: it is the fear, the almost certainty, that we are labouring in vain; that the seed which we are now sowing will never produce a crop; and that the expectations of the few, if there be yet a few who anticipate a rich harvest in India, will be most painfully disappointed. "What! no harvest to be hoped for in India! Are then all the labour and expense bestowed on the Indian mission to be lost? This is gloomy indeed!" "Yes," say some, "yes," say many (at least so it is supposed), "this is just what we have long feared; and now our fears are corroborated by the opinion, the publicly expressed opinion, of the oldest Baptist Missionary in India; nor do the other brethren appear to dissent from that opinion." No, dear friends, I am persuaded that all my brethren are very much of my opinion on the point just stated. It requires no inspired prophet, no long experience to foresee the result of the present state of things in our mission in India; the most unpractised eye can clearly discern that inevitable result.

You say, dear friends, that letters from India are not interesting; that they all contain nearly the same matter, which has now become so stale as to excite little or no attention. And this is the reason, I suppose, that so few of our letters are laid before the public. Those on whom it devolves to publish the letters of missionaries, must of course consult the public taste, and give what will be considered interesting matter; if they do not, they fear you will withdraw your subscriptions. But may an old missionary be faithful? May he tell you some plain truths? May he venture to say, that there is such a thing as a vitiated taste, a taste that needs to be corrected by the application of a little more sound piety? May he be so bold as to express a fear that excitement, which is often injurious to the human constitution, has done serious injury to the friends of the mission, and the baptist churches in Britain? I could not have believed, had not the facts of the case convinced me of the painful truth, that the baptists, to whom even other denominations give some credit for sound judgment and steadiness of character,—the bap-

tists who commenced the mission in faith, and who have carried it on so long in faith and patience, would have proved so unsteady, would have shown themselves so deficient in that unwavering, unrelaxing perseverance, which so characterized Carey and his associates both at home and in India. You despair, dear friends, of India, and you glory in your success, very rapidly obtained, in the West Indies. We rejoice in that success, and in the success of the mission in all places as cordially, we hope, as you do; but will you forgive your almost forgotten brethren in India, if they tell you, that as they have not fallen into the whirlpool of excitement, as they fear you have, they cannot view all things just as you do? Souls are valuable everywhere, and the greater the number converted by our brethren in the West, or in any other place, the greater the cause of joy; but, in a mission there are many other things to be considered, besides the simple fact that a certain number have been converted. If we admit that you have been as successful in the West as you once thought you had, what have you done? You have mustered a very strong force to attack a very weak position; and now you complain and despond because you have not carried a very strong position by a very weak force. You have won, as you think, an island, and we rejoice that something has been done; but, dear friends, the plain, and we fear unpalatable truth is, that in winning an island you have almost lost a continent. Yes! it is a fact, a mournful fact, that India is almost lost to our denomination. Christians of other denominations, who have, it seems, more faith, perhaps not greater resources at command, are now coming to cultivate that field which we have laboured to prepare for cultivation. Ichabod is most legibly written upon our mission in India, and you must send help, whatever becomes of your favourite projects in other places, you must send help to India, or your mission here can only struggle and die. I am inclined to say but little on the pain which you inflict, and which you have long inflicted on your brethren, the missionaries, in thus leaving them to labour without the hope of final success; but I must remind you, that they are the men whom you selected and sent out; the men whom you promised to support; whom you exhorted to persevere amidst all discouragements; to whom you said: "God will bless you, and we will never cease to pray for you, and do all in our power to strengthen your hands." Did you not, dear

friends, say these things? and was it not on the faith of these and other similar assurances that your missionaries came out to India? Was it not so? But how stands the matter now? Here your missionaries still are; but they are only the feeble remains of a once much stronger band; and though they do not boast of being perfect characters, yet they have persevered in their work; they have, generally speaking, been faithful, and they wish to be faithful till death terminates their labours; but they have not the consolation of knowing that they have, what all faithful missionaries ought to have, the prayers and sympathies of all their Christian friends; no! for clear it is, that those who will not read their letters, and who feel no interest in their labours, are not the persons on whose prayers they can depend.

Yes, dear friends, the Indian mission is dying, as some of you, no doubt, have long supposed; and we fear that this intelligence will cause little regret to some at least, for men do not bitterly regret the failing of an undertaking in which they have long felt but little interest. But suffer me, dear friends, seriously, and as in the sight of God, to inquire into the causes of this expiring state of the Indian mission. Will you then lay the blame on your few neglected, broken-hearted missionaries? Have they been unfaithful? Are they seriously deficient in piety, and are they men of very inferior talents, and hence unsuccessful? If they are, why did you send them out? Have they been loiterers in the Lord's vineyard? If you think they have been loiterers, they have certainly the pleasure of knowing that you are somewhat singular in your opinion. Is then our little success to be attributed to the invincibility of error and wickedness in this part of the world? Must it after all be admitted that Satan's strongholds in India are quite impregnable, and that there is no hope of their being pulled down by the weapons of the heavenly warfare? And must we say, that the blessed predictions of the scriptures will never be fulfilled relative to India? This cause is also inadmissible. I will venture to assert, that neither of the above causes is admissible. I will say nothing of myself, but I am bold to affirm that my brethren are pious, faithful, laborious men, and that there is a sufficiency of talent among them for carrying on the great work committed to them. And as to Satan's strongholds in India being impregnable, the idea is but a dream of apathy and unbelief. Impregnable!—They are not;—I see his towers tottering now while I am writing; his strongholds are shaking to their very foundation; those within them feel them shaking, and while some are trying to prop and strengthen them, others, presaging their fall, are fleeing out of them. This, I assure you, is no poetry, no fiction; it is plain, every

day truth. Come to India, and you will see the shaking of the towers and the consternation of their defenders. Have not the last few years witnessed society after society formed for the defence of Hinduism! Do you prop a firm building? Are not many, yes, very many, and some of them men who hate Christianity, just now forsaking Hinduism, because they feel it untenable? Yes! every month, almost every day, augments the number of those who are making their escape from this almost dilapidated fortress.

Nor can it be said that it is not the will of God to bless the labours of the baptist missionaries in India. He that asserts that God has withdrawn his blessing, must endure the mortification of a direct contradiction. It is not so; God has not forsaken us; it is men, our pledged friends, that have withdrawn or greatly diminished their aid, not God that has withheld his blessing. Never has the mission been without some tokens of the divine favour. Labourers have been removed or died, and our operations diminished, but where labour has been continued, there some success has been obtained. There was a time when but little of a divine blessing was manifested, a time which every one that loves the mission remembers with regret; a time when all was not peace; a time when stations were abandoned, and valuable labourers dismissed for want of funds to support them; but even in those days the work of the Lord made progress. The Spirit we may well suppose was grieved and offended, but he did not forsake us; there were still hopeful conversions, and baptisms, and additions made to our churches. Our stations to the south of Calcutta were formed and flourished too even during that very period. But now all is peace; sweet peace has long reigned, and may it always reign! but the mission, generally speaking, does not prosper, though we can mention a place or two in which converts are much more numerous than at any former period; yet where is that lengthening of cords, that strengthening of stakes, that breaking forth on the right hand and on the left, which a time of peace and prosperity ought to witness? Our stations are diminishing in number instead of increasing. The Allahabad station, which we held thirty years, has been relinquished for want of men and money to carry it on. But what is the cause of this little success? The causes already mentioned have been shown to be inadmissible; hence I must now request attention to another probable cause, and that I would plainly and faithfully state as in the sight of God. That cause is the want of support. The mission has been neglected for years; and must not our churches at home be responsible for this neglect? Yes, dear friends, you have not held the ropes as they were held in Fuller's days, and for some years after his death. The stream of your benevolence has not, we

know, been dried up, but it has been so divided that little of it now flows to India. You complain of the want of success, when, excuse my plainness, no adequate means are used to obtain success. Look at the paucity of your missionaries; look at the restrictions under which they are laid. A ship for Africa, and not a one-oared boat for India. Missionaries have been poured into the West Indies, while India has been left destitute. It was but for a missionary from the West to appear on your platforms, and tell you an affecting tale, true enough no doubt, of the destitution of the poor negroes; it was but for him to tell you that the negroes at a certain plantation had no instructor, and that if the locality mentioned were supplied with a preacher, numbers from other places would soon become his hearers; it was but for him to make these statements, and a missionary was appointed almost by acclamation. Who then thought of India? Who said, "Remember India, to which we have long been pledged?" India alas! is far off; the missionaries employed there are neither expected nor allowed to return for the mere purpose of pleading the cause of their mission before the public; they are expected to persevere till death; never to pause to ask assistance; never to stop to take breath. They are a sort of forlorn hope, that must, at once, either conquer or die. But a letter arrives from a missionary in India; he tells you not that a labourer is wanted for a locality that will furnish a few hundreds of hearers, but he asks for a preacher for a whole county or zilla, and a county containing a whole million of perishing sinners. What is the result? A million deserves the preference to a thousand. Very true; but such is not the estimation of many in our churches; we wish they understood the rule of proportion better; there is a sort of rule of reverse, by which one is made to appear of more importance than a thousand, and a thousand of more importance than a million. This, strange as it may seem, is the rule by which many a problem on missionary labour has been worked. But the letter from India is laid before the Committee; and judicious men, who know the importance of India, wish that not only one, but twenty missionaries could be sent to that extensive and populous country; but, say they, "The publication of this letter will draw little attention; it is not exciting enough; it does not dazzle; our churches will not respond to it; here is no mention of numerous conversions and baptisms, nor does it present the immediate prospect of any. We wish the supporters of our mission would think more of India, but we cannot stem the mighty current of public opinion." The missionary is addressed in terms of very sincere Christian friendship, this we gladly own; the writer sympathizes with him, but he cannot give him any hope that even one missionary will

at present be sent to India. But soon another claimant comes from the West; another plantation, and then another, want a missionary. The claim is responded to; "Can so many souls be left to perish, souls, one of which is of more value than a thousand souls in India?" But now another claim appears. A missionary from the West stands up and pleads for the erection of two or three larger chapels, not to be built of mats and straw, like many of our native chapels in India; such ought to do for negroes in the West as well as for natives in the East; but no! they must be of brick or stone, commodious, genteel, ornamented. But, say some, and with great truth, "The funds of the Society must not be expended on such objects; we have sent the negroes preachers, let them erect chapels at their own expense." "But the negroes are poor, and they cannot erect such chapels." "That may be; let them then erect such as they can afford." "But stop; if we may not take the Society's funds for this purpose, we may request individuals to assist such an object by specific donations for that purpose." "O yes! a good plan, and as the wealth of our denomination is unlimited, we must not allow ourselves to think that any one will give the less to the general purposes of the mission because he may give largely to this specific object." Fine indeed! but who does not know that even the Euphrates was made shallow by turning the current another way? And it really appears to our common intellects in India, that the more people give to one object, the less they will have to give to another. And has not the result exactly verified this common sense view of the subject?

About fourteen months ago one of our poor brethren expressed a wish for a grant of a hundred rupees, i. e., beloved reader, ten pounds; yes! he had the impudence to ask the enormous sum of full ten pounds to erect a chapel, in which to preach to the natives, in lieu of a former chapel which had fallen down. And did he get this sum? Get it! why should he get such a sum for so useless a purpose? He was refused. Had a missionary from the West Indies appeared on your platforms stating the wants of the poor negroes, he might, for anything I know to the contrary, have got ten thousand pounds for such an object; but the natives of India can meet, if they please, under a tree, or in the open air. What have their dense skulls to fear from a tropical sun? and let the missionary learn to make his skull as dense and as insensible to solar heat as theirs. But perhaps our poor brother had not learned to bear an intense solar heat on his head; or it may be, his knowledge of geography led him to suppose that a tropical sun on the continent of India is quite as hot as a tropical sun on an island fanned by sea breezes in the West; but whatever may be his views on these

points, I know that he was on the very point of being sent home to weep over his fallen chapel, without the hope of being able to erect another in its stead. In this crisis, four of us, whose pockets were not overflowing, said to our treasurer, "Advance our poor brother the amount; if you meet so severe a castigation for your transgression that you can by no means endure it, we will pay twenty rupees each—eighty rupees,—and you will perhaps pay the other twenty yourself." "Agreed," said he, and our brother was sent away with a glad heart to go and erect his new chapel. I suppose our treasurer has met with no severe reproof, for my twenty rupees have never been demanded.

We complain not, dear friends, of your liberality to our brethren in the West, we know too well the feeling of a missionary to envy them the support which you have afforded them; but is it not the duty of our churches first to consider India? and that not only because their support was first pledged to their missionaries there, and it cannot therefore in good faith be withdrawn, but chiefly because of the vast importance of India? If you cannot support a mission both in the East and in the West, then we think that the East has a prior claim, because of its superior importance. And how unbecoming, in those who ought to be men of unshaken faith and unsubdued energy, thus to faint in the day of trial, thus to despair of India, and turn their chief attention to another object, an important one we own, but light, yes! very light, when placed as a counterpoise to India. You despair of India, yet what have you done for India? Of late years, not, I suppose, a thousandth part, the population considered, of what you have done for Jamaica. You have, in one case, sown bountifully, and you have reaped bountifully; in another case, you have sown sparingly, and, what wonder! you have reaped sparingly. And can you, dear friends, consistently with your acknowledged faith in the divine promises, and your love to the Saviour, abandon India! Are you so partial to easy undertakings and immediate success, that you cannot undertake any thing for Christ which will be a long and heavy tax on your faith, your patience, and your resources? There must be something wrong where such feelings predominate. And now you talk of a mission to China. We are sorry, very sorry, that you should at present entertain any such intention; we believe it to be wrong; you ought, we think, to keep to India, and very greatly to strengthen your mission here, before you think of China, or any other new country. And oh! let the motive for a mission to China be carefully weighed. We do not wish to judge uncharitably, but we beg leave to ask whether

the project does not argue a culpable deficiency in faith and patience? If you did not despond relative to India, would you think of a mission to China? Your present means cannot support a mission both to India and China; and what will you gain by abandoning India, and commencing in China? I say abandoning India, for if your resources are not competent to the vigorous support of the Indian mission now, what can you do but abandon it when you have to bear the expense of a mission to China?

I am becoming too prolix, the subject is a prolific one, but I will now draw to a close. Hear, then, in a few words, the real state of the case. You have, dear friends, sent men to India to clear a dense forest, and prepare the ground for cultivation. And now I beg to inform you, and I am an eyewitness, that the forest has been cleared; yes, the work of clearing is now done, and the plough may now be freely used in all directions; but if you now refuse to cultivate the soil, the forest will grow again, and then the plough cannot be used without the labour and expense of another clearing. I tell you, dear friends, a fact, opposition and prejudices are fast dying away; preaching, and the liberal distribution of the scriptures and tracts, have had such an effect on the population of India, that, go wherever we may, the people will hear us. We now want men to drive the gospel plough through the whole length and breadth of India. But where are the men? Where are the cultivators? We have scarcely any, and some of the few we have cannot labour much longer. My poor old colleague, after serving the mission more than thirty years, is quite laid aside by age, and my sinews are not iron and brass; and there are others, whose strength does not surpass my own. You must send men to India, you must, if you wish for success, do much for India. We expect a divine blessing; we may reckon upon it; then send men to India, and lose not the harvest for want of labourers.

Excuse, dear friends, my freedom of speech. I am in earnest; send men to India.

I remain, my dear brother,
Yours affectionately,

W. ROBINSON.

The above was originally appended to Mr. Robinson's account of the circulation of the scriptures in 1846, and intended for publication in the report on the translations, but being thought not quite suitable for that, it was determined to print it separately, being a document well worthy the serious consideration of the friends of the Indian mission and of the churches of the denomination generally.

J. THOMAS.

CALCUTTA.

Mr. Thomas, writing on the 7th of August, speaks of the intelligence from the stations generally as encouraging, and adds, "I hope ere long to report additions to several of the churches. Brother Leslie baptized three persons last sabbath, and brother Pearce one on the previous Saturday. He is now gone to the villages to open a new chapel. I am not able to give you any definite information respecting Barisal, except that the dark clouds seem to be dispersing, and we hope ere long to report that missionary efforts are resumed. Through brother Parry, a beginning has been made at Degalia, one part of the district, and he has just written to say that some of the people at Dhan Daba have written expressing their desire of receiving religious instruction from the Society's agents. We must see what can be done, but we are sadly in want of a suitable person to go there."

DINAJPUR.

Mr. Smylie, who is persevering in his labours here, preaching on Lord's days and teaching heathen children in the week, writes thus, July 26th :—

Since I last wrote you several young men have been bold enough to throw off caste, and join us. Two of these left us almost immediately for other stations, the employment they received calling them to do so. The difficulty in obtaining employment for Christian converts renders it impossible to get together a large church. At present we have two young men whom we hope to baptize shortly.

A young brahman of more than ordinary promise in lively zeal and courage for the Christian cause, made his escape from a confinement of more than two years. On his arrival here he was examined in a variety of ways. As soon as he found there was a hope of his being received, he pulled off his sacred thread and tied it to a post, and immediately cast in his lot with us, eating and drinking of our cup and board as if he had been among us from his infancy. His progress in the knowledge of divine truth has been great for the short time he has been with us, and he continues to hunger as if he had only received the taste of the first crumb. O that all were such! for the public bazar, scorn, ridicule, and contempt, and he has had his share of it, only serve to increase his boldness and love of the truth. Some of the Muslems have been seen looking at him with a degree of wonder and disgust; they have been hardy

enough to ask how he could become a Christian, when he might have been better in a worldly way had he become a true believer. However, they never ask the second time, as they soon find that he is able to give them a reason for the hope that is within him, the same party never venture to assail him again. Bats can only make headway in the dark; when they try it in the sunshine they are sure to dash their heads against a stone wall, or something of the same hardy nature. The history of this youth is interesting: I should say he is not more than sixteen or seventeen years of age, and must therefore have been about fourteen when confined.

This indeed is the day of small things. At times the mind sinks, but God is a present help to lay hold and bear us into the vessel. I am inclined to think the word of God is making its way quietly to the heart of the natives. For two months I had a time of great refreshment. A very worthy brother of ours who is settled at Dargiling (the Rev. G. Neibel) came down here, and during his stay at Dinajpur we travelled and preached in many villages to the east and west of this station. Brother Neibel labours among the Lepchas in the hill country with Mr. Start.

I have but one request to make. Remember in prayer all who labour in a strange land.

BENARES.

An account given by Mr. Small of a native assistant, though intended for a specific purpose, will probably interest the readers of the Herald generally.

I sit down to give some account of our native teacher, or catechist, Jacob, alias John Burringer, for the support of whom some kind,

but to us unknown friend, has liberally subscribed £10 per annum. It would be much more agreeable and convenient if I could

communicate directly with the said generous friend, and I hope, after a while, this privilege may be vouchsafed, but in the meantime I have no alternative but to make you the medium of intelligence.

I had intended to have forwarded by this mail a brief history of the man, drawn up by himself, in Hindi originally, but translated by Mr. Smith. The paper, however, containing the translation has somehow got out of sight, and the original has been destroyed; so, as I think it scarcely worth the trouble of doing all over again, I shall on this occasion set down any particulars that occur to my memory concerning him, and should the said document again cast up, it can perhaps be forwarded hereafter.

John Burringer (for by that title I shall in general speak of him in my future communications with home, though here we must continue to give him the name by which he has hitherto been known) was born at Juteyghur, in Central India, about forty years ago, of heathen parents. His father died while he was yet a child, his mother only about ten months ago, both of them continuing idolators to the last. He had two brothers and a sister, the former of whom are both alive, and, like himself, nominally at least, Christians; the latter died young, an unconverted Hindoo. The brothers are both in the army, one now in Burmah, the other in Arracan.

The subject of this memoir entered the army as a band-boy, or drummer, when about eleven years of age. One of the officers of the regiment (the colonel, I think) seems to have been very kind to him, and had him taught to read and write, and otherwise was useful to him. He continued in the army about seventeen years, and at the time he left it was a drum-major, which rank he had held for six years before. Being brought much in contact with Roman catholic and church of England nominal Christians, he frequently had conversations on the distinctive doctrines of these and the Hindoo and Mohammedan religions. But it was not till shortly before he left the army, I believe, that he was led to renounce the religious creed of his forefathers, and embrace that of the Christians. This was mainly through the instrumentality or influence of his wife, and in this way:—On the regiment to which he was at first attached being broken up, he left his wife for a time to go and seek for some employment in a distant part of the country. Meanwhile she repaired to the house of his elder brother, a married man, with whom she lived for several months. This person and his wife had some time before adopted the Christian profession. They had been taught the Lord's prayer, the apostles' creed, and the ten commandments, and this seems to have been, as usual in that class, the sum total of their religious knowledge, and the only requisite for baptism and communion with the episcopal church. They

no longer, however, associated much with Hindoos, and seem to have been convinced of the folly of their idolatrous system. They embraced the opportunity, therefore, of persuading their Hindoo relative to become like them. They taught her what they knew, and the ten commandments especially seem to have made an impression on her mind. She felt and confessed her sinfulness, and after a little further instruction from the chaplain would have been baptized, but that he advised her to wait till she obtained the consent of her husband.

Some time after, the brother had to accompany his regiment to Cawnpore, in north-west India, and John Burringer's wife, of course, went with him, her husband being stationed, as she had heard, somewhere in the neighbourhood of that town. On reaching the vicinity of the locality where he was, a message was sent to him from the boat, and he immediately repaired to the banks of the Ganges to meet them. He was greatly surprised to find that his wife as well as brother had become Christians, and at first was disposed to be angry, though he himself had already sometimes meditated such a step. However, after a good deal of conversation and argument with his brother, he resolved to throw up his situation that he then held under some native raja or king, and to accompany the party to Cawnpore. He did so, and after some time he was convinced by the arguments of his brother and the chaplain, and won by the good conversation of his wife, who seems to have been a truly pious woman, and resolved to be baptized. Something, however, prevented this taking place at that time. He removed to another part of the country, and was employed for some time by a pious civilian to collect native boys to a vernacular school. From thence he went to Dinapore. There he got acquainted with some Roman catholics, who persuaded him that there was little or no difference between their system and that of the church of England, and at last both he and his wife were sprinkled by the popish priest, whose name was Jacob, and after whom the subject of this notice was then called. Their three children had, however, been christened by the same about seven months before, the priest maintaining that they being so young (the oldest about ten years only!), were fit for the ordinance, but that the parents must have a little further instruction in the prayer book before they could be admitted into the holy mother church.

Some time after this (a year or two perhaps), Jacob, as he was then called, became acquainted with the Rev. Mr. Start and some of his missionaries, for as you are aware, that devoted servant of God has brought out and supported at his own expense, a number of missionary labourers to the Indian field,

several of whom, like himself, adopted baptist sentiments. With these Jacob had a good deal of religious conversation, and, among other topics, on the nature of the sacraments. One passage of scripture referred to particularly impressed his mind, viz., the account in Matthew of the baptism of our Saviour. After mature consideration he and his wife felt it their duty to be immersed in the name of the Trinity, and accordingly the ordinance was administered to them both by Mr. Brice at Dinapore. He was then employed for about two years under Mr. Brice, receiving his salary from Mr. Start, as the teacher of a native day-school. On this being broken up he was engaged for several years as a catechist in connexion with Mr. Kalberer, another of Mr. Start's missionaries at Patna. Along with him and Mr. Beddy he frequently attended several *melas* (fairs) in the neighbourhood, besides preaching regularly in the city of Patna. He attended Mr. Beddy's church, of which he and his wife became members. About this time his first wife died in childbirth, full of triumphant faith and a blessed hope. Her sufferings for some days previous to her spirit's release were of the most excruciating kind, occasioned by the death of the infant in the womb and the natural consequences, but she endured all with exemplary meekness and resignation. Among the last words she spoke were these to her husband, "I know that I shall not recover. I am going to God. To Him and you I commend these little ones. Take care of them."

A Christian lady, a member of Mr. Beddy's church, for some time supported Jacob as a preacher, and he lived on her premises. This charitable lady had in her household several orphan (or slave) girls, whom she had undertaken to bring up and provide for. One of these, Jacob was induced to take as his second wife about a year and a half ago. She was not at that time a member of any church, but was a candidate for baptism, and it was thought at the time was a subject of divine grace. Afterwards, however, on account of some charge of untruthfulness or prevarication, the pastor thought fit to decline administering the rite of baptism to her at that time. Not long afterwards Jacob and his young wife (she is much his junior) left Patna for Benares, on account of some slight misunderstanding between him and a brother catechist. Jealousy on account of his wife, who is good looking, led him to suspect and accuse her and other parties without good ground, and for this and certain wrong expressions used in anger, he was suspended from church communion by Mr. Beddy. About this time he wrote to Mr. Heinig, with whom he had laboured for some time at Patna, &c., but who was then stationed at Benares. Mr. Heinig, after consulting with me and his brother missionaries at Patna, invited him to

come up to Benares, offering to take him on trial as a teacher, with the prospect, if his future conduct gave satisfaction, of his being received again into church communion, and employed as a catechist by us.

Accordingly he and his wife arrived here in September last, and after two or three months' probation and further correspondence with friends at Patna, Jacob was received again into full communion. Once or twice we have had to admonish him on occasions of misunderstandings with his wife (they are in general a most loving couple), but with this exception, however, he has given us for the most part entire satisfaction. He is of an active, cheerful disposition, and evidently has his heart and mind much engaged in his work as an evangelist. His education is not such as to fit him for the highest grade or offices of a Christian teacher, but he exhibits considerable skill and readiness in the use he makes of what he does know in preaching and arguing with the natives.

I have lately suggested to him the propriety of keeping a journal, in which to mark down occasionally notices of his ministrations, which may be interesting and satisfactory to his anonymous patron, as illustrative of the character of his work and of his mind. Not being much accustomed to writing, at least of that sort, his very brief records give but a feeble idea of these, but I may as well make a few extracts, as a specimen, from his incipient attempts at formalizing. They show a considerable acquaintance with the Hindoo mythology, which may be turned to good account in argument.

Journal of John Burringier.

15th June, 1847. I went to Parlad Ghat (on the Ganges), and on my reading a Hindu tract a crowd soon assembled, to whom I spoke for a considerable time. On my concluding, a brahman said, "If Ram were not God, how could he collect bears and monkeys and fight with Ravun and kill him?" I replied, "Without the assistance of Soogreen, Hunooman, and Babec Khan, Ram was not able to do any thing wonderful; and when Maignuth killed Luchman with a rocket, Ram began to cry very bitterly; by this I knew that he was not God, but a man."

16th. As I was going to Rajghat, a man asked me if eating animal flesh was not a great sin. I replied, "No, but to kill a human being is a great sin, and also to commit self-murder, as Ram did, by drowning himself at Surjoo Nuddee." He answered, "There is no sin attributed to an all-powerful being." To which I replied, "There is no partiality with God Almighty." This conversation caused a crowd of people to assemble, to whom I read a portion of scripture, and spoke to them for a considerable time.

28th. Went to Rajghat, and read a Hindi tract to a crowd of people. A Mussulman

came to disturb me by making use of wicked and funseemly expressions, and, thinking it best to withdraw, I left the place.

29th. Went to Purland Ghaut, and read a Hindi tract. A crowd assembling, I addressed them at some length on the depraved and ruined state of man, and of salvation by Jesus Christ. The people appeared to listen with attention, till a brahman came and disturbed the assembly by making use of obscene language, which I took no notice of, but went away.

30th. Went to Trilochun, and read a portion of scripture and spoke to a crowd of attentive people. A Mussulman coming up, asked me, "Who is Jesus Christ?" I replied, "The Son of God." To which he objected. I told him, "A voice came from heaven, saying, 'This is my beloved Son, in whom I am well pleased.'"

I need not give any more extracts at present. These are taken just as they occur, consecutively at the commencement of his journal. Ram, to whom he refers more than once, is one of the chief deities, or incarnations of deity, in the Hindoo system, the subject of one of their most popular religious poems, called the Ramayan, wherein it is declared that by repeating his name at death the vilest sinner will be saved, and get to heaven. He is reputed to have conquered the island of Ceylon at the head of an army of monkeys, &c. There is no species of wickedness almost, of which he is not said to have been guilty while on earth, consummating his career by suicide. Such is their own history of most of their gods.

John Burringer's wife (who expects soon to become a mother), on her arrival here, renewed her application for admission into the church, and after several months' probation, her conduct appearing consistent with her profession of faith, and giving hopeful evidence of a change of heart, I had the pleasure of baptizing her on Monday evening, the 17th of May last.

They at present occupy a rented house in a village midway between Mr. Smith's and my abode at Rajghat. On four mornings in the week he visits our different vernacular schools, and on Wednesdays and Fridays accompanies Mr. Smith and me to preaching stations in the city. In the afternoons he goes out, either alone or with me, to preach in the villages or at the ghauts near Rajghat.

I must now conclude this, I fear, tiresomely long account of our native catechist, by expressing a hope that his kind but unknown patron will continue, as doubtless he has done hitherto, to be much mindful both of him and of Mr. Smith and myself, in his supplications to the God of grace, that we may all be kept from falling, or from growing weary and faint in our hitherto very fruitless labours, as far as man can see, and that more and more grace may be imparted to us all, and that the converting and sanctifying Spirit may be poured down upon the preachers and the hearers—whether heathen or Christian professors, so that our labours in the Lord may not prove ultimately in vain; that the church here may grow in numbers and in grace, to the glory of our Redeemer God in the salvation of many sinners.

PATNA.

From Mr. Beddy a letter has been received, dated August 1st. Adverting to some native agents at other stations, who have not proved themselves worthy of confidence, Mr. Beddy observes:—

Defection is always painful, deceit however is the native character, and in my humble opinion a more unwise measure never was put in practice than that of making a native pastor of a church, except very conditionally, and under strict European superintendence. True it is that every European has not got the tact for governing, and that many of them are easily imposed on, not being able to discriminate, and being tardy in discovering characters who, under a pretence of spiritual-mindedness, cover a heart of great deceitfulness. Deceit is the ruling character of the natives, and being deficient of that noble quality, disinterestedness, they cannot appreciate its existence in foreigners. In asking a question a native never thinks of giving you an honest and direct answer, but tries to find

out what kind of an answer will please you, and accordingly answers. There is nothing on the part of a missionary that requires more prudence than his intercourse with the natives, and nothing he requires to be more guarded in than an over sanguine state of mind relative to appearances around him. There is much, it is true, on first impressions to mislead, and our brethren on their first arrival in this country are too apt to be imposed on, and to allow appearances to have an undue influence on their youthful and buoyant spirits, which not unfrequently lead them to write what after a short residence here they would willingly unwrite; hence all new comers should refrain from expressing their opinions, at least till experience has shed its influence over them.

It is with grief and deep regret I am compelled to acknowledge the little there is here to write about of a stirring kind. The people appear to be literally dead. No concern for salvation, no convictions of sin; and this is not only the state of the natives, but of the Europeans. Nothing is more common than to hear an English gentleman in this station, state that the chaplain preaches popery, that he prays for the dead, and so on, and yet with all the indifference of those dead in trespasses and sins, the attendance is carried on on such a ministry. The spell-bound influence under which the people of the establishment are is most astonishing. The heartlessness and indifference with which they own the state of things can only be accounted for by the fearful state of ignorance in which even the educated classes are. Some few years ago we had a chaplain in this station given to intemperance. On a visit from the bishop the latter found himself called on before the congregation to disgrace the chaplain; for such it was indeed, having publicly reprimanded him. A day or two after a gentleman of the civil service—a judge—called on me, to whom I mentioned the circumstance, remarked how shocking it was to witness such a scene, sympathizing with the poor man, to which my friend calmly and indifferently replied that the fellow was incorrigible. I said, "then he ought not to be your spiritual guide, for what can be expected to result from a man's labours, if such they can be called, who is thus publicly disgraced." Now what are we to expect under a system that tolerates such and such proceedings, and such and such ministers? "You will not come to me," was the Saviour's reproof during his labour of love. Alas, how fearfully true this state of things continues to the present day.

Our Refuge is, as usual, an auxiliary that certainly cheers us sometimes, from the hope that our labour here is not in vain. You have received our last reports, &c. Our funds are as low as possible, and I am not without fears as to support, unless our friends in England make strenuous exertions. Here the name baptist paralyzes every attempt to interest those who do not belong to us, with

some solitary exceptions. We lost five girls by death, and one ran away, which reduced our number in the Refuge to thirty-six. We have had an addition of two, and now number thirty-eight. Our missionary work is as usual. Indoor and outdoor preaching attended with the usual circumstances—general attention and respect for the truths delivered, but beyond this things remain as usual. The church has been reduced in number by some withdrawals, but not of a kind to render the matter at all grievous, but the reverse. Another of my sons, an interesting youth of about fifteen years of age, has declared himself on the Lord's side. He has been proposed to the church, and I hope soon to baptize him, if such be the will of the Lord.

We have just signed a petition intended to be presented to the imperial parliament of Great Britain on behalf of the dissenter's marriages in this country, which now for the first time have been called in question, as to their validity. Its result, I suppose, cannot be in any way doubted. That this country should have been overlooked when the law decreed justice to the crown colonies on this subject seems strange.

I have just read in the Anti-Slavery Reporter, 1st June, your speech. Depend on it, there has been no kind of good done for this country by the boasted law that has been passed. It affects not the question of slavery. A single slave has not been liberated. There is not a respectable Hindoo or Mohammedan in India without his female, if not male slaves. It is true, if one runs away the law will not compel him or her to return, but slaves have not the means, if the law did protect them, to go to law. Besides, where is the publicity of the law that was passed for the emancipation of slaves? Into what house or remote village, or even city, has it entered? Who has proclaimed it? The houses of the better class of the inhabitants are as inaccessible as one of the baron's castles were in the feudal times in Scotland. Children are bought and sold all over India with perfect impunity.

The Lord bless and prosper every attempt made to glorify him!

AFRICA.

FERNANDO PO.

Mr. Merrick writes thus from Clarence, July 28th:—

Accompanied by Mrs. Merrick and my dear child, I left Bimbia on Saturday the 17th inst., in Mr. Lynalager's cutter, and after a disagreeable passage, owing to calms, contrary wind, and heavy swells, with a great

deal of sea-sickness, we reached Clarence in safety on Lord's day afternoon about half-past five. Leaving Mrs. Merrick at Dr. Prince's house, I went to chapel, and was in time to commemorate with the little church here the

dying love of our divine Redeemer. We have come over for change of air, and I am thankful to say that the change has already proved highly beneficial. We are all under Dr. Prince's treatment, and are getting better. Mrs. Merrick has for several months past suffered from small and painful boils about the body, and our little Rosanna, though not a sufferer from it, has for several months had an enlarged spleen. I must not omit to inform you of Mr. Lynsager's uniform kindness since the departure of the Dove, in bringing over various things for us. In coming over this time he gave up his whole cabin—a very comfortable one—to me, and notwithstanding most urgent remonstrances to the contrary, slept in a small, uncomfortable berth which his captain usually occupies. I shall, if spared, return to Bimbia in our own little cutter, and leave Mrs. Merrick and child to come over on the return of Mr. Lynsager's cutter.

The little Zion here is, I think, prospering. It is like a cheering oasis in this moral desert, and earnestly do I hope that they will long be permitted to enjoy undisturbed the blessings and privileges which they seem so highly to prize. A great deal of my time has been taken up since my arrival here in conversing with the members of the church, inquirers, backsliders, &c. On sabbath afternoon I preached to a large and attentive congregation from Matt. v. 14–16. Dr. Prince preached in the morning, and attended the school in the forenoon, but was so poorly in the afternoon that he could not come out. We had a most delightful meeting with the dear children yesterday afternoon, and I do hope that the sacred and solemn truths which they heard

will be long remembered. You are doubtless aware that Miss Vitou keeps the day-school. An infant school is also kept in the forenoon by two female members of the church. Besides the day-school, Miss Vitou instructs several classes during the week, and is, I hope, doing much good. Among her classes is one for "mothers," at which they receive instruction respecting the training and education of their children, a thing of the very last importance, and which should not be neglected in any Christian church, especially where mothers are untutored and uninformed. I do hope we shall not be disturbed by the Spaniards. It seems a thousand pities that the poor people should be scattered, and driven from a place which they have so long regarded as their home. But the great Shepherd of the sheep knows what he is doing, and will do all things well.

I heard from "Isubu" (Bimbia) last Lord's day morning. Brother Newbegin, who, with his other duties, supplies in my absence my lack of service, says, "We had a fine day, sabbath (the 19th inst.). Had several Isubus in the morning, and to school. I was present throughout all the services. Mr. Trusty assisted, and Harry* was my interpreter. I taught the children a stanza, commencing, 'Ya na Jizos enebi 'nebi,' Come to Jesus now, and they took the tune well, and will soon know it." . . . "All are well this time, myself a little out of sorts, but not much worse than medicine will overcome, but I take it as another warning."

* One of my Cameroons sawyers. He formerly worked with brother Clarke. He is a married man, and is, I hope, inquiring after truth. ‡

WEST INDIES.

JAMAICA.

DEATH OF MR. T. W. KNIBB.

We learn with great regret that Mr. Thomas Wilson Knibb, nephew of the late pastor of the church at Falmouth, after a very short illness died at Kingston, where he was visiting, on the 25th of September.

Our young friend, who was born at Kingston in March, 1824, a few weeks before the death of his father, was brought to this country by his mother the same year, who suffered much on the voyage, and died soon after her arrival. From her he inherited a feeble constitution, which interfered with his education, and prevented his reception into a public institution in which his friends were anxious to place him. Before his uncle William left this country in 1834, when the emancipation bill had been carried, he was very anxious to make some arrangement for his orphan relative, and in compliance with his wishes, Mr. Groser, then pastor at Maidstone, took charge of the youth, who continued at

Maidstone till the close of 1839, when he left this country for Jamaica. He was soon employed in the work of tuition, under the superintendence of his uncle; and more recently, under the same guidance, he preached, and exerted himself in congenial modes of usefulness. Respecting the termination of his course, very few particulars have reached us. Captain Milbourne, writing from Kingston, says, "He was suddenly called to his rest after a short illness of three days. I was with him a few minutes before he fell asleep, intending to return again after breakfast; but alas! ere I had finished, a messenger arrived at brother Wood's to apprise us of his death. The last words he was heard to utter were, 'Peace of mind! Peace of mind!'" The following paragraph, which we find in the Falmouth Post, is, we apprehend, quite correct; though, to prevent the misconstruction of one phrase it is necessary to say that he was not married. It was, however, a friendship which was intended to issue in marriage, we believe, that led him to Kingston.

We have to record this day, the death of a young gentleman who resided for some time in Falmouth, and who was esteemed and respected by all who had the pleasure of his acquaintance. Mr. Knibb, the son of the first individual of that name who came to this colony as a baptist missionary, was not celebrated for any political conduct, but was a mild and unassuming Christian, striving to do good among his fellow creatures whenever an opportunity presented itself. He was remarkably pious, and laboured for several years as the master of the Suffield School in Falmouth, in which he was justly beloved by his numerous pupils, who will feel his loss. He died last week, in Kingston, after a short illness, and has left a large family and many friends to regret that he has been called at so early an age from the society of which he was a distinguished member.

CALABAR.

Our readers will be sorry to learn that Mr. Tinson and his family have been visited with affliction. He says, writing on the 6th of September:—

For a month, myself and wife have been prostrated with fever: she is still in bed, but convalescent. We are both extremely weak, but the doctor says we must get away from home for a few days—that change is absolutely necessary—and as he is peremptory in his commands, I suppose we must try and obey.

What has increased the trial, we have had two servants, and a student, very ill at the same time. Our beloved child has been mercifully spared, and her services have been invaluable. She has managed both households, and been up night and day with the sick. But why should I trouble you with these things?

BAHAMAS.

TURKS ISLAND.

Mr. Rycroft, writing from Grand Cay, July 30th, gives a general account of the state of affairs in several islands which he had recently visited.

On our arrival, six months ago, on these islands, we were sorry not to find our interest so prosperous as we could have desired. The absence of a resident missionary for a long time on account of sickness had militated in every way against the cause. We have therefore thus far been employed in seeking to restore all things to a healthy state, and to some extent have, blessed be God, succeeded. Our congregations are looking up; light and conviction is working in the minds of hearers,

while others are prepared to follow the Master in the ordinance of baptism, and some begin to return to the fold who have, alas! long strayed from their mercies and their God. The week day and Sunday schools also have been enlivened, and now contain a goodly number of children. In the first we have in attendance 120, and in the second 140. Our time is pretty well occupied in this field of benevolence.

You will be pleased to know that our dear

children forget not the claims of the heathen in other parts of the globe, to the extent of their power. Each Lord's day they give cheerfully for the diffusion of the knowledge of our blessed Saviour, and our church holds its regular monthly prayer-meeting to seek the blessing of God on the various efforts which are put forth for the evangelization of our lapsed world. But we not only pray on this occasion, but we give also, that the kingdom of our Lord may spread and gather strength. At our prayer-meetings for the mission we always have on the reading-desk our missionary-box, and while the last hymn is singing, our friends rise one after the other to drop in as the Lord hath prospered them.

Salt Cay.

Thus far I have spoken of Grand Cay. In reference to Salt Cay, an island ten miles distant, I can only say that things are not so happy and flourishing as we long to see them. This may in part be accounted for, and may be attributed to the defection of a principal leader, excluded previous to the departure hence of brother Littlewood. We are praying, hoping, and labouring for better times—for more stability and spirituality to distinguish those who profess Christ. While, however, we sorrow over defections, we rejoice in the steadfastness and devotedness of those who have not defiled their garments, but have kept in the narrow way, looking to Jesus and conformed to his authority. Here we have a tolerable congregation, and several inquirers whom I hope soon to baptize. An efficient native teacher is needed for this place, but he could only be supported at great expense, all provision being imported to these islands under a double duty, and at times very scarce and demanding high prices.

Caicos.

On my tour through the churches on the Caicos many things were met with of a cheering character, and many which for some time will occupy my thoughts and efforts. At Lorimore's the chapel proved too small for the congregation, in consequence of which, after baptizing several dear friends in Christ, we held our meetings in the open air. Thus too we administered the Lord's supper, and held our missionary meeting. On my return to the station from the other parts of the island, the foundation stone was laid for an enlargement of the chapel, which, when finished, will measure in length forty-five feet, and in width thirty-five. A good and neat mission house had just been completed for the use of the native teacher stationed here, which we could but look on with gladness, as accommodation in this wild country is not of the most desirable cast. As in Ireland, so here, Mr. Pig not unfrequently is a welcome visitor.

Bottle Creek.

Accompanied by our native teacher and three kind friends, who undertook to manage the boat—an open one, we entered on the mighty deep, and made our way to the settlements which are scattered over this long island. We passed in safety through the breakers into smooth water, and after an hour's sailing up a creek, were kindly welcomed by our people at Bottle Creek. Here we spent some time with pleasure to ourselves, and, it is hoped, with profit to our people. The ordinances were delivered and a missionary meeting supported to the extent of the people's ability. Leaving here, we arrived on the Saturday evening at Kew, and at once settled to hold a meeting that night by way of preparation for the Lord's day. On the Lord's day we held four services, the last of which was our missionary meeting, when several dear friends addressed the meeting, after which our friends did what they could towards aiding our object. The word of God was listened to with great attention, and here there appeared to be a willingness to conform to its dictates. For our stay the labours were abundant; may they not be in vain.

Wieldings.

On the Monday morning we were on our way to the creek where we had left our boat, four miles distant, accompanied by several friends and one of our leaders, who desired to go with us that he might gather, as he said, experience. After any thing but a pleasant sail we arrived at Wieldings, the last settlement on the Caicos, and found that the cause of our Lord had been degenerating for a long time past. Church meeting was held, affairs talked over, discipline exercised, inquirers examined, advice imparted, baptism administered, bread broken, missionary meeting held, two friends married, and children prayed for. After this our friends had—some of them at least—long questions to ask, many things to hear, and at midnight a long journey home. The visit did good, and it is hoped that the discipline enforced will work its appropriate result. As we have no chapel at this station, a friend kindly offered ground to build on, and the little church proffered their willing aid to build a house for God.

Early on the Tuesday morning we were on our way for Lorimore, but the first tack we made carried overboard our mast. In consequence of the wind being high, and ahead, I had to walk miles along the shore, while our friends kindly towed the boat along with great cheerfulness, notwithstanding the severe labour of their occupation. As the day wore away we obtained a Cay for a few hours, and toward the sunset we landed on a Cay, lit our fire, roasted potatoes, and quenched our thirst at a neighbouring spring. Having thus

refreshed ourselves, we again hauled our boat along shore, and at midnight arrived at Whately's, where we obtained lodgings at a lone house.

On the Wednesday morning, long before sunrise, our Kew friends had assembled together, and were waiting to begin the religious pleasures appointed for this time on our departure from them for Wieldings. After preaching, baptizing, and receiving candidates into the church, we parted from our friends amid hearty prayers and many good wishes for our welfare. In the evening we reached Bottle Creek, and again administered to the spiritual needs of the people, and in the morning, at daylight, made our way to Lormore's, where we arrived safely after having beheld many dangers and realized many mercies. We remained a few days at this settlement, occupied in our schools and in seeking the establishment of our people in all which

tends to the Christian's personal happiness and the augmentation of the kingdom of our dear Redeemer, by the agency of his people, in the holiness of their character and the liberal extension of their zeal. Accompanied by the offerings and affections of the people, who in great numbers assembled on the beach to bid us adieu, we set sail for Grand Cay, having been from home nearly a month.

After the hurricane months terminate it is my intention to visit them again, and I would like also to see our friends at Port au Plat, could I leave this station for so long a time. Our dear friends at Port au Plat are desirous of a visit, and I am now somewhat better prepared to meet them than I was on a former occasion in respect to the Spanish tongue. But as in one's absence from this station something wrong is sure to occur, I fear to be absent long at a time. The station at Batty is broken up, and our friends scattered about.

FOREIGN LETTERS RECEIVED.

AFRICA.....	BIMBIA	Merrick, J.....	July 2 & 28.
		Newbegin, W.	July 2.
	CLARENCE.....	Prince, G. K.....	July 13.
AMERICA	MONTREAL	Cramp, J. M.	September 13 & 28.
ASIA	AGRA	Williams, R.....	August 18.
	BENARES	Small, G.	August 12 & 13.
	CALCUTTA	Thomas, J.	August 7.
	COLOMBO	Davies, J.....	August 16.
	DINAGPORE	Smylie, H.....	July 26.
	KANDY	Allen, J.....	August 12.
	MATURA	Dawson, C. C.	July 26.
	PATNA.....	Beddy, H.....	August 1.
BAHAMAS	GRAND CAY.....	Rycroft, W. K....	August 29.
BRITANY	BREST	Le Fourdrey, A....	September 27.
	MORLAIX.....	Jenkins, J.....	September 18.
FRANCE.....	HAVRE	Jehl, Prof.....	October 16.
HONDURAS	BELIZE	Kingdon, J.....	August 10 & 20.
JAMAICA	BETHSALEM	Henderson, G. R.	August 30.
	BROWN'S TOWN	Clark, J.....	August 20.
	CALABAR	Tinson, J.	September 6.
	FALMOUTH.....	Clarke, J.	September 1.
	FOUR PATHS	Hands, T.	August 11 & 19.
	KINGSTON	Milbourn, T.	Aug. 20, Sept. 7.
	LUCEA.....	Cornford, P. H....	August 20.
		May, J.	September 7.
	MORTEGO BAY	Cornford, P. H....	September 6.
		Lewin, J. L.	September 2.
	MOUNT ANGUS	Teall, W.....	August 20.
	MOUNT CAREY.....	Burchell, H. C....	August 21.
		Clarke, J.	August 19 & 20.
	REFUGE	Gay, R.	August 16.
	SALTER'S HILL.....	Dendy, W.	August 19.
	SPANISH TOWN	Anderson, W. W.	September 7.
	SPRINGFIELD.....	Tunley, J.....	September 3.
	ST. ANN'S BAY ...	Millard, B.....	September 3.
	STEWART TOWN	Dexter, B. B.....	August 16.

STURGE TOWN	Hodges, S.	September 2.
NETHERLANDS...NUMANSDOEP	Byl, L. & I.	September 19.
TRINIDAD	PORT OF SPAIN	Law, J.
		August 20.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Hoskins, South Brent, for a parcel of magazines, for *Africa* ;
 Mrs. Weir, Hoxton, for a box of useful and fancy articles, for *Rev. H. Heinig, Chunar* ;
 British and Foreign School Society, for a box of school materials, for *Rev. G. Cowen*,
Trinidad ;
 J. F. Halford, Esq., for articles of clothing ;
 Joseph Tritton, Esq., for a parcel of books, for *Rev. J. Tinson, Calabar* ;
 Young friends at Waltham Abbey, for a parcel of clothing, for *Dr. Prince, Western*
Africa ;
 Dr. Gray, for a parcel of magazines, &c. ;
 Teachers and children of British School, Loughton, for a parcel of children's clothing, for
Miss Vitou, Western Africa ;
 C. B., for a parcel of magazines ;
 Teachers and children of Sunday School, Market Place, New Brentford, for a quantity of
 fancy articles, toys, &c., for *Rev. J. Merrick, Western Africa* ;
 British Girls' School, Lewisham Road, for a parcel of clothing and useful articles, for *Mrs.*
Law, Trinidad, for the poor persecuted Christians from Madeira ;

The Rev. T. Hands, of Four Paths, Jamaica, gratefully acknowledges the receipt of
 various boxes of valuable articles from friends in this country.

CONTRIBUTIONS,

Received on account of the Baptist Missionary Society, during the month of
September, 1847.

Annual Subscriptions.					
	£ s. d.		£ s. d.		£ s. d.
Beddome, S., Esq.	1 1 0	Contributions	8 0 3	Contributions	8 4 11
Chandler, Mr. John.	1 1 0	Do., Sunday School	0 4 6	Do., Sunday Schools	4 14 0
Thornton, Miss S.	1 1 0				
Donations.		CAMBRIDGESHIRE.		LEICESTERSHIRE.	
Boyes, Rev. T., Execu-		Newmarket—		Leicester—	
tors of the late, for		Contributions	1 5 8	Belvoir Street, on ac-	
<i>Swiss Mission, Canada</i>	20 0 0	Do., for <i>Dove</i>	1 0 0	count	80 0 0
Edmonstone, C., jun.,				Charles Street, do.	30 6 0
Esq.	50 0 0	CORNWALL.		LINCOLNSHIRE.	
Mills, Samuel, Esq., the		CORNWALL, by Mr.		Boston—	
late, by J. R. Mills,		Heynes to Rev. J.		Collections	8 1 4
Esq.	89 2 6	Jackson	3 0 0	Contributions	5 9 6
W & A.	7 0 0	DEVONSHIRE.		Do., Sunday School	0 4 2
W. M.	10 0 0	Torquay—		Do., for <i>Dove</i>	0 3 0
		Tetley, Dr.	1 1 0	Horncastle—	
				Contributions	2 0 0
BEDFORDSHIRE.		DURHAM.		NORTHAMPTONSHIRE.	
Barton—		Wolsingham—		Buckby, Long—	
Barringer, Mrs., for		Collection	0 19 0	Collection	12 12 6
<i>Native Teacher</i>	6 0 0	KENT.		Clipstone, on account...	17 0 0
		Crayford—		Guliborough	4 2 6
BERKSHIRE.		Sunday School	1 16 7	Piddington—	
Wallingford—		LANCASHIRE.		Contribution, for <i>Dove</i>	0 10 0
Collections	9 7 5	Sabden—		Preston—	
Contributions	14 3 3	Collections	11 11 1	Contribution, for <i>do.</i>	1 0 0
Do., Sunday School	1 2 7			NOTTINGHAMSHIRE.	
Wantage—				Balderton—	
Collection	6 8 6			Collection	0 8 0

OXFORDSHIRE.		£ s. d.	SUSSEX.		£ s. d.	SOUTH WALES.		£ s. d.
Chipping Norton—			Rye—			SOUTH WALES, on ac-		
Contributions, for			Female Auxiliary ...	4 11 0		count, by Rev. B.		
Dove.....	0 13 0		St. Leonard's—			Contributions, for		
			Morris, J., Esq.....	3 0 0		Price	40 0 0	
SHROPSHIRE.			WARWICKSHIRE.			CARMARTHENSHIRE.		
Bridgnorth—			Birmingham, on ac-			Llanelli, Valinvoel—		
Contributions	1 10 0		count, by Rev. T.			Contributions, for		
Coalbrook Dale—			Morgan	20 0 0		Debt	2 8 0	
Contributions	1 0 0		Do., do., by Mr. J. H.			GLAMORGANSHIRE.		
Do., for Schools.....	12 5 0		Hopkins.....	37 10 0		Cardiff, Bethany, on ac-		
Free—			Tamworth—			count, by Mr. T. Hop-		
Contribution	1 1 0		Collection, &c.	1 3 6		kings	30 0 0	
Shrewsbury—			WILTSHIRE.			Merthyr Tydfil, Tabernacle—		
Contributions	8 18 10		Melkham—			Collection	5 10 1	
Wem—			Javelle Association	2 11 0		Swansea—		
Contribution, for Dove	0 3 0		WORCESTERSHIRE.			Collection, Public		
STAFFORDSHIRE.			Dudley—			Meeting	6 15 3	
Bilston—			Collections.....	2 8 6		Contributions	3 13 0	
Contributions	3 11 6		Contributions	2 11 6		Mount Pleasant—		
Brettel Lane—			Kidderminster—			Collections	3 0 2	
Collection	0 14 0		Collection	2 2 9		Contributions	10 4 0	
Newcastle under Lyne—			Contributions	7 6 4		MONMOUTHSHIRE.		
Contributions	6 7 6		Do., Sunday Schools	2 2 11		MONMOUTHSHIRE, on		
Smethwick—			Worcester—			account, by Rev. J.		
Collection	2 6 0		Collections.....	18 2 3		Statham	20 0 0	
Toll End—			Contributions	18 12 9		Pontypool—		
Collection	2 10 6		YORKSHIRE.			Williams, Mr. J., A.S.	1 0 0	
Walsall—			Eauby in Craven—			SCOTLAND.		
Collection	2 5 3		Collection	1 3 0		Bervie—		
Willenhall—			Rishworth—			Congregational Church	0 5 0	
Collection	2 10 4		Collection	2 7 0				
Wolverhampton—								
Collection, Cannon St.	4 0 1							
Contributions	3 1 0							

Erratum, Annual Report, 1847, p. 72.

The whole of the contributions from Ashton under Lyne should have been entered as for the general purposes of the Society, with the exception of the following items:—

	£ s. d.
Miss Lees, for Dove	0 15 0
Mrs. Smith, for do.	0 10 0

We find that our last Herald does injustice to our friends in Monmouthshire. The number of collecting churches entered by name in the Report is sadly defective in consequence of the particulars not being received, but only the gross amount of their contributions.

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

THE
BAPTIST RECORD
AND
BIBLICAL REPOSITORY.

DECEMBER, 1847.

FORMALISM AND INNOVATION:
OR, HINTS FOR THE CONDUCT OF PUBLIC WORSHIP.

To the thoughtful observer of men and things, it is becoming daily more obvious, that our present public religious services no longer retain that hold of the popular mind which was, perhaps, easily secured in a former age. Multitudes of our population, especially in large towns, never enter a place of public worship. The great majority of the *male* sex throughout the country are, we fear, living in the habitual neglect of this great appointment of the God of love. We speak not exclusively of the giddy pleasure-seekers merely, nor of open sabbath-breakers, but of many sedate and reflective men, who would be ready to render a reason for what they do, beyond the flippant avowal of self-will. Even the professed people of God, in numberless instances, *can* allow the slightest indisposition, the least unfavourable weather, a trifling domestic inconvenience, to suffice as an apology for absence from the house and service of God; and, at best, they render but a very interrupted attendance.

This may undoubtedly be attributed to the low state of religion amongst us. But one of the very ends for which the ordinance of public worship and the ministry of the word are appointed, is expressly to raise the tone of piety; to turn the wicked from the error of his way, and to build up the righteous on his most holy faith.

Does it not, therefore, become a duty with our grave and reverend seniors to consider whether the present formal and unchanging mode of conducting the services of the sanctuary are to the utmost extent possible adapted to attract and improve the people? Is it absolutely needful that every Sabbath-service in the year, there should be precisely the same order—precisely the same quantity of singing, prayer, reading, and exhortation? Would it not at all events be well to moot the subject in pastoral conferences and ministers' meetings? We well know, indeed, that a young minister could not commit a greater offence than to attempt the slightest change in the established routine. Aspersions of the most painful character would be cast upon him; and his soundness in the faith would require thenceforward the voucher of many unquestionable testimonies, many times reiterated. To such an extent does formalism cleave to everything pertaining to the service of God, not only in the Established, but manifestly in the Nonconforming sects! Still we believe that a man would not lastingly forfeit his standing as a minister, by raising the question in a conference of the pastors of a district; whilst the mere agitation of the question would be a certain benefit.

Time was when the pulpit supplied the chief mental stimulus of the more thoughtful part of the community; but the times are changed since then; and not merely the Sunday newspaper and political excitement, but even what is called pious reading, sermons, magazines, tracts, and the like, serve to pre-occupy the blank vacuity, which else would send many persons to the sanctuary.

Our suggestion would be, that the present neglect of religious worship on the part of the male population generally, in many of our towns, should form the subject of thoughtful and prayerful consideration.

That the question be raised, whether occasionally, at least, some alteration might not be admitted; say, for instance, if one or two services in the month were given up to a more free and informal exercise than has hitherto been customary; such as, *e. g.*, a short lecture on some vital point of Christian truth, or Christian duty; after which, questions by the audience to be freely permitted and invited, on the subject of the lecture. The chairman being invested with full authority to stop any questions that were either irreverent in themselves, or that did not bear on the subject of the lecture, as also to close the meeting whenever he thought fit.

Judging from the instances of this sort of exercise we have witnessed (not on Sabbath) in different parts of the country; the mental excitement, and increased interest in the subject, induced by this plan;

the conciseness, vigour, and absence of mere technicality, displayed in the lecture and the large numbers of males present; all indicate that the proposed method would be exceedingly successful, and that it would constitute a most excellent means of opening and explaining to the minds of many who never hear the truth, some of the most precious doctrines of divine revelation.

Another suggestion worthy of being entertained is, whether one service on the Sabbath should not be devoted to the meeting of the members of the church exclusively, wherein they might attend to those departments of instruction which more especially belong to them, and be led on to those practical exemplifications of Christian principle in their daily walk, and as a society of believers, which are peculiarly incumbent on them, if they would do honour to their holy profession.

If suggestions such as these are deemed rash beyond endurance, we would at all events propose the inquiry, whether it is indispensable to the orthodoxy of the pulpit that every discourse delivered from it, on whatever subject, to whatever auditory, should extend to *not less* than three-quarters of an hour; but, on the other hand, should never, under any circumstances—whether the topic have been fully illustrated, or left in unrelieved obscurity—*exceed* fifty-five minutes; and this invariably week after week, and year after year, in all places, throughout the whole course of one's ministerial life. There are those who believe that, more than all other causes combined, this has been productive of jejuneness and inane mediocrity in the pulpit addresses of the present day.

POIMEN.

THE LANDS OF THE BIBLE.*

Books of travels, if written with any tolerable degree of freshness, are always amongst the most welcomed and best-read publications issuing from the press. But when those works relate to regions of never-failing and most fascinating interest, as is the case with what are aptly designated the Lands of the Bible; especially when the author is endowed with peculiar qualifications for such a journey, by being accustomed to oriental usages, skilled in oriental tongues, possessed of a most minute and intimate knowledge of the Book of God, and capacitated for patient and deep research into all points of moment in the

* THE LANDS OF THE BIBLE VISITED AND DESCRIBED, &c. By JOHN WILSON, D.D. With Notes and Illustrations; 2 vols. 8vo. Edinburgh: Whyte.

esteem of the biblical scholar and the Christian, we may expect, besides the ordinary pleasure of a book of travels, to revive to some extent through his aid the distant past, and to look upon those scenes where the friends of God have dwelt, with vivid realization.

Dr. Wilson, who is a missionary of the Free Church of Scotland, having found it necessary, in consequence of the exhausted state of health through long residence in India, to visit his native land, very wisely determined to make his progress homeward conducive to the great objects to which his life is consecrated. Leaving Bombay in the commencement of 1843, he reached the port of Aden, our new colony at the mouth of the Red Sea, in a steam-voyage of little more than a week. Aden, which now contains about 20,000 inhabitants, stands on a rocky peninsula, with such ample natural means of defence that it may well be termed the Gibraltar of the East.

"The town," says Dr. Wilson, "is ensconced in an amphitheatre of rocky mountains, literally in the crater of a volcano, and with its only opening in the direction of the lofty and fortified islet of Sinah, which, when we first observed it, appeared merely part of the circle of hills, on the margin of which it is situated. The town, if formed in any other locality, would appear mean to extremity; but the oddness of its site disarms criticism. The attention is irresistibly arrested by the lofty and unscalable walls, and impregnable towers and bulwarks which Nature hath reared around it. The houses, or rather huts, are in rows, traversing a small valley, and very slight in their construction, and limited in their accommodation. Many of them are of wicker-work, with waggon roofs, with interwoven leaves of the date-palm for a covering. Not a few of them have flat roofs. They are generally of undressed stone, compacted with layers and pillars of wood instead of mortar. Not a glass window is to be seen; and the apertures for admitting the light are so small, that they defy the entrance of a thief. Those in the Jews' quarter are the most respectable; but even of them little favourable can be said. The palace of the Sultan is a forsaken tenement; but in days of yore it must, as an Asiatic domicile, have been worthy of its occupant. . . . Numerous walls and tanks excavated with care, many of which have become useless, may also be observed. The residence of Captain Haines, of the Indian navy, formerly engaged in the survey of this coast, and from the first the political agent or governor of our Arabian possessions, is in the form of a neat Indian bungalow."—Vol. i. p. 14.

We cannot present our readers with the dissertations of the learned author respecting the name of the Red Sea, or with the scenes and incidents that occurred at Cairo, but they will feel pleasure in reading Dr. Wilson's view of the miracle of crossing the Red Sea.

Dr. Robinson, of America, endeavoured to establish the position that the passage of the Israelites took place through the arm of the gulf above Suez. The waters which ascend higher being very inconsiderable, he, without denying the Divine interposition by miracle, attributes much higher importance to secondary causes,—the strong east wind, an ebb tide, &c., than appears consistent with the grandest display of the Almighty's power. According to Dr. Wilson, the point of transit must have been considerably lower, where the sea is nearly eight miles broad.

"Dr. Robinson, though he does not deny the miracle recorded in Exodus, considerably detracts from its magnitude. He ascribes a particular character to the 'strong east wind' of Moses, representing the miracle in which it originated as 'mediate,' not a direct interference with the laws of nature, but a 'miraculous adaptation of those laws to produce a required result.' He ventures to do this,

though there is not a syllable in the Bible explanatory of the peculiar nature of the wind, as arising from a non-suspension or non-interference with the laws of nature, or otherwise. Is not this being wise above what is written? 'In the somewhat indefinite phraseology of the Hebrew, an east wind,' he goes on to say, 'means any wind from the eastern quarter; and would include the north-east wind, which often prevails in this region.' This, it will be observed, is a pure supposition, and not so admissible when the general direction of the Gulf of Suez is adverted to, as another which it suggests, that a north-east wind would be denominated, in the Hebrew, from the north and not from the east, as is done by Moses. 'A strong north-east wind,' the Doctor adds, 'acting upon the ebb-tide, would necessarily have the effect to drive out the waters from the small arm of the sea which runs up by Suez, and also from the end of the gulf itself, leaving the shallower portions dry; while the northern part of the arm, which was anciently broader and deeper than at present, would still remain covered with water. Thus the waters would be divided, and be a wall (or defence) to the Israelites on the right hand and on the left.' The 'ebb-tide' here, I need scarcely say, is a pure invention. Such an action of the wind as this, is a mere skimming of the waters, and forcing them away down the gulf, to leave the shallows, both at the extremity of the arm and near Suez, dry, and the upper pools, lying immediately between them, undisturbed in their depths; but it is obvious, that whatever its effects might be at the *extremity* of the arm of the sea, where most certainly the Israelites did *not* pass, as there there would be no water on their left hand to correspond with the statement of the Bible, it might, commencing there and extending downwards, blow the deep waters out of the arm to the head of the gulf, and upon the very shallows which, according to the theory, should be made bare. The effect of a wind upon a deep body of water communicating with one less deep, and in the direction of that shallower body, is to increase the depth of the shallower body, as may be constantly observed in the case of our Scottish lakes and rivers. But overlooking this circumstance, where, I would ask the doctor, in his view of the matter, is the wall spoken of in Scripture? Dr. Robinson wishes us to dispose of it in a figure, and to commute it for a 'defence.' But is it not said, that *the floods stood upright as an heap*, and the 'FLOODS were congealed IN THE HEART of the sea?' This is *poetry*, the Doctor would say. True, but it is the poetry of inspiration, having a becoming sense. It surely means more than that the waters were *blown off a mere shallow*!"

"But the Doctor has to do with 'the interval of time during which the passage was effected,' as well as with 'the means or instrument with which the miracle was wrought.' He has spoken of an 'extraordinary ebb thus brought about by natural means;' and he 'cannot assume' that 'it would continue more than three or four hours at the most.' 'The Israelites were probably on the alert, and entered upon the passages as soon as the way was practicable; but as the wind must have acted for some time before the required effect would be produced, we cannot well assume that they set off before the middle watch, or towards midnight. Before the morning watch, or two o'clock, they had probably completed the passage; for the Egyptians had entered after them, and were destroyed before the morning appeared. As the Israelites numbered more than two millions of persons, besides flocks and herds, they would of course be able to pass but slowly. If the part left dry were broad enough to enable them to pass in a body, one thousand abreast, which would require a space of more than *half-a-mile* in breadth, (and is perhaps the largest supposition admissible,) still the column would be more than 2,000 persons in depth; and in all probability could not have extended less than *two miles*. It would then have occupied at least an hour in passing over its own length, or in entering the sea: and deducting this from the largest intervening period, before the Egyptians must also have entered the sea, there will remain only time enough, under the circumstances, for the body of the Israelites to have passed at the most over a space of three or four miles. This circumstance is fatal to the hypothesis of their having crossed from Wady Tawarik, since the breadth of the sea at that point, according to Nieubuhr's measurement, is three German, or twelve geographical miles, equal to a whole day's journey.' "

Dr. Wilson having thus allowed the learned American traveller to

present his theory, chiefly in his own words, proceeds to set forth the opposing view, which commends itself to his own judgment, by the following arguments :—

"In reply to this, I have to say, that I do not see that the Scripture narrative suggests a single one of the contingencies here referred to. The 'ebb-tide' is a pure hypothesis of the Doctor; and, as we have seen, it is one not to be admitted. But supposing its occurrence by a wind raised and directed miraculously—by what in the figurative language of the Bible is called the '*blast of God's nostrils*'—is it not somewhat presumptuous in us, without direct information to guide us, to limit it to 'three or four hours at the most?' 'The Lord,' it is said, 'caused the sea to go back (or asunder) by a strong east wind *all that night*.' We have no warrant to suppose that the miracle took any length of time to reach its perfection. It may, for anything we know to the contrary, have nearly instantaneously followed the stretching out of the hand of Moses over the sea, and the miraculous rising of the 'strong east wind,' *diagonally cutting the waters*, and not merely rolling them down the gulf as a retiring tide—as was the case with Jordan, the moment that the soles of the feet of the priests that bore the ark of the Lord touched its impetuous floods. The Israelites might have been three or four hours in the bed of the sea before midnight. There is no authority even for alleging that they had 'completed their passage before two o'clock,' and that the Egyptians were 'destroyed before the morning appeared.' What is stated by Moses is, that in (or *during*) the morning watch, the Lord looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians, and took off their chariot wheels, that they drove them heavily.' This seems to have been done as if to prevent their overtaking the Israelites *still in the bed of the sea*. The Egyptians were destroyed only when the morning actually appeared. 'Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it, and the Lord overthrew the Egyptians in the midst of the sea.' The time of the miracle is obviously the whole night, at the season of the year, too, when the night would be about its average length. There was then ample time afforded for the passage of the Israelites from any part of the Wadi Tawârik, the exact measurement of which I have already given, and which in its northern part, as we have already seen, is not twelve, but only six and a half. Extending the line of the Israelites along the shores of the Wadi, where the gulph widens, and making even the deduction of a few hours from the night, we do not assign them anything like an impossibility, when we suppose that they could perform a journey before the morning of twelve or fifteen miles, especially when we advert to their probable excitement and animation, by the gracious and wonderful interposition of Providence which had been made in their behalf.

"Connected with the 'main points' of *means* and *time* which Robinson brings to our notice, there is one of *space* to which he does not sufficiently advert. The arm of the sea at Suez, including the shallows which are left bare at ebb-tide, varies from half a mile to two miles in breadth. Even supposing that it was somewhat wider in the days of old, it scarcely seems sufficient for the line of the Israelites, and that of the Egyptians, marching across, and the intervention of the angel of God, and of the pillar of the cloud which was light by night to the former people, and darkness to the latter, so that 'the one came not near the other all the night.' Dr. Robinson, we have seen, ascribes to the line of the Israelites alone, a length not 'less than two miles,' being the whole distance from shore to shore at the widest part, and leaving no room for the army of the Egyptians, and their chariots, and the interval which the narrative requires."

Dr. Wilson appears to have reason for concluding that the transit of the Israelites was not in the vicinity of Suez, but took place several miles lower down, opposite the Wadi Tawârik, which, in Captain Moresby's map, bears the Arabic name of Wadi Musa, or Valley of Moses. When I asked our Sheikh, says Dr. W., if that name was correct, he said, "This is indeed the path of our Lord Moses."

The next extracts will give our readers a lively idea of travelling in the wilderness; the first will explain the somewhat difficult art of mounting your camel:—

"The animal, directed by a peculiar cry from its driver—a strong guttural hiss, which it is difficult to describe, and as difficult to imitate—squats itself upon its belly, with its fore-legs bent under it. The rider, seizing it with his left hand by the mane, or laying hold of the front elevation of the saddle, or frame-work which acts as a substitute, throws his right leg across its back with all possible agility. Retaining his hold he preserves himself from falling, by making an inclination forward, while it accomplishes the first act of its rising by getting upon its foreknees. The moment that it has achieved this motion, he has to prepare himself for its second effort, its springing upon its hind-legs by a single bound, which he does by laying hold of the other elevation of the saddle, and inclining backward, in order to prevent himself from being precipitated over its head. Its last movement, which restores its forefeet to their use, requires him again to pitch himself forward, still nicely balancing himself by his powers of prehension as well as he can. The affair of lowering the camel and dismounting is exactly the reverse of that now mentioned. All this is awkward enough to the pure novice, but a little experience makes the matter quite easy."

The following passage sufficiently proves that a journey in the Desert is not without its enjoyments, to those who know how to use them:—

"15th February.—I have now become quite in love with our desert life, notwithstanding the exposure and fatigue which are inseparable from our movements. We are generally awake in the morning, about day-break, by the cheerful and melodious voice of Mr. Waters, the African servant of Mr. Smith, whose extraordinary musical powers charm not only ourselves, but the wildest Arabs of our Kafilah, who remain in the silence of enchantment till he has finished his performance. The faithful attendant, whose duties are principally confined to the morning watch, is sure to have a cup of coffee ready for us before we can leave our sandy couch. Anon, recovering from the entrancement into which they affect to be thrown, the Arabs begin to stir, and chatter around us. Their first concern is their camels, which they recall from their wanderings, if, as is most commonly the case, they have not collected them together before committing themselves to sleep at night. A piece of bread generally serves these simple and hardy people for their morning meal; and they make all due haste in its mastication, that they may have a little time to luxuriate among the fumes of the pipe, which they consider indispensable to their existence. On sallying forth from our tents, we seek to enjoy the 'cool,' if not the fragrant and the 'silent hour, to meditation due,' and take a general survey of the scene around us, visiting all the spots of interest in our neighbourhood, and examining as far as possible the geological structure of the country; a work comparatively easy in these barren regions, where rock, and hill, and mountain, are everywhere laid bare to the student. The picture stretched out before us is but rude and sombre; and in all 'the melancholy bounds, rude ruins glitter.' While my friends are occupied in taking down the tents, and superintending the loading of the camels, I am generally busy with my note-book. Our breakfast we soon discuss, either seated on our camp-stools, or standing around the humble board on which it is spread. It consists of bread or biscuit, hard as the stones of the desert, of the best tea which the Bombay bazar could afford—some of us having received due warning against the collection of bitter and narcotic leaves which passes under the name in Egypt—and of preserved meats, the fragments of our dinner on the preceding evening. Our commissary of stores furnishes us, in addition, with certain provender for the day, of eatables and drinkables, including water, the most of all, to be slung over our camels, and to be ready at hand to meet the demands of the keen appetite and fiery thirst, which fresh air and copious exercise, and a scorching sun, fail not to encourage and produce. When our camels get in motion, we generally follow them for a mile or two on

foot before we mount them; and we often give them a similar relief at noon, and just before the conclusion of our march for the day. We go very quietly on our way, averaging about two geographical miles in the hour, except when we make digressions from the main body of our company, when we contrive to trot along at about double this speed. We have become quite reconciled to our rolling and pitching on our lofty conveyancers; and we can dispose ourselves so conveniently upon them, that we can write, and even rudely sketch with our pencils. The conversation among ourselves consists of demonstrations and commentaries connected with the objects which pass under our notice. I have very often our sheikh as my companion; and my own Badawî attendant, Ibrahim of the Kareishi—from whom our sheikh has hired a number of our camels—is a perfect model of care and politeness, not only in tending the animal on which I ride, but in handing up to me stones and plants, and whatever else I may choose to inspect. Both these persons are fond of being examined about the notabilities of the road, and the manners and customs of the tribes to which they belong. When I am at a loss to understand them, Mordecai, the Jew from Bombay, or Deirî from Cairo, proves my interpreter. Many a joke is cracked over the head of our Hebrew friend; but the regard which we express for him prevents this from passing into derision. Mr. Waters is often assailed by the wittlings of the Nile, who can converse with him in English; but he is quite able to maintain his ground with them, except when his camel takes the pet, and sets upon playing its pranks, by first shaking its head from side to side, then roaring most unmercifully, as if about to be crushed to death by its burden, and, last of all, dropping down on its front-knees and refusing to rise. This camel is the only naughty one of our herd; though one or two have the custom, disagreeable to us, of protruding something like a bladder from their mouths, and emitting and tossing the saliva, with which it is covered, right in our faces. To the respective animals on which we ourselves ride, whose meekness, tractableness, patience, perseverance, and utility, we greatly admire, we have formed quite an attachment; and we have all had occasion to notice the wonderful adaptation by the God of creation, of the camel to the purposes for which it is designed. Its bony structure is remarkably large and strong, and firmly knitted together, to enable it to carry a heavy load. It has but a small proportion of flesh to its bulk; and it consequently requires only a comparatively small quantity of nourishment, which it finds in the few tender herbs and thorny bushes, which here and there grow in its barren abodes, and for the quick despatch of which its cuspidating teeth, in the view of future rumination, are so peculiarly fitted. Its quadruple stomach, with the folds and cells of its capacious paunch, is so large and conveniently arranged, that it can carry a supply of water to last it for a week, and can use it at its convenience, as thirst demands, when it is far distant from wells, and fountains, and streams. The additional joints in its legs, and the knobs or callosities on its knees and thighs, enable it to kneel and crouch to receive the load which it meekly allows to be placed upon its back. The large hump upon its shoulders, which the casual observer is apt to view as a sheer deformity, allows a fixture and pad to be placed upon it, to prevent the load from sliding backwards or forwards when it moves among the roughnesses through which it has to pass, and affords nourishment to the animal, by the process of absorption, when the supply of food becomes scanty, or is altogether exhausted. Its broad and expansive foot keeps it from sinking in the sand of the desert. Its contractile nose keeps it from suffocation, when the sand, raised by the storm, is rained over it and around it in all directions, and preserves from injury the acute sense of smell by which it is distinguished. It forms both the wealth and the life of the Arabs. When the sons of the desert meet one another, they add to their salutations the question, *How are your camels?* thus marking the deep interest which they take in them as articles of property. I can scarcely reconcile that sympathy which they justly bear to them, with their proneness to devour them when dead; and, independently of religious grounds, I admire that divine wisdom which interdicted them to the Jews as articles of food."

It would afford us great pleasure to give Dr. Wilson's description of the Well of Marah, the visit to Mount Sinai, Petra, and many most

interesting scenes. We must, however, be contented to introduce the following account of the neighbourhood of Hebron :—

“ Our walks to-day extended to the highest hill in the neighbourhood of Hebron, which lies to the south-east of the town. We did this in deference to a notice of the view from thence, in the work of Messrs. Bonar and McCheyne, which breathes a spirit more congenial with that of the traveller seeking Christian enjoyment in the Holy Land, than any other which has yet been published. The ascent, which leads through several cultivated fields and vineyards, is rather steep, as you pass from terrace to terrace. The barley we found had only lately cut the sod, and the vines, which were mostly lying prone on the ground, were beginning to bud. We passed some patches of olive-trees, and on the top of the hill we found a considerable quantity of bushes of the prickly oak. The view of the town below, embosomed in the hills, was very distinct. It is divided into four quarters: the Hart-el-Kadem, or Ancient Quarter, around the Cave of Machpelah; the Hart-el-Kazaz, Quarter of the Silk Merchant, lying below it to the south, inhabited by the Jews; the Hart-esh-Sheikh, or Quarter of the Sheikh, the largest division, which is first entered from Jerusalem; and the Hart-el-Harbah, or Dense Quarter, now of small dimensions, lying contiguous to the last mentioned, to the north. The houses have a respectable appearance, and in their flat roofs and swelling domes, they present a truly oriental aspect. The view from the east is very extensive, and the hills of Moab, and part of Idumea, sloping down towards the Dead Sea and the Wadi Arabah, are visible. As suggested by the travellers to whom I have last referred, it is probably that very view which Abraham would have when he looked toward Sodom on the morning of its awful destruction by the hand of God. The Jews pointed out to us the direction of Carmel and Maon of Judah, but they have not such distinct views of the geography of these parts as can be got from Robinson and Smith's map. These observant travellers from Main, which lies about seven or eight miles to the S.S.E. of Hebron, could enumerate no fewer than nine places in sight, still bearing apparently their ancient names—Main, the Maon of Nabal; Semua, which I have already noticed as corresponding with the ancient Eshtemosh; 'Attir, with Jattir; 'Anab, with Anab; Shaweikah, the diminutive form of Shaukah, with the Shocoh of the mountains of Judah; Yatta, with Jattah; and Karmal with Carmel. The incidental geographical notices of the Bible accord most minutely with the localities of this country. 'From the days of Jerome until the present century, not one of these names, except Carmel, occurs in history, or has been known as still in existence;' yet still they remain with the names which they bore in the days of Joshua. Though this, in the judgment of many, is a plain matter of fact, it is extremely interesting.”

These valuable volumes will be a substantial addition to the many excellent works elucidatory of the word of God, which have issued from the press of late years. But for the priority of Robinson and Smith's admirable Researches, this would have at once taken an established position in biblical literature, and secured the author a distinguished reputation; as it is, they afford the advantage of an independent investigation in cases of doubt, and the gratifying confirmatory evidence of an eminently intelligent witness in points that may be considered better established, as well as another portraiture of those interesting scenes, the repeated description of which can hardly weary the untravelled Christian disciple.

RHETORIC AND RHETORICAL STUDIES.*

WITHOUT the formality of a definition, we shall here consider rhetoric as aiming to produce good public discourses ; good as to their matter, their structure, and their delivery. This view of the design of rhetoric is sufficiently near, for all practical purposes, to the definition which Quintilian prefers ; namely, rhetoric is the science of speaking well ; or, if we may expand the definition in order to show the full meaning of the principal terms, rhetoric teaches the proper composition and the proper delivery of a good oration. It agrees sufficiently, also, with Campbell's definition of eloquence :—"Eloquence is that art, or talent, by which a discourse is fitted to produce its end."

The design of rhetoric, as here expressed, renders it unnecessary to discuss the utility of this department of study to a candidate for the ministry. All will agree as to the utility of the end proposed by sacred rhetoric. A judicious system of instruction in the forming period of life, with direct reference to this end, will evidently contribute to its attainment, and must therefore be pronounced useful.

1. Objections have very gravely been urged against rhetoric, as a department of study, both by the unlearned and the learned. These objections arise, however, in part, from misconceptions of the study itself. It has been supposed that its main design is to teach a writer how to marshal his words and sentences in the most elegant manner, and, particularly, to form a flowery style of writing, that may please, without solid benefit. This is a misconception ; for while rhetoric seeks to cultivate style, and to produce an agreeable and attractive mode of writing, it also enjoins, as of far higher value—indeed, as the only foundation of a truly good style—sound sense and solid argument. The style which rhetoric enjoins on a public speaker, is precisely that which nature, in earnest operation, prompts as most surely, most readily, and most impressively conveying his thoughts to an audience ; a style, far remote from that which often calls forth the praise of being a beautiful one. Let a man honestly set himself, in real self-forgetfulness, and in deep solicitude for the one object of "communicating important truths to others, in the best, simplest, strongest, briefest mode ;" and he is, in that way, conforming to the precepts of genuine rhetoric.

An objection has arisen, also, from the fact, that men, who had the credit of much rhetorical power, have not unfrequently succeeded, by this power, in vanquishing a good cause and making error and falsehood triumphant. This objection involves the idea of an intimate connexion between rhetoric and logic, and this connexion it is well to observe. The fact, stated as a ground of objection, must certainly be conceded. But it only illustrates the abuse of a good thing, or the mischievous misapplication of a most salutary power. On the other hand, it may be said that, while rhetorical power may "make the worse appear the better reason," it is able also to detect the perversion, and may secure an ultimate triumph for virtue and truth. The forces

* From the AMERICAN CHRISTIAN REVIEW.

of rhetoric act more freely and effectively in behalf of truth and of a just cause ; and it is no solid objection against it, that sagacity may often so conceal circumstances, or so colour them, as to give an undue temporary advantage to error. In almost every sphere of action in this world, truth has to conflict with error. Now this simple statement implies, that error has powers at its command. It is no wonder, then, that rhetoric shares the common lot. It is one of the facts which we must meet, and for which we must become prepared by putting on the whole armour with which our nature and divine providence have furnished us. A truly philosophical training in rhetoric materially increases a person's ability to expose error in its deformities, and to strip the unfair writer, or speaker, of his unlawful advantages.*

It is very obvious, however, that a rhetorical training is not justly chargeable with the impositions which have been practised on the unwary ; for such a training is far from being necessary, in order that one may learn the modes of deception, or of concealing truth, or of wrongly colouring circumstances. The truth is, the elements with which rhetoric deals, and by which she would form able writers and speakers, and which may be made, according to men's dispositions, or principles, subservient to a righteous or an unrighteous cause, are originally in our constitution ; they are exhibited by the uneducated as well as the educated, in private life as well as in public. So true is this, that we shall probably only express what has been a matter of observation to our readers as well as to ourselves, when we say that one of the most crafty public speakers we ever heard was a man who could make no pretensions to rhetorical culture.

An objection has also arisen from the fact, that rhetoricians have given rules for the express purpose of showing how to defeat a good cause, and to secure triumph for a bad one. Justice does not permit an attempt to vindicate those who professedly arm an opponent of truth and right for the purpose of securing his own, or others', selfish ends. It deserves, however, to be remarked, that those who are called to plead a good cause ought also to be clad in armour, and be able to defeat dishonest artifices, and ought not to allow any legitimate means to be neglected which the Author of their nature has given them for carrying a good point. If error may be promoted by a skilful reasoner, or advocate, shall truth be allowed to be overborne through the failure of its friends to cultivate, or to employ, their natural, or acquired, endowments in the best manner ?

It ought, also, as an offset to this objection, to be considered, that an adequate acquaintance with the most promising modes of approaching men's minds for a good purpose involves, from the nature of the case, a knowledge of the most promising modes of approach for an opposite purpose, provided a man has the disposition to attempt such a purpose.

* The above paragraph regards rhetoric and logic as combined ; and this is the true view, since rhetoric has to deal so much with reasoning. Compare Whately's *Rhetoric*, Introduction, § 1, and the remark of Zeno, who, as Cicero relates in his " *Orator*," § 32, clenching his fist, said, " This is logic ;" opening his hand and spreading it out, said, " This is rhetoric." In other words we may say, rhetoric is logic expanded.

A good course of training and instruction for a physician makes him acquainted with the nature of poisons as well as of remedies, and with the mode of using the same article for a good purpose or a bad one; so that the very skill which makes him a preserver of life may, if he be so disposed, make him a destroyer of it. But where is the blame in such a case? In the art, or in the man? In the knowledge, or in the application of it? In medical principles, or in the individual practitioner? And who would wish his physician to be ignorant of the human constitution, and of the principles which are indispensable to his practice, but which can be most easily abused?

We have thus far looked at the subject generally; and that the rather, because the opportunity could thus be employed to correct some of the partial and false conceptions which are current concerning this department of study. When we take a view of sacred rhetoric specifically, it would seem as if scarcely any specious objection can be raised against it. For we place before our minds a pious man, engaged in preaching the gospel, and in vindicating its principles from error and perversion. Such a man's object is, not to deceive on any occasion, but to exhibit and enforce divine truth—to forestall, or to correct, errors and misapprehensions concerning it, and to form a holy character in his hearers. Sacred rhetoric designs to help him to present religious truth intelligently, attractively, convincingly, persuasively; and this not for accomplishing a present, or merely temporary, purpose, nor for producing a single act, or series of acts, under a kind of irresistible impulse; but to make men righteous in heart and life, towards one another and towards God, and to prepare them for heaven. If now by instructions having specific reference to preaching, men can be qualified to preach the gospel in a more effective manner, there can be no hesitation in concluding that such instructions are too important to be dispensed with. It need scarcely be added, that sacred rhetoric proposes as its special object, to cultivate in candidates for the ministry the power of being intelligible, convincing, persuasive, preachers.

2. While, however, the object of rhetoric in general, and of sacred rhetoric in particular, is thus confessedly important, it will not be gained unless this study be allowed to occupy its appropriate place. Now rhetoric does not undertake to furnish the materials for a discourse; it teaches how to employ materials which have been gained from other sources. It does not design to make a man learned; but to direct him how to use his learning and his natural skill. It does not design to increase a person's knowledge, as theology, for instance, does, or history, or the sciences in general. It takes for granted, that stores of learning have already been acquired and will be increased, and that the mind has become disciplined; so that the person whom it would aid in preparing to address public assemblies, is regarded as having all the substantial qualifications for this service, and as needing instruction and preparatory practice in reference to the proper manner of using his materials. Should a person, therefore, enter on this branch of study with the expectation of its adding to his knowledge, or of its being able alone, or mainly, to make him a good writer and an orator, he will necessarily be disappointed; for he is expecting from it what it does not promise to give, and what, from its very nature, it has not the

capacity of giving. But let it occupy its proper place, and it will greatly aid him in making his acquisitions available to the purpose for which he has sought those acquisitions.*

Such, indeed, is the nature of rhetoric, that the interests of a person who is destined to some department of public oratory would by no means suffer, should his rhetorical training be deferred until his general education is far advanced, and he has secured its substantial parts. A very early, and especially at the commencing point of a literary course, a disproportionate attention to rhetoric—such as seeks its benefits directly and mainly, rather than indirectly and incidentally—is in danger of making a showy, superficial writer, instead of a solid one, and of forming habits in writing which must be corrected in order to produce efficient public speaking, but which will most strenuously refuse to yield to the maturer judgment of the man. A mere lad, who learns somewhat concerning figures of speech, and contemplates some choice specimens of what is called fine writing, and exercises his skill in presenting his thoughts in various pretty forms of expression, is apt to conceive of this as studying and practising rhetoric; and it may be that he will not, through his whole life, be disabused of this idea.†

A due consideration of the nature, the proper relative position, and the purpose of this department of study, at once explains how it happens that men may be very useful in the ministry who have not attended to it; though, clearly, if with their attainments in religion and general knowledge, and with their industrious habits, they had enjoyed rhetorical culture also, they might have been far more useful.

This view also explains why a mere, or a chief, attention to style, or phraseology, may terminate in producing only a shallow, or a feeble, though, it may be, a showy writer. If a man's aim is to write in a beautiful style, without a just regard to copious and exact knowledge, to weight of thought and vigour of conception, it is surely not surprising that he is not an instructive, or influential, or permanently interesting, writer or speaker.

These remarks are specially applicable to candidates for the ministry, in whose expected calling solid usefulness, rather than reputation for any external graces, is the real and the proposed aim. They, above all men, should avoid the mistake of valuing light and trifling ornaments of language; while at the same time, they cannot, if truly wise, neg-

* Compare Cicero's declaration in his treatise entitled *ORATOR*, § 3.—“Fateor, me oratorem, si modo sim, aut etiam quicumque sim, non ex rhetorum officinis, sed ex Academiæ spatiis, exatitisse. . . . Hujus [Platonis] et aliorum philosophorum disputationibus et exagitatus maxime oratore est, et adjutus. . . . Positum sit igitur in primis, sine philosophia non posse effici eloquentem.” See also § 33.

The reader will remember the latitude which was given to the term *philosophy* among the ancients. Theology was one of the branches of philosophy; at least, so far as discussions on the being, the nature, and the attributes, of God are concerned. The remarks of Cicero should be understood rather with reference to the general principle involved in them, than to any particular class of studies.

† Cicero has the following appropriate remark in the *ORATOR*, § 34.—“De materia loquor orationis. . . . Volo enim prius habeat orator rem, de qua dicat, dignam auribus eruditis, quam cogitet, quibus verbis quidque dicat, aut quomodo.”

lect as of no value a branch of study which may so directly subserve the end and aim of their intellectual discipline and of their literary acquisitions, both general and sacred ; namely, the increased ability to proclaim the word of life clearly, attractively, forcibly.

3. By these views of the utility of rhetorical studies, we may judge of the value of rules in the preparation of public discourses. Rules cannot furnish materials, nor supply the lack of genius ; and hence can, by themselves, never form a profitable public speaker. They can give a right general direction to genius, and suggest modes of properly employing materials. But they cannot, from the nature of the case, supersede judgment in considering the demands of each particular case, nor supersede reliance on a person's own resources, and on his own invention, in regard to a method of proceeding. No system of rules can anticipate the vast variety of circumstances which will arise in active life ; and it is eminently true in the case of a public speaker, that he must have judgment and tact, so as not to be fettered by any rules. The proper end of a truly philosophical education is, not to impart a certain amount of knowledge, nor to mould a pupil's mind by a certain model to which he must ever after be slavishly conformed, but to fit the mind for independent action, to make it an inventing agent, ready to exert its own inherent powers on all the occasions of activity. Rhetoric, consequently, can only mark out a general course, as suggested by the teachings of nature and the results of experience on the part of men who have been successful public speakers. And a due consideration of such men will show, that, while in their efforts they paid a general regard to certain rules, they also followed the impulse of their individual genius, and no one of them could have walked in the track of another. We need not, as is suggested by a judicious writer in the *Edinburgh Review*, we need not a system of minute technical rules ; still less, a formal application of any system whatever. But to imbue the mind with great general principles, leaving them to operate imperceptibly on the formation of habit, and to suggest, without distinct consciousness of their presence, the lesson which the occasion demands, is a very different thing ; and this is precisely the thing which rhetorical precepts aim to accomplish.

There are, then, two extremes to be avoided ; one, that of servile subjection to rules, which cramps genius, or rather which can be exemplified only in men of no genius ; the other, that of entire disregard of rules, which does not condescend to receive benefit from the success of distinguished men. The vanity of this latter extreme should receive as little quarter, as the dulness and servility of the other. A wise man will know how to make a good use of rules, and will be able, through their proper influence on him, to make rules for himself, or rather to obey the impulse of a well-trained and suggestive genius with the same freedom as if his principles and resources were all self-originated.

The case of a public speaker who has been trained by the precepts of rhetoric in the earlier period of his life, is the same as that of any man who has passed through a process of training for any employment which tasks the intellectual powers. Even a mechanic, who during his apprenticeship was required to follow the rules of his master, obtains at length, by observation and experience, superiority to mere rules ; and

though he was trained by rule, yet his inventive powers, properly cultivated and directed, enable him to strike out and execute new plans, which prove him to be the master, not the slave, of his profession. But how much he owes to the tedious, formal processes of his apprenticeship, he may not be able to estimate; or, perhaps, none will be more ready than himself to acknowledge. The same is eminently true of many who have obtained distinction in the fine arts of painting and statuary. And in general, it may be said—and the important bearing of the remark on candidates for the ministry is instantly obvious—the more intellectual a person's employment may be, the greater will be the demand on his independent ability to guide himself. This suggestion is made, of course, not in order to provoke a disregard of regular instruction,—for that, in many cases, would be suicidal,—but to show how lofty should be the aim of such men, and how earnest should be their purpose, by well-directed efforts, in the early period of life, to become qualified for the responsibilities which they are hereafter to bear, personally, as leaders, not as followers; as teachers, not as pupils.

As sustaining the opinions here advanced, the following thoughts are appended, in part, suggested by certain passages in Stewart's *Philosophy of the Human Mind*, and, in part, extracted from the *Discourses* of Sir Joshua Reynolds.

Rules may sometimes be hurtful to the student, or the practical man. When this happens, the cause will probably be found to be one of these two: 1. The rules were not properly philosophical, but arbitrary, not founded in the nature of the human mind. 2. The rules were not sufficiently familiarized, so as to be almost, if not altogether, insensibly applied. In order that a system of rules may be useful, they must, by familiar acquaintance, become a sort of second nature.

Rules are the results of successful experience. One who follows a judicious system of rules, then, avails himself of the experience of predecessors, and enables himself to save, at least, a great amount of time which would otherwise be spent in making experiments, or in acting blindly. Such a system of rules puts him far in advance of what he would be without them, and makes his success far more likely. The difference between a man who enters on his employment without such study and one who avails himself of such aid, is akin to that between a man who has experience and one who has it not.

In this view, a man of ordinary powers may rise near the level of an uncommon man, and may sometimes even succeed better than a superior man, who does not choose to profit by the experience of predecessors. At the same time, a man of uncommon genius, instead of finding his powers cramped by attending to a judicious system, may find himself placed on vantage-ground by the successful labours of predecessors. No one can wisely slight, or neglect, a judicious system of instruction in regard to any important department of labour.

Sir Joshua Reynolds, the eminent painter, and first president of the British Royal Academy, whose *Discourses* well deserve the perusal of all who are contemplating any department of public oratory, as well as students in painting and statuary, of all indeed who love good sense and pure English—in his discourse at the opening of the Academy, has the following instructive thoughts on the value of rules:—

“ Every opportunity should be taken to discountenance that false and vulgar opinion, that rules are the fetters of genius. They are fetters only to men of no genius ; as that armour, which upon the strong is an ornament and a defence, upon the weak and misshapen becomes a load, and cripples the body which it was made to protect.

“ How much liberty may be taken to break through those rules, may be a subsequent consideration, when the pupils become masters themselves. It is then when their genius has received the utmost improvement that rules may possibly be dispensed with. But let us not destroy the scaffold, until we have raised the building.”

REMEDY FOR THE LOW STATE OF RELIGION.

A FIFTH AND CONCLUDING LETTER TO AN EVANGELICAL CLERGYMAN OF THE CHURCH OF ENGLAND.

MY DEAR SIR,—It is time that I bring these letters to a close. In doing so, I just remark, that in some of those day dreams into which we are all apt, at times, to fall, I have fancied all that I have now been contending for, as actually brought to pass. I have imagined, amongst other things, that driven together by a painful conviction of the low state of their common Christianity, the few additions made to the Church of Christ, and the stunted spirituality of a very large proportion of those who are recognised as its members, all British Christians, of all parties, had met together to mourn over this state of things. I have, in idea, beheld them consulting as to the most promising means of reviving the spirit of pure and undefiled Christianity, and restoring the fallen Church to its pristine excellence and beauty. I have imagined that, in the very spirit of brotherly affection, and warm with holy zeal, each individual amongst them has said, In what way can I, in my particular sphere of influence, and with my particular talents, exhibit the religion of Jesus in its most attractive and benign form ? Having received a gift, whatever that gift may be, how can I, most in accordance with its character, minister the same as a good steward of the manifold grace of God ? Am I rich ? How can I best lay out my money for Jesus ? Am I eloquent ? How can I most effectually advocate his cause ? Have I the Barnabas-like spirit which will qualify me, with peculiar propriety, to minister spiritual consolation to the distressed followers of my Divine Master ? Have I a talent for the systematic and orderly despatch of business ? How may I, in these various departments of Christian effort, make myself most useful ?

And especially I have fancied these good men as asking how can we, with the best prospect of success, seek to suppress the spirit of denominationism in ourselves, and to prevent its existence in our children. I have exulted in the mere imaginary contemplation of such a body of men, so consulting, in the spirit of prayer and humility, and under the special influence of the Holy Ghost. I have fancied them adopting some such resolutions as the following :—Resolved that, ere the cause of Christ can revive amongst us, there must be a more manifest union between Christians ; and more of *joint* aggression on the powers of darkness.

I have supposed some good man, venerable for his years, and still more venerable for his piety, to stand forth and address his brethren in Christ Jesus, in some such language as the following. That the Church is in a state

of mournful depression, is too obvious to need proof. To say nothing of the sad defections continually taking place amongst professing Christians from indulgence in intoxicating liquors, we have only to look abroad on the professing Church, to bring in a verdict against it, of having left its first love. Look at the general character of its members. What extreme and extravagant devotedness do they manifest to secular business. In their mode of living; the society they keep; the appearance they make; what a distressing conformity do we discover to the spirit and practice of the world. The apostle says, "Let the rich brother rejoice in that he is made low," James i. 10. As a general fact, does not the conduct of the wealthy professors of Christianity involve a virtual avowal that this is one of the last things in which they would think of rejoicing? Consider the line of demarcation between the rich and poor members of professing Christian Churches; the very limited degree in which the former seek to relieve the pecuniary wants of the latter; the very little trouble they give themselves to *ascertain* what those wants *are*; the want of personal intercourse between these two bodies; the sort of class Christianity which leads him who has it to show more honour and deference to a wealthy worldling than to a poor saint, however eminent for his piety; which regulates, in short, the degree of respect felt and manifested, rather by the accident of a man's external condition, than his intrinsic spiritual worth.

See how much more concern there often is, in those who should know better, to have a highly talented rather than a deeply devoted minister; a large congregation rather than an affectionate, closely united, highly devotional Church. Let it be remembered how little, how very little, beyond attending the public services of the sanctuary, and making an occasional, and, it may be, very limited pecuniary gift to the Lord's treasury, the great body of wealthy professors are doing to make known the truth, or to stem the torrent of iniquity. See how they seek to divest themselves of personal responsibility, by throwing, with the exceptions just made, the whole weight of everything connected with the advancement of the Saviour's cause, on him whom they designate their minister, and who, after all, is required to differ from his hearers only in the *mode*, and not at all in the *degree* of his devotedness to the cause of Christ. Consider all these things, dear brethren, and then wonder, if you can, that religion is at so low an ebb amongst us.

It is obvious, I have supposed the good old man to say, that unless we improve, we shall grow worse. It is obvious, too, that something extraordinary must be attempted. Uncommon cases demand uncommon remedies. Assuming that increased union is indispensable to the effectual application of those remedies, it may also, perhaps, be assumed that such union cannot, in the first instance, better display itself than in a *joint* proclamation of the word of truth. Now, there are amongst us some in all parties, who have long sought and found their highest happiness in practising the truth as it is in Jesus, and who, by the kindness of Providence, have the power of devoting their whole lives to this work without needing pecuniary support from those to whom they minister the word of life. What if a select number of such men, chosen from the various evangelical bodies—Episcopalians, Presbyterians, Independents, Methodists, Baptists, should devote themselves, for a season at least, to a *united* proclamation of the Gospel? What if they should agree, side by side, and through the length and breadth of the land, in its towns, its villages, its hamlets, to preach a crucified Saviour? Who can say what blessed consequences might result from a sight so novel, so delightful, so different from anything hitherto exhibited even in highly favoured Britain? Would not one such display of combined effort, do more towards proving the uniting, harmonizing, love-inspiring nature of Christianity, than a thousand eloquent harangues, or ten thousand well-written books, especially when they who make those harangues, or write those books, often take special care to keep at a respectful distance from each other?

Here, might the people say, here are men from a class hitherto understood carefully to maintain towards those without their pale a course of conduct which virtually said, to tolerate you we are willing, to coalesce with you is impossible,—here are such men making common cause with once despised Dissenters, and Dissenters welcoming them with warm and undissembled affection. Together they preach day by day; together they pitch their tent at night. They are one in Christ. Mere class distinctions, with all the jealousies and heart-burnings they give birth to, they have for ever laid aside. Superior piety, in their estimation, is the only ground on which, *as Christians*, superior honour can lawfully be conceded to any body of men.

From *such* an union, I have regarded the venerable orator as saying, who can tell what beneficial results might come? Who can say how many devoted men, distinguished by rank, by wealth, and power, might be led to exclaim, Who are we, that we should claim to be exempt from toils which others undergo, and sacrifices which others make? Who can predict what combinations of such men might be formed for the avowed purpose of combating sin in all its varied forms—everything that is demoralizing society, and tarnishing the beauty of Christianity. *Here* might spring up a holy company waging special war against those drinking habits which disfigure the land, and disappoint the preacher's hopes and expectations. The fact might suddenly and powerfully strike the great and good men thus brought together, that the aristocratic part of the community has, hitherto, scarcely done anything involving real personal self-denial to uproot a habit which makes England the scorn of more sober nations; which ruins families; snaps asunder relative ties; and fills prisons, and poorhouses, and asylums.

There might be seen another body of Christian philanthropists, agreeing to devote time, and talent, and money to removing the ignorance which, to thousands of our fellow-countrymen, makes the Bible a sealed book. And what could be so delightful as to see those who might—not, indeed, consistently with duty, but in harmony with the common usages of society—forego labour of every kind, willingly embracing it, that they might, at least vicariously, but under their own personal superintendence, inspection, and *help*, do their fellow-creatures good?

Who can calculate the impetus which might be given to pious effort, if all the wealthy Christians of the land were found thus personally taking part in measures calculated to supersede the necessity for governmental interference, and affording a pledge that the work engaged in should be in much better hands than that of any government? Who, in short, can count on the spiritual benefits capable of being achieved by such men, with scriptures like the following full before them, and exerting a due amount of influence on their minds?—"Ye are not your own, but bought with a price, and bound to glorify God in your bodies and your spirits, which are His;" and, "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be made rich." Who can say what self-denial—the root of all sanctified and effectual Christian effort—might be exercised, if good and rich men were thus striving who should most adorn the doctrine of God their Saviour, and the only contest between them was, that of provoking each other to love and good works? Who can foresee what retrenchments might be effected; what an unexpected accession of wealth, and power, and influence, might be brought into exercise on the Lord's side? How surprised pious men and women would probably be to see how much more they might all along have been doing than they have actually done; and how delighted they would feel at the discovery that they might still vastly extend their sphere of usefulness!

Thus, my dear Sir, have I fancied some eminent, aged saint to talk, and I have felt convinced that in doing so he would speak the sentiments of many of the Lord's people.

From such an union as that now supposed—an union thus real, and liberal, and disinterested—thus truly Christian—what amount of spiritual good might not fairly be anticipated ?

Will you pardon me if, in conclusion, and, I trust, in the same spirit which has dictated all I have hitherto written, I appeal to your candour, and say, *can* this union exist whilst so many of the excellent of the earth deliberately take their stand beneath the banners of a State-church, with all its exclusiveness and secularity ; its subserviency to the unsanctified authority which a worldly government claims to exercise over it ; its exactions from, and, in a greater or less degree, (as the circumstances of the times may allow,) its persecution of all who differ from it ?

Believe me, my dear Sir, with much regard and esteem,

Affectionately yours,

SENEX.

COMMON SENSE NOTIONS ABOUT PASTORAL VISITATION.

THE writer of this paper subscribes to everything that can be said to magnify the importance of pastoral domiciliary visitation. He believes that it is next to impossible to exaggerate the value of this department of ministerial duty. In walking with his flock, the minister not only *does* good, but *gets* good. It is his solemn duty to cultivate all opportunities of coming into a conciliating, close, affectionate, and spiritual contact with the people of his charge. He must teach Christ from house to house with the most painful diligence.

Granted all this ; I must yet assert that there prevails a demand for ministerial household visitation which is wholly excessive and unreasonable. Dr. Chalmers, in one of the latest papers which he sent to the press (letter to the editor of "Lowe's Magazine" for January last), speaking of the labours of town ministers, says : "They are in the state of overworked men—a state of exhaustion, aggravated by the extravagant notions of *ministerial ubiquity*, which abound everywhere, and in virtue of which they are plied with demands for service from all points of the compass." Every minister is assailed by these extravagant demands. But the most perverse and harassing form they take is that of incessant and somewhat imperious solicitation to keep up a round of visitation. The following samples of the expectations entertained by our people actually fell within the writer's experience. He entered a house where there was an aged person, but not bed-ridden nor unhealthy, and where he had been seven times in his ministerial capacity within eighteen months. It is four miles from his place of residence. His salutation from three or four voices at once, with gestures of astonishment in every variety, was, "Hech, sir ! sic a stranger !" Visiting an invalid at the distance of a mile, a member of the family says, as the minister is going out, "We're real muckle obleeged to you for this visit ; an' ye canna come ilka day, we'll be content wi' ye ilka ither day." Again, the writer went to visit another family to which he thought he had done his duty almost to supereroga-

tion. Luckless man! little did he imagine how the tables were to be turned. In a gently reproachful but forgiving tone, he is told, "We were thinkin' ye had forgotten us a'thegither." Twice has it happened to him to be solemnly *forgiven* for imagined neglect, by persons on their death-bed, as if he had been their murderer; and in neither case, though the grave could give them back, does his conscience suggest to him that he ought to be more assiduous than he was. In fine, conscientiously toiling to the very limits of his strength, and incessantly harassed with complaints of neglect and shortcoming, the weary man is fain to cry, with Job, "Oh, that they would let me alone while I could swallow down my spittle!" It is the same everywhere. A friend of mine tells me, that it was once seriously proposed to him to go round the whole families of his congregation, and make a half-minute call for each of them every Monday forenoon; this, it was added, being practised with the best effects in some part of England.

The truth is, that we are suffering under the reaction from a former vicious state of matters. Moderatism visited the rich for fashion and feasting; and had usually its cronies among the poor to visit for gossip. But it systematically neglected pastoral visiting. The people long and most justly complained of this grievance. Escaped from Moderatism and neglect, their expectation leapt up to an exorbitant pitch. Defrauded of their just share of pastoral service before, they naturally, but heedlessly, ran into the extreme of expecting more than is either just or possible now. From the Pluralities' Debates downwards, the importance of this part of pastoral duty began anew to be importunately insisted on. During the period of Church Extension, the "charm of a domiciliary visitation" was necessarily an habitual topic. Upon it depended mainly the success of the machinery for "excavation." It is easy to see how all this eulogy of pastoral household work, imperatively necessary as it was to revive a decayed branch of ministerial duty, tended to give this branch an undue prominence. It is quite common for those who affect to know more of the matter than their neighbours, to say, "O, we don't so much mind what a man is in the pulpit—that's but one day in the week—if he be a right man, a man who is always among his people throughout the week." In short, pastoral visitation has been cried up till it might almost be thought the exclusive test of a good minister. It is not so. The pulpit is his great arena. He must concentrate his strength for that. He must always do his very best there. The character of the whole Church is just the character and standing which the pulpit is able to maintain. It is merely sinful in a minister to satisfy first all demands for visiting, leaving the pulpit to fare as it may on the residue of his time. The pulpit must be satisfied first, and satisfied fully, laboriously, faithfully; while pastoral visitation, kept to its proper place, is entitled to no more than the careful gathering up of the fragments.

We are quite sure that in these our common-sense notions of pastoral visitation, we enjoy the sympathy of very many of the brethren, who are aware that, were they to speak in this strain, they would run no small risk of being suspected of semi-Moderatism. But we are not putting in a plea for ministerial ease or indulgence. We are striving against a tendency which, if indulged, will have the worst effect upon our

ministry. Nothing but solid, thorough, and systematic preparation for the pulpit can build up a permanently useful ministry. Such preparation is perfectly incompatible with a large amount of visiting. No man can for any length of time carry on both. Dr. Chalmers, himself, when translated from Glasgow to St. Andrews, is understood to have begun to feel the combined pressure of pulpit preparation and extensive pastoral visitation insupportable even for him. There need be no delicacy in saying that those ministers who carry household visitation to the greatest length, are far from being the most remarkable for habits of careful pulpit preparation. That weighty duty demands the majority of the days of the week. Exact a great amount of visitation, and you render the pulpit ministrations weak, wordy, jejune, and tiresome, through the want of that variety which you render impossible when you do not leave the preacher time to search out acceptable words. That is the plain common sense and inevitable upshot of the matter. What rational man could ever expect it to be otherwise?

In favour of household visitation we will cheerfully sacrifice personal convenience, relaxation, the pleasures of congenial society, the delights of literature; but let exaction stop short of that degree at which we should be compelled to sacrifice the pulpit too. For the Church to do that, would be

“*Propter vitam vivendi perdere causas*”—

for the sake of living to lose the thing for which we live.

At present, it is the cue with many of the incumbents of the Establishment to run much about among the people. Many of our Free Church friends, and even office-bearers, think it necessary to compete with them by a similar exhibition of fussy diligence, lest our adherents should be stolen away. This is an idle fear. Our people are not always considerate in their demands at present; but “treat the multitude rationally and frankly, and you will not fail to have the multitude on your side.” We deserve to lose our adherents by the thousand, if we are capable of doing anything to keep them together which we would not do out of love to their souls, and zeal for our Master's glory.

Let us hold calmly on our way, regulating the discharge of our duty so that no one part shall jostle out another.

The large number of young men ordained since the Disruption have been under peculiar disadvantages for acquiring those enlarged stores of professional knowledge which, in a quieter time, they would have been allowed the leisure to accumulate before entering on full ministerial duty. Often, immediately after being settled, they have been thoughtlessly hurried into a laborious course of visitations. Had they been judiciously dealt with, they would have been encouraged rather to take the study as their field of strenuous labour, and to come gradually up to the full mark of out-door duty as they gathered strength and experience. Real mischief has been done by the thoughtless urgency which has led not a few of our excellent young ministers to engage upon a scale of work to which time alone could render them equal. If the present hue-and-cry for the continual presence of the minister among the families of his congregation is yielded to, it is in vain to look

for anything else but a ministry which shall be frothy and verbose in public, gossiping in private, and superficial everywhere.

"Come, friend," we said the other day to one of our young grumblers, "come and apply your common sense to determine the amount of attention to be expected from your minister to yourself and family:—The minister, surely, must have one day in the week to rest as well as yourself. Is he not entitled to rest on the Monday? If you knew his toil on Sabbath, you would not expect him to be fit for much on Monday. This makes away with the second day of the week.

"It used to be a calculation among the godly ministers of your acquaintance, that seven visits to sick-beds made about a full day's work. Before a minister has instructed and prayed with seven sick or dying persons, along with the necessary moving from place to place, he will find his time, and mind, and body, pretty much exhausted. Few moderately-sized congregations have a sick-roll so small as to require less than two days in the week from the minister, if it were possible to give them. This accounts for four out of seven days.

"Will any minister, or any man of intelligence, say that three days are too much for the preparation of two discourses? For my part, I should not, in general, much like being obliged to hear discourses on which less study had been expended. Then there is the endless round of sessions and deacons' court meetings, classes, meetings with Sabbath-school teachers, funerals, prayer-meetings, sermons in the country, assistance to other ministers, presbyteries, &c.

"Pray, my good friend, when and how is the minister to find time to come up to your mark of visiting? Only look at the thing:—When he has attended to the duties of his own family, and his own closet; when he has answered the calls upon his time as a private individual; when he has discharged his duties in the government and discipline of the Church, in addition to the vortex of demands named already; how many families can he visit in each week? Is it so very astonishing, that there should be some weeks in which he cannot even visit one?"

We think we hear some worthy man—one of these minister's duns, rejoin to this, as our friend did, "Oh, we don't want more of the minister than just to give us a call in passing—just to look in, and see how we are." The way of popping into houses, and saying, "How are ye all?" and popping out again, may be a device successful in keeping a congregation in good humour; but it is a miserable frittering away of a minister's precious time—a wasting of his energies, which ought to be more worthily employed, and the sure way to compel him to deliver thin enough matter on Sabbath. But will those who say they would be content if the minister would just call in for a minute, in a friendly way, to ask, "Is all well?" really agree to accept of this idle compliment, as a compromise for their important privilege of a religious visit from the pastor of their souls? Let congregations be considerate. A very little thought would serve to dispel the "extravagant notions of ministerial ubiquity," of which Dr. Chalmers complained. Say that you belong to a congregation of five hundred or a thousand—your just share of attention must be simply the five-hundredth or the thousandth part of your minister's time and strength, after the large subtractions noticed above are taken from it. Dr. Doddridge, in 1741, addressed a paper

to his brethren on the means of reviving religion. Among other things, he proposes that they should visit every head of a family under their charge once a-year, *if it be practicable*. Once a-year would go a very little way to satisfy expectation among us.

Some people assume a distant and offended air when their minister, after what they consider a too long absence, pays them a visit. This is grievously ill-judged. He is sure to be in no hurry in coming back to that house.

When a minister calls at one house only in a neighbourhood where a number of his congregation reside, the others think themselves neglected. The minister feels that he cannot be seen calling on one unless he call on the whole. Time may not permit that; and the effect of this idle jealousy is, that very probably he calls on none.

But the most vexatious of all perversities is, where those in affliction, without sending to let the minister know, are offended because he does not come; the truth commonly being that he has heard nothing of the case. Foolish as such conduct is, it is, nevertheless, perfectly common.

One word to ministers. It would, perhaps, be well for them mildly and frankly to address their people on the impossibility of coming up to the prevailing expectation as to household visitation. But before doing this, they must have a conscience tolerably clear from neglects, desultory working, and procrastination. If the minister is manifest as one who laboriously does his best, he may soon cure his people of the disposition to murmur, because they cannot obtain impossibilities at his hands. If ministers would task themselves to visit, say but two families every day, the labour would be very little felt, and would produce great results by the end of the year. It would reach over five or six hundred families per annum, and cost no effort, save that of being punctual. There is a greater secret in this than some hasty readers and unsteady workers will discover.—*Free Church Magazine*.

CHINESE NATIVE MISSIONARY ASSOCIATION AT HONG KONG.*

COMMUNICATED BY THE REV. C. G. BARTH, D.D., CALW WURTEMBERG.

No. II.

FEB. 7th, 1847. — According to our practice, we went about visiting the Chinese, and in one place found a large party of gamblers. There is perhaps no nation in the world so given to gambling as the Chinese. They can spend a whole day at it, without feeling either hungry or thirsty. Dice and cards are their favourite amusements at this season. All ranks, including the Mandarins, consider it as a matter of duty, at the approach of the new year, to try their fortune by gambling. We were grieved to see hoary heads engaged in card-playing. However, several parties to-day put their cards away, in order

to listen to the preachers of the gospel. The Chinese have this good trait in their character, that however vicious they may otherwise be, they are ready to confess their sins, and to acknowledge their evil propensities. Many merry young men came, and, with an honest countenance, listened to the gospel, confessing that the words which they heard were the truth. In a bush we found an aged woman who lamented the loss of her son. Her cries were fearful, believing that she was now quite forsaken; and after uttering a few words of lamentation, her cries always commenced anew. The hearts of the Chinese are as hard as a flint; but if they are once overcome by grief, their expressions of sorrow are heartrending; and they then appear more like mad people than sane, and care for neither property nor life. One of these unhappy creatures, who was about to commit suicide, was kept from his purpose for the moment by an earnest and solemn address of one of our friends. Being deeply impressed by what he heard, he declared, that the effort to deter him from his wicked deed was noble; but begged at the same time as the last favour of his admonisher to cut off his head, and thus to make an end of his sufferings.

Sin writes, that he has received four shopkeepers into the congregation at Miao, but complains bitterly about the want of means to enable him to proceed in his work.

Feb. 12th.—Some time ago, a number from among the better class at Luitshu joined our congregation; and recently there have been again six received into it by baptism—two shopkeepers, two merchants, one a journeyman, and one a schoolmaster. Thus has the Lord vouchsafed his blessing; and though this is still the day of small things, we nevertheless look forward with certainty that he will crown his own work with complete success.

Feb. 24th.—A pleasing recollection of the new year is the fact, that the people at Kowlun attended reverently to long addresses, and seriously listened to prayers. And there were several Mandarins among the hearers. This we had never witnessed before at that place. At another place, the people received us amidst the firing of cannon and with music, which was not very agreeable to us; however, the meeting was crowded with attentive hearers.

Since the fishermen are at present in this neighbourhood, we have made it our serious object to acquaint them with the truth as it is in Jesus. Therefore, the brethren, Shikpaiwan, Shektahu, Pingtahu, and Tangtahu, are gone among their boats, in order to admonish these ignorant and rough people seriously to reflect about their never-dying souls. How quickly are these men often called out of life—a single storm causes sometimes thousands to be swallowed up by the waves, and they are never thought of again. Much might be done among these men, who are at this season very numerous along the coast, had we but the means.

Feb. 26th.—Hienlang and Pia went to Tungkwan, and visited Shiklung. There they found about fifty people assembled, to whom they preached the word. These assemblies are under the care of Ko, a merchant, and have flourished already for some time, without any of us making the least effort towards their maintenance. As these brethren speak the dialect of the Mandarins very well, they are much occupied with the officers of Government, which could not be done before. But, alas! where the world fills the heart, as is the case with these men, there cannot be much expected. However, we must do our duty. After these brethren had finished the work for which they had been sent, they returned to-day, and brought some inhabitants from Shiklung along with them, who applied to me in the following letter:—"We feel indebted in the highest degree to the grace and mercy of God, that Pia and Hienlang presented us with the sacred books, and have acquainted us with the truth as it is in Jesus, whereby our ignorance has been removed. It was, therefore, not too much for us to make a journey of 1,000 Li, hoping that you, teacher, will instruct us morning and evening. We repent heartily of

our sins, and wish to become soon disciples of Christ, by being baptized in his name. We shall be greatly obliged to you for this kindness; and whilst we wish you a happy new year, We are yours, &c."

The steamer, for which we had looked with earnest expectation, has arrived at last, and brought us letters from the German brethren, from Bombay. Our debt has increased to 1,230 dollars. I write this with the hearty desire that it may be the last time that I shall be obliged to entreat you for money. Experience teaches us, that foreigners will never be able to preach the gospel in the whole empire of China, not merely on account of its size, but from other reasons. It is therefore an imperative duty to direct the native converts, that they may not only preach the gospel, but likewise devise means for their own support. Noble self-devotion is absolutely necessary for the spread of the everlasting gospel. For this object *the Chinese Association* was formed, and is distinguished from all other societies, in that it has no fixed support or income, but looks for everything simply to the Lord. And, notwithstanding all its weakness and poverty, it regards all China as its field of labour, so far as the blessed Saviour may deign to employ its instrumentality. The other societies are mainly for the seaport towns. But the Association is always ready to lend a helping hand to every society which may wish it, and to offer to any its best and ablest labourers. Our principal object is, to preach the gospel where it has never been heard, both in temples, upon the market-places, or wherever hearers can be gathered. The members of our Association know of no particular creed, but make the Bible their sole rule of life. The number of labourers amounts now to about fifty, but it is constantly increasing. At present, we spend at the rate of 400 dollars per month; but it is more than probable, that we shall want 500 before the year comes to a close.

Amidst the many calamities to which we have been exposed lately, the account of the undisturbed progress of the congregation at Shiklung arrived very seasonably. A Mandarin himself has opened his hall for the Assembly. Some of the learned there, who have never yet come in contact with us, hold meetings for mutual edification. We wish to see such congregations spring up where the power of the Holy Ghost is manifested in the salvation of souls. Truly pleasing is the report from Shanking, the town of so many prayers, where, at last, a little congregation has been gathered.

Whilst contemplating how we might be enabled to do something for the capital of China, Peking, where almost every religious sect has its temple—where alone no voice is heard in praise and honour of our blessed Lord Jesus Christ—a gentleman from that neighbourhood came and begged for instruction. He was a Mandarin of a lower order, yet an able man, and well versed in business. His coming just at a time when we were praying that God would open us a door in that distant country, was already in a certain degree an answer to our prayer. For if the Lord does not send us men who are acquainted with that locality, how can we come in contact with that region? At the same time, Jinking brought the rejoicing news, that at Shanking six Chinese, mostly people of rank, have embraced the Christian religion, and been baptized. Likewise Si mentions the conversion of four persons.

Our Association mourns that we are not able to sell our New Testaments cheaper. We are endeavouring to edit an edition in the interior for a lower price—about five dollars per copy, to enable the poor to buy them. It is true, we have not a penny towards this contemplated work; but the Lord will provide. I am glad to tell you, that the preaching of brother Medhurst at Shanghai is well attended. There are often no less than five hundred persons present, so that the work is decidedly prospering.

Recently, many men have offered themselves as preachers of the everlasting gospel, among whom there are able persons. But in the absence of means to

send them into distant parts, we have directed them to preach the gospel in the vicinity. In spite of our poverty, we leave, humanly speaking, nothing undone, in order to make known the blessed gospel in all the towns and villages, and, if possible, in every cottage in this neighbourhood.

As an example of our religious exercises on the Lord's-day, we may give the following:—In the morning, there came a good number of Chinese gentlemen into our congregation; after this, we had another numerous assembly of men, with whom we considered the salvation through a crucified Redeemer. Then went forth twelve of the most able preachers, to carry the gospel into different directions of the island. Gaëhan went with four in the direction of Tokawan, along the continent.

The circumstance of the Chinese meeting constantly with preachers, has dissipated all fears, so that even females of every description assemble themselves around them. It is a great pity that the female sex remain without any instruction; though there are some women who can read, but their number is small. They are often very inquisitive, and propose many questions, and are not satisfied with general answers.

In Hevutaku, six persons have been added to the church; in Kiajingtaku, there have been six persons baptized, and in this place five. They are all people of the middle rank, and one student. A few days after this, Gaëhan baptized again five persons, among whom was a Mandarin of a lower order from the north.

March 23rd.—Ko came to us, the merchant, and another gentleman of the same name, of the neighbourhood of Shiklung. The former was first our kind host at this place; but when he removed his business, he began to hold religious meetings at Shiklung. After the number of hearers increased, they determined to build a little church, to which some of the merchants contributed freely. There are now about sixty members belonging to this church, who have been gathered without the least aid from us. Ko came here to receive the holy rite of baptism, in order to be the fitter to guide this infant church. He is a man well prepared for the charge he has entered upon.

Amidst so many proofs of God's grace, we could not help attempting more distant regions. Pat went, therefore, to Kwangsi; Pia to Hussik; Hienlang to Jannan and Kweishu; and Tung to Szetshuän, the western frontier, in the neighbourhood of Thibet. Every one received twenty-five dollars for five months, travelling money. This is an arduous undertaking, and the first of its kind. May the God of Jacob go with them!

At the same time, another number, whom I shall not mention separately, received their destination for this immediate neighbourhood, and their outfit cost sixty-nine dollars. To this must be added thirty dollars for books. And as we could not obtain any further numbers of tracts and New Testaments, we resolved in faith to print immediately 392,000 pages of tracts, and some parts of the New Testament, which will cost 169 dollars.

At last have arrived the Missionary brethren from Baale and Barmen. May the Lord look upon them with love and mercy, and not suffer that any of them may exchange his charge to preach the gospel for anything inferior. We all wished to show the world that our endeavours are solely to promote the honour and glory of God in the conversion of immortal souls. I have obtained your letter of Jan. 19th, 1847, and thank you cordially for the £80 which it brought for our Association.

After I had written so far, there arrived Hi and his companion from Kiangsi. They have established there two congregations; one in the capital of that province, Nangtshang, and another at Linkiangfu. Praise the Lord with us, that He has made a beginning with the propagation of his word in that distant region!

Last evening we resolved, and, if it please the Lord, we will execute it,

that Anlan is to proceed to Kweishin ; Sinhang and Lung to Nantow ; Piksow and Hiang to Tunkwan ; and Ming, in company with Kaifung, to Kiangnun. May these excursions be crowned with God's rich blessings !

In the name of the Association, greets you cordially, Yours, GAEHAN.

ON FREE INQUIRY.

THERE is a spirit in man, and the inspiration of the Almighty has given him understanding. He is capable of contemplating the perfections of Deity as displayed in the wonders with which he is surrounded, and of reflecting on the nature and extent of his own powers, the temporary and probationary station which he at present occupies, and that state of unending and unalterable existence to which he is destined. He can analyze, compare, and arrange the numerous objects which are presented to his mind, and he can judge and decide on all matters which it is necessary for him to examine and know. He can study and understand subjects of the mightiest movement ; he can reach the lofty, and fathom the profound. He has faculties and inducements to investigate topics the most mysterious and sublime ; topics which are fitted to engage the powers of angels, those first-born sons of light, and into which they desire to look, that they may learn the manifold wisdom of God. Man is not little ; not little in himself ; not little in the scale of being ; for he was made not much lower than the angels. No man is little except when and where Gabriel is not great, that is, when, for a moment, and in thought only, he is put in comparison with the uncreated, infinite Spirit.

Man, too, is placed in circumstances favourable to the exercise and improvement of his faculties. There is in that part of the external universe which he inhabits, an adaptation as obvious and precise to his intellectual as to his physical constitution. Light is not more pleasant to the eye, nor music more charming to the ear, than the various phenomena around him are to his mind. And, as the eye is not satisfied with seeing, or with what it has seen, nor the ear with hearing, or with what it has heard, so the mind is never satisfied with present attainments. These phenomena are sufficient in variety, and magnitude, and interest, to employ all his powers. To the wonders without, partly hidden and partly revealed, there is added a corresponding curiosity, an active and restless principle of inquiry within. These external excitements and internal promptings are admirably adapted and benevolently designed to lead us on in the pursuit of truth, or in the conformity of our ideas to the real character of the objects or subjects which we contemplate.

It must, however, be admitted here, that these remarks proceed on the supposition of what should be, rather than of what really is. With a few bold and daring spirits, inquiry, and novelty, and speculation, have irresistible charms ; while the many, the weak, and the dull, are fond of ease, and quite contented with looking at the same object, from

the same spot, and through the same medium every day. What would gratify and delight the former, a view of

“Whole provinces of thought yet unexplored,”

would alarm and confound the latter. And yet, perhaps, in some sense, and in some degree, even with them, the love of fame may be the ruling passion. It is true,

“One seeks the sun and ten the shade;”

still, while one pants for the fame of making some new discovery, the other is anxious to secure the credit which he thinks is connected with never changing his mind; and, with the determination neither to change nor to be changed, they denounce all inquiry, and brand every inquirer as one who removes the ancient landmarks and disturbs the public faith. But our prospects brighten; we have better times in view. The march of intellect is not a useless boast, not an empty name. Inquiry and strict examination are about to be the order of the day.

In all our inquiries after truth, if we would succeed, we must be free, and fearless, and independent; or, in other words, we must, in such an exercise, be honest and persevering. The principal difficulties we have to contend with are, not those which belong to the nature of the subject, but those which we ourselves bring to it; and they arise from *prejudice*—a species of dishonesty and unfair dealing, and *indolence*. In every important investigation we must divest ourselves of these. No person expects success in any other pursuit but by fair means and vigorous and unrelenting exertions. Why then will we impose upon ourselves by thinking this an exception? Prejudice and indolence, if we submit to their influence, will lead us to act from bad motives and wrong principles, and to employ unfair means, and to embrace inconclusive and wrong results; results which will be injurious to ourselves, unsatisfactory to others, and displeasing to that Being who has endowed us with noble powers, and supplied us with ample means and cogent motives to ascertain the truth, and who has commanded us to prove all things, and to hold fast that which is good.

Fair inquiry, that which we advocate, and which alone deserves the name, must be conducted with industry and honesty, that is, with patience and perseverance, in the use of fair means only, and under the influence of right feeling.

Indolence, or the love of ease, is a most formidable obstruction in our pursuit of truth. It meets us at the very commencement of our undertaking, and at every turn and in every direction afterwards. It fills our path with difficulties and dangers, and tells us of lions in the street which will devour us unless we remain at home in quiet. These difficulties, it is true, are quite imaginary; but on this very ground they prove more formidable than any of the real difficulties of the case, inasmuch as they are made by ourselves for the very purpose of being converted into so many apologies for our own indifference and remissness.

Prejudice, in its various forms and disguises, impedes our progress in particular cases only; but indolence attends us in every duty. We are by nature averse to exertion of every kind; the love of ease is almost

an instinctive passion, as common to our species as the love of life. This is most obvious, from the fact that its operation is most extensive and powerful where man is found in a state of nature, that is, in an uncivilized and savage state. There men are moved to exertion only by the claims of hunger. In such a state the labour of the hand is indeed for the mouth. Solomon speaks of the slothful man as not roasting that which he had taken in hunting; that is, though he will and must exert himself in hunting to get something to eat, yet so idle is he, that he will eat raw venison rather than take the additional trouble of roasting it to gratify his palate. This indolence, however, is in some measure irradiated, or at least subdued by the advantages and pleasures, and luxuries, and ostentatious parade of civilized life. Physical exertion, in these cases, is followed and repaid by physical gratification. But, in the search after truth, much skill and application and perseverance, are necessary, but they are generally unconnected with physical advantages. Such labours and privations do not increase our food, or raiment, or wealth, or domestic comfort. Even bread is not always given to the wise. Here, then, indolence is uncontrolled and unchecked. In many cases it does not allow us to commence, much less to prosecute, and least of all to complete, such an enterprise; and an enterprise it is in the estimation of the indolent man, equally useless and dangerous, and perfectly utopian. When the importance of ascertaining, and bearing witness to, the truth is mentioned, like Pilate, turning upon the heel, he says—"Truth! What is truth? It is nothing to me. It will not satisfy my hunger, nor clothe my family, nor bring me to wealth, or honour, or happiness. Talk about truth! What is truth?" It is evident, then, that this impediment must be removed, or overcome, before any progress will be made in our inquiry after truth.

But, when this obstacle is in some good degree conquered, and we feel fully and sincerely determined to exert ourselves in a manly way for so noble a cause, still there are other difficulties to obstruct our course; difficulties which arise not from our physical frame, nor yet from our intellectual constitution, so much as from a perverted and vitiated moral taste. These are *party spirit*, *prejudice*, and *aversion*, which constitute that dishonesty which was mentioned in connexion with our indolence. These must all be abandoned and renounced, or we shall never succeed as we ought in any valuable and interesting inquiry; for, acting under the influence of either, we shall not hesitate to employ any unfair means to accomplish an unfair purpose—a purpose at variance with our professed object, and to make the worse appear the better reason, or the better to appear the worse.

Party spirit, then, or one particular kind of prejudice, namely, that which is denominational, must be avoided. An undue attachment to one system, or school, or name, to the disparagement, perhaps to the rejection of all others, must have a baleful effect upon all our investigations. The influence of this spirit, this sectarian feeling, this exclusive principle, extends to a great variety of topics on religion, politics, science, and literature.

And besides, the influence and the evil of this spirit are strengthened and deepened by the specious aspect which it assumes, or rather with

which we ourselves invest it. It comes as the advocate of consistency, and the friend of orthodoxy, as the ally, not as the enemy, of truth; for consistency, orthodoxy, and truth, belong no doubt to our party! This is a gross deception imposed upon ourselves, and ought to be renounced with abhorrence. But, notwithstanding, it is not only natural, but absolutely necessary, that we should think no other party, on all points, so near the truth as our own. The contrary supposition would be utterly impossible to a sane mind. The opinion and feeling held and indulged, in great moderation, is not an evil; it is necessary and right. The mischief lies not in our attaching a superiority to our own creed over any and every other, but in attaching infallibility to the arguments which have led us to adopt it. We should be open to the conviction, that our own scheme is not pure and unmixed truth, and that neither the opposite one, nor any other, is gross and unmitigated error. There is, it may safely be allowed, in every system, though it is not admitted by the bigoted advocate of any, something true and something false; something defective and something superfluous.

It follows, then, it is presumed, that the individual who can cheerfully and fully admit all this, is not only the most candid man, but possesses many facilities for the acquisition of truth. His own creed is open to emendation, the stores of others are open to his use, and his own might receive improvement at any time and from any quarter; and with a clear understanding and an honest mind it will receive repeated revisions; but if not perfect and entire, wanting nothing, it will yet be nearer such a desideratum than before. If we adopt the notion, that there is but little that is good or excellent in any other theological creed than our own, we not only judge others, but we injure ourselves. All parts of the scheme of an intelligent man and an honest and ardent inquirer after truth, may indeed, as a printer would say, be set up, and kept standing, but it should be in movable types; for if the whole be stereotyped in his own mind, alteration and revision would after that be more difficult and more unlikely.

Prejudice is another very great impediment in our search after truth; and its influence is still more extensive than that of party spirit, as it affects our views on a greater variety of topics. Prejudice consists in deciding upon a subject without sufficient examination. It is to prejudge a case. It is a prepossession. It is to have our mind pre-occupied; pre-occupied with some notions or views on the subject of inquiry inimical to a fair investigation. A view of any topic either unduly favourable or unfavourable, will have an injurious effect upon our inquiry; for in one case it will induce us to magnify, and in the other to diminish, the evidence offered in its support. The topic itself may not be agreeable to us on account of the author or the school whence it emanates.

These prejudices belong rather to our riper years, and are considerably akin to party spirit. But there is a kind of prejudice of an earlier date and previous growth, which

“Grew with our growth, and strengthened with our strength;”

a prejudice silly and absurd enough, but not easily overcome: prejudice which we met with at school, which was with us in the nursery,

which was rocked with us in the same cradle, and in which perhaps both the prejudice and the subject had a rock too much! Thus from very early education and early associations and impressions, that which is highly important we may think trifling; that which is honourable may be considered low and mean; that which, in fact, involves much practical bearing, may be deemed merely theoretical and speculative; and that which is really very difficult, may be thought perfectly easy. Now in these and similar cases, it is obvious that we shall commence the inquiry in an improper spirit, and pursue it in a wrong direction. The mind makes its first effort, and takes its first movement, under a false bias, so that as we proceed we diverge wider and wider from the straight line which should have guided our course, and at last are found extremely wide of the point at which a fair examination would have brought us. In such a case we put forth more energy, it may be, than was necessary; or wasted our strength in a useless effort. We ran so wide of the goal, as to go beyond it without seeing it. We were not crowned with success, because, not keeping the prescribed course, we did not strive lawfully.

The last impediment we notice is *aversion*, or a state of mind hostile to the subject we propose to examine. This is totally incompatible with all free inquiry. We never do justice to the claims of a cause which we dislike. It is not possible, while under the influence of hostile feeling, that we should. There can be no communion, no intercourse, no agreement, no desire of acquaintance with what we dislike.

This state of mind is especially fatal to all true investigation of moral and religious subjects. We shall not, for instance, fairly estimate the excellence of the Divine character, or the rectitude of his government, or the grace of the Gospel, while in a state of enmity against them. Any, and every argument in favour of either, would be thought insufficient and inconclusive. In such a state of mind we could not fully realize our obligations to God, nor ascertain our duty to each other, nor justly weigh the motives which should urge to the performance. We could not know our true character in his sight, nor rightly estimate our present situation, nor fully apprehend our future destiny. Such a state of mind impairs our moral perceptions, weakens our moral susceptibilities, paralyzes our moral desires, and enervates and renders abortive every moral purpose. Influenced by an hostile feeling to the peculiar principles of divine revelation, we shall not be careful to choose the best means of ascertaining truth, but be open and exposed to every temptation to adopt those measures, and follow that line of argument, or course of reasoning, which will lead to erroneous and fatal results. While at enmity with truth, we must of necessity be in alliance and friendship with error. A desire to do the will of God, is the most powerful prompter, and surest guide, for acquiring the knowledge of his doctrine.

These are some of the principal difficulties we have to meet, or to remove, in order to our entering upon a fair and full inquiry on most of those important subjects which ought to be better understood than they generally are. It should, however, be remembered, that, the possession of the truth brings with it an ample recompense, and

rich reward, for all the previous privations and exertions which it may demand. Solomon intimates this in his laconic and energetic advice, "BUY THE TRUTH, and SELL IT NOT." No terms of purchase, or of sale, are stated. It is simply, but most emphatically said, Buy it; we must buy it, whatever we may have to give for it; we should think nothing *too much* for it. Sell it not; we must not sell it, whatever may be offered for it; we should think nothing *enough* for it. The following advantages may be mentioned, as being connected with the inquiry recommended. Such an exercise will strengthen our powers, and increase our facilities for further attainments; it will make us more satisfied with, and more rationally confident in our own views; and, at the same time, more tolerant and candid to those who differ from us.

The *improvement of our faculties*, and the increased facility for larger attainments, is the first advantage. It is true that the simple exercise of the intellect strengthens it. Our powers might be strengthened, and our logical skill and acumen be improved, by a course of sophistical efforts, totally unconnected with all fair dealing and honest intention, and beneficial result; but what we should gain in skill and adroitness, we should lose in pure purpose and moral advantage. The refutation of error, and the discovery and defence of truth, are the only legitimate purposes for which we can honestly task our intellectual and logical powers. Such exercises will improve our talents, and not injure our moral taste, or moral feeling. And such improvement will, of course, furnish new facilities for further research and acquisition. One new idea enables the mind to acquire ten more, and capacitates to receive a hundred. Every new thought, and fresh discovery, gives greater expansion to the mind, more organs to the intellect, new ardour to desire, new motives for exertion. The acquisition of knowledge enlarges the field of mental excursion, strengthens our mental vision, and brings into existence and sets before us, new scenes of contemplation and delight, before unknown and unthought of; and others, in the distance, still untraversed, unexplored.

Another advantage, connected with impartial investigation, is a *steady satisfaction with, and confidence in*, our present views. The consciousness of having come to certain conclusions by fair means and laborious research, makes us more satisfied with the truth and safety of our creed. Nor is this all; such a consciousness adds a kind of relative importance to truth itself. We know the worth, and highly estimate that which has cost us so much; and we, of course, hold our opinions with more firmness, though with less stubborn pertinacity. A young man born to riches, not knowing the value of what he did not acquire, and which cost him nothing, not unfrequently becomes poor; on the other hand, he who by industry, economy, and self-denial, grows rich, generally knows how to keep that which he has gained. So it is with truth and orthodoxy; when they come by descent, and are bequeathed by one party, and taken up by the other, as an inheritance, they may be possessed for awhile, but seldom are they really enjoyed. They are retained without satisfaction, and abandoned without regret. It is not so with that which has been dearly bought. There was a piece of ground especially dear to Jacob which he gave to Joseph, in reference

to which he said with exultation, "This I took from the Amorite with my sword and my bow." So of a sentiment, or a system which has been acquired, and formed and settled in the mind with great care and long-continued painful effort, we may say, This we took with great difficulty in our warfare with those enemies of the truth—indolence, prejudice, and aversion.

"The joys of conquest are the joys of man."

Finally; the last advantage connected with free inquiry is this, while we shall be well satisfied with the grounds of our own belief, we shall be *more tolerant and candid to those who may differ from us*. The candour which is promoted by free inquiry, is somewhat different from that which is founded on the bare acknowledgment of the universal right of private judgment. The latter may not, perhaps, far exceed an act of bare justice; the former has in it more good feeling, and kindness, and sympathy. It is wont to be more genuine, generous, and extensive. We shall be candid to the dull, and lethargic, and uninformed, whose apathy and ignorance we should scarcely be able to tolerate merely on the consideration of their having a right to think for themselves, when we think of the difficulty and labour attending the acquisition of truth. It may be, they were only somewhat constitutionally more difficult to be aroused to the importance of the subject than we ourselves were. And, on the other hand, recollecting how often we have found ourselves mistaken, how many notions long entertained we have relinquished, how many new sentiments we have adopted, at which, on their first approach, we were alarmed, and how much more there is yet unknown than known by us, we shall then extend our candour to the more vigorous, and bold, and speculative, who have gone far beyond us. We shall not despise the weak and timid, nor censure the strong and daring. The best informed persons are generally the most diffident and tolerant. Obstinacy is usually produced by ignorance, and intolerance is increased by both. None are so confident, positive, and overbearing, as those whose opinions have been formed for them, and who take them upon trust, and easily believe all which it is expected should be believed by them.

When we are brought completely into the habit of thoroughly examining everything for ourselves, we shall be more moderate, and shall defend what we believe with less of that ostentation, and love of victory, which so obviously pervade many polemical performances, and too often embitter and mar our conversational discussions. In our social meetings with our more intelligent and communicative friends, the tone of investigation may be sustained with all its spirit and power, but the controversy and collision of thought will be conducted and governed with impartiality and calmness, and our reasons for our belief will be given with moderation and courtesy. Indeed, so small are our capacities, and so limited our information, so feeble our defence of what we think to be true, and so inefficient all our strong reasons to convert another from what we suppose an error, that we ought always to be deeply impressed with the conviction that nothing of this kind should be done with a high hand, or a haughty spirit, in favour of strife and vain-glory. In fact, we want the ability, not less than the right, to

command submission to our dogmas. This authority belongs only to that Being whose arm is full of power, whose will is law, and in whose mind reside all the treasures of wisdom and knowledge.

DEVON.

NEGLECT OF RELIGIOUS READING.

No circumstance connected with the interests of Christians is more to be deplored, than the fact that they are sadly deficient in that great and important duty which they owe to God and to themselves, in the storing of their minds with religious reading. Everywhere we find men, professing to be the disciples of Christ, pursuing with diligence their ordinary avocations, while they are not attending to the improvement of their intellectual powers, and acquiring that knowledge by which they will daily grow in grace, and thereby derive a meetness for heaven. True, there is a more invigorating and more healthful taste struggling, as it were, to diffuse itself through Christian communities, but its progress is slow. Here and there we discover a correct sentiment and a right apprehension on this subject, and witness the cultivation of the moral and intellectual powers, in accordance with that system which the word of God approves; but where there is one who sacredly appreciates the value of religiously cultivating the mind, there are ten who are led by the fashion and habit of the world, whose moral and intellectual training is perverted, and who spend their mental strength for nought.

In every Christian community the standard of religious reading and religious education needs to be set higher. If we would have the character of Christians elevated, we must witness the diligent prosecution of that system of education, which will not only impart present intellectual pleasure, but prepare for a future and a more exalted state of existence. The principles of the Bible—those pure and undefiled precepts which God hath revealed to man—must be cherished and taught. This should be the text-book of every Christian, his constant companion and his daily adviser. To this he must resort, if he would excel in the practice of every Christian virtue, and become an example of faithful piety. Next to this masterpiece of morality, this richest of treasures, he should select for his reading works of a suitably religious character, that will rightly direct and adorn his mind and improve his heart.

But what is the present condition of things among Christian professors? Look upon the centre-table, or into the book-case, and what class of works meet the eye? Go visit your principal book-establishments, and ask about the sales that are made to professors of religion, and mark the answer. Examine carefully the numerous and extended lists of subscribers to our miscellaneous monthlies, and our weekly secular papers, and there behold by scores the names of the disciples of Christ. Or listen attentively to the conversation of a reading circle of professed Christians, and you have a ready answer to the question. Where one strictly religious book is sold, read, or borrowed; or where one religious periodical is subscribed for, and by those, too, from whom we should look for better things; or where there is one professor ever ready and desirous to converse on religious subjects; there will be found ten who possess so little holiness of life, that they have no disposition for that intellectual cultivation of thought we have referred to, which leads to the mind that was in Christ, and which the word of God recommends to our regard.

To this almost universal perversion of taste—this giving way to a popular

prejudice, must be ascribed the limited sale of our religious works in general, when compared with the extensive sales of edition upon edition of the lighter and less substantial publications of the day—publications that pervert the judgment, and, in repeated instances, corrupt the heart's best feelings. Nor can it be wondered at, when we reflect upon the perversion of sentiment that appears to pervade the mass of the community, and which is well calculated to create an indifference for more solid reading—that the subscription lists of our religious periodicals should be confined to a limited circle of readers, while those of the miscellaneous and secular press are teeming with their tens of thousands of all classes.

We have never understood, that among the members of the church, there has been any degree of hesitancy observed when called upon to subscribe for some one of the daily or weekly issues connected with the secular press; nor if any new and popular book makes its appearance, that they are not able to secure a copy. But send among them an agent for one of our religious periodicals, and let him solicit their names, and behold what various excuses are made, and what serious objections are urged: they are so poor—they already subscribe to so many—so little time to read—they would have them call again—they will think of it; or some such frivolous plea is offered, which goes to betray, not their poverty, their want of time for reading, but their sad indifference to religious improvement.

This same disposition is manifested, and perhaps to a greater degree, in the effort to dispose of religious books. They have no taste for this serious kind of literature. They have the Bible, and that is enough; in it, they have all they wish for the exercise and improvement of their spiritual attainments. Alas! alas! we fear they make but little, or peradventure a mere formal, application to its sweet and holy precepts, or they would know far better how to appreciate that literature which is in harmony with divine revelation.

N. Y. A.

PASSING LITERARY NOTES.

MEMOIR OF THE LIFE AND CHARACTER OF THOMAS WILSON, Esq.,
Treasurer of Highbury College. By his SON. 8vo. pp. 584.
Snow, London.

MEMOIR OF WILLIAM YATES, D.D., of Calcutta. By JAMES HOBY,
D.D. 8vo. pp. 480. Houlston and Stoneman, London.

MEMOIR OF WILLIAM KNIBB, Missionary in Jamaica. By JOHN
HOWARD HINTON, A.M. 8vo. pp. 562. Houlston and Stoneman,
London.

EVERY man has his peculiar talent. On every one rests the corresponding obligation to exercise it beneficially for the generation in the midst of which his lot is cast. One of the best uses of Christian biography is to unfold this truth in living operation, and to show how its subject fulfilled the part assigned him by Divine Providence in this probationary scene. However disinclined to self-scrutiny, or unskilful in correct self-estimation, it is scarcely possible that the reader of the faithfully-written memoirs of good men should avoid occasionally making a comparison adapted to elicit some valuable lessons. *Ernst ist das Leben*, an earnest thing is life. When the place that now knows us shall know us no more, *deeds*, not idle wishes and fruitless schemings, will be the measure of the man.

"Whatsoever thy hand findeth to do, do it with thy might," would form an apt motto for each of the Memoirs before us. With the most perfect individuality of character—a singular diversity of gifts—there is a beautiful oneness in respect to the grand ultimate motive from which they all acted, the great and noble end to which their lives were directed, and the indefatigable earnestness and self-devotion with which they worked it out.

Whilst we reflect with delight on what was accomplished by a Knibb, a Yates, or a Wilson, and admire the wisdom which guided, the grace that produced and sustained their holy activity in various departments of service; though we may not possess the high Christian heroism of the one—or display the same unwearied plodding of Christian patience with the other—or be blessed with like means of abounding in the manifest or more secret charities of Christian liberality as the third—let us remember there are great things to be done yet in this world of ours for God and man,—something which we may do.

"These know: on these look long and well,
Cleansing thy sight by prayer and faith,
And thou shalt know what secret spell
Preserved them still in life and death:
Through light and gloom thine eye shall see
The Saviour walking with his faithful Three."

THE CHURCH, OR BAPTIST PENNY MAGAZINE. Heaton, Leeds; Simpkin, London.

WE have on more than one occasion noticed this admirable little magazine. If its circulation were in proportion to its merits, 60,000 copies monthly would scarcely suffice to meet the demand. Now is the time for ministers and other influential brethren to appoint some suitable person in the congregation to undertake the sale of this and other magazines. Many of our friends, it is true, are able to make all the requisite arrangements through a bookseller, but many others know not how to procure a periodical or other work, even if they feel the need of one. Let our brethren adopt the suggestion we venture to make, appoint a magazine agent, announce his name at some convenient and early opportunity, they will immediately become sensible of the beneficial results arising from the adoption of this course.

A SCHOOL GEOGRAPHY. By JAMES CORNWELL. Simpkin, London.

It contains a large amount of accurate information, admirably digested and arranged. We confidently recommended it as adapted to take the first stand amongst all the school geographies in use at the present time. Principals of schools and private teachers will find it an invaluable assistant in this indispensable department of modern education.

AN AMENDED TRANSLATION OF THE EPISTLE TO THE HEBREWS. By HENRY CRAIK. Bagster and Sons, London.

A NEW and faithful translation of any portion of the Word of God is a most valuable means of attaining an enlarged acquaintance with the mind of the Spirit. We read and re-read the common version from our earliest years, until it is to be feared in many instances the words slide over the mind without exciting any definite idea, or giving rise to any salutary and improving reflections. But especially is a new translation valuable when, as in the Epistle to the Hebrews, the Authorized Version confuses the mind by a want of care in presenting the exact sense of the particles and logical connexion of the train of thought. As far as we have had an opportunity of comparing Mr. Craik's amended translation with the original, we have been exceedingly pleased with its fidelity and its clearness of expression, no less than with its carefulness to maintain what may be called the scriptural structure and style of language even where he has seen occasion to depart from the common version in his renderings.

SCHOOL MUSIC. Edited by JOHN CURWEN.—**SCHOOL SONGS, Sacred, Moral, and Descriptive.** Edited by JOHN CURWEN.

A **VERY** excellent selection.

MEMOIR OF THE REV. RICHARD INGHAM, Pastor of the General Baptist Church, Belper, Derbyshire. Ingham, Sheffield; Houlston and Stoneman, London.

THIS Memoir contains much interesting matter, and will be read with interest and profit by others beyond the immediate circle of the good man's acquaintance. Limited space forbids our entering into particulars this month.

INTELLIGENCE.

SALENDINE NOOK, Yorks.—The Rev. T. Lomas having closed his labours here in October, his friends presented him with a purse containing £31, as a token of their esteem for his personal and ministerial character, as well as a mark of regret at his leaving. The presentation was made on behalf of the friends by John Brook, Esq., of Marsh House, near Huddersfield.

TREGONEY, Cornwall.—Died at Tregoney, Cornwall, October 22nd, Mr. John D. Cook, late student at Horton College, Bradford. His life, as a Christian, was one of devotion to his Master's service, and, had it been spared, was to have been spent in the Missionary field. His death was perfect peace. His calm and holy confidence was unshaken by doubt; and, in an eminent degree, he enjoyed full assurance of hope to the end.

ST. AUSTELL, Cornwall.—The Rev. C. E. Pratt, late of Bampton, Devon, having accepted the cordial and unanimous invitation of the Baptist church, St. Austell, to become their pastor, a public tea-meeting was held on the evening of Wednesday, the 20th of October. A considerable number of friends belonging to the several religious denominations in the town assembled on the occasion; and, after tea, prayer having been offered by Mr. Stocker, one of the deacons of the church, the meeting was addressed by the Rev. J. Cope, Independent minister, St. Austell; Rev. E. H. Tuckett, Truro; Rev. J. Teall, South Molton; Rev. C. E. Pratt; and Mr. Barlow, deacon of the church at Truro. It was indeed a "time of refreshing from the presence of the Lord;" and we trust the Head of the Church will favour both minister and people with his effectual blessing.

ATHLONE, Ireland.—On Thursday, Oct. 28th, the Rev. T. Wilshe was recognised as pastor of the church and congregation meeting here. The Rev. E. H. Allen, Presbyterian minister, opened the service by reading and prayer; the Rev. T. M'Carthy, of Kilbeggan, delivered the introductory discourse; the Rev. William Thomas, of Moate, asked the usual questions, and received the confession of faith; the Rev. M. Mullarky, of Birr, offered the ordination prayer. After which, the Rev. Joshua Russell, of Greenwich (Mr. W.'s former pastor), delivered a most solemn, impressive, suitable, and affectionate charge to the minister from 1 Thess. ii. 4, and concluded with prayer.

In the evening, at six o'clock, a Missionary Meeting was held, when addresses were delivered by the Rev. Messrs. Allen, Mullarky, M'Carthy, and Russell.

DOWNHAM MARKET, Norfolk.—On Sunday, Oct. 21, 1847, Mr. John Bane, many years pastor of the Baptist church at Aylsham, was ordained to the pastoral office over the Baptist church at Downham Market, in Norfolk; and at the same time, Mr. George Graves, sen., of Northwold, and Mr. Henry Skeet, of Bexil, were ordained to the office of deacons in the same church; when Mr. Benj. Hodgkins, of Bishops Stortford, delivered the introductory address, and asked the usual questions; Mr. Jas. Puntis and Mr. Jas. Cozens, jun., both of Norwich, offered the ordination-prayers, with laying on of hands, and concluded the morning services. In the afternoon, Mr. Puntis preached on the duties of pastor and deacons; and in the evening, Mr. J. Cozens preached an appropriate sermon to the people. We are glad to learn that the cause of Christ has been much revived by the labours of Mr. Bane and his friends. May they long continue to strive together for the faith of the gospel, and enjoy a large portion of that wisdom which is profitable to direct them in all their future movements in the cause of the Redeemer.

CANADA.—As a field of missionary labour, Canada can hardly be over-estimated; and the fact that much of it has already been lost, demands that we shall leave nothing undone to secure what is still within our reach. Lower Canada, or Canada East, with a population of 700,000, is almost entirely Popish. On its conquest by the English in 1759, all ecclesiastical property was respected; hence the Roman Catholic priesthood retain their ancient possessions, and abound in wealth and influence. Only 200,000 are Protestant even in name: still, though a small minority, they are not inactive either in the way of maintaining Divine ordinances among themselves, or of endeavouring, in the use of scriptural means, to enlighten and emancipate their benighted and enslaved fellow-countrymen. They are doing not a little for the degraded *habitans*; we wish they were in circumstances to do more; and we therefore hope that, while Canada West is favoured with the largest proportion of the preachers we send out, the brethren in Montreal will share largely in our regards, and from time to time receive suitable accessions to their number. Upper Canada, or Canada West, furnishes the widest scope for exertion. It commences immediately above the island of Montreal, at the point where the St. Lawrence and the Ottawa unite their waters. These two are the principal rivers of the province. The former has its origin in Lake Superior, and passes thence under a variety of names—Lake Huron, Lake St. Clair, Lake Erie, Niagara river, Lake Ontario,—onwards to the ocean, a distance of nearly 2000 miles, while the Ottawa, rising considerably to the east of Lake Superior, runs a course of 420 miles in a south-easterly direction, and then falls into the St. Lawrence. The region included between the two is Canada West, containing an area larger than the whole of Great Britain by upwards of 12,000 square miles, and a population of 600,000. This population is to be found partly clustered in the towns and villages referred to, but chiefly scattered sparsely throughout the province; and it is rapidly on the increase. In 1783 the settlers of Upper Canada were estimated at only 10,000, the greater part of whom were connected with the frontier posts and garrisons of the country. In 1829 they had risen to 225,000, and they have now become upwards of half a million. At the close of the last century one or two solitary wigwags marked the spot where Toronto now stands,—a city which at the present moment contains 20,000 inhabitants, and which has doubled its size even since the commencement of our mission. Every year emigration is adding thousands to the population of the country; and this, taken in connexion with the natural increase of its numbers, shows that ere long it will become no insignificant empire. It is able to sustain, and will, no doubt, eventually possess a population of at least from twenty to forty millions. What is to be the character of these millions? Ignorant, superstitious, infidel, licentious, having no hope, and without God in the world? or enlightened, christian, holy, and an eminent accession to the ranks of those who are striving to evangelize the earth, to bring it back to knowledge and piety, to happiness and God? Here then, is boundless scope for exertion; a field, even as it is, demanding more labourers, and a field enlarging indefinitely every day. Brethren there are evermore calling for help, and telling us of townships unsupplied with the gospel, whose necessities they cannot meet. True, they are not the only evangelists on the field. No, we bless God, there are many others, not a few of whom are as devoted as themselves, but all of them together are insufficient to meet the demands of the present day, and much more are they insufficient to supply, when it comes, the demands of the morrow. Here, then, is the exalted vocation of a Canadian missionary; to assist, not in reforming an old community, which is comparatively a desperate task, but in rearing and moulding an infant nation, which is a most hopeful undertaking. Let the supply of faithful and energetic ministers of the gospel, whether that supply be foreign or indigenous, or partly both, keep pace with the population; and in answer to believing prayer, let the Spirit be poured down copiously from on high, and the result will be glorious. The wilderness will become a fruitful field, and the fruitful field will be counted for a forest. Great in its physical capabilities, Canada will become greater still in its moral and Christian resources.—*U. P. Missionary Record.*

THE EDITOR'S FAREWELL.

TO THE READERS AND PATRONS OF THE BAPTIST RECORD.

CHRISTIAN BRETHREN AND FRIENDS,—For some time past the demands of the Editorship of this Magazine upon my time and energies have been found greater than could be permanently satisfied with due regard to the proper fulfilment of my ministerial, pastoral, and other public engagements. It had become, therefore, a settled determination with me to resign my office, as soon as it could be done without injury to the work. With much pleasure I have now to make the announcement that Mr. Edward Bean Underhill, already so well known in connexion with the publications of the Hanserd Knollys Society, a gentleman of cultivated tastes, happily possessed of ample leisure, and additionally qualified by an unusual intimacy with the elder as well as more recent literature of the denomination, has undertaken the future editorship of the “Baptist Record.”

In looking back upon the past four years of our labours, it is not needful to expatiate on the difficulties and anxieties incident to the establishment and conduct of a magazine like this; we may be permitted rather to rejoice that those difficulties have been overcome, and that a position so respectable and influential has been attained. With unfeigned gratitude and respect would I here express my acknowledgments to that band of able coadjutors to whose intelligence, advanced scholarship, and invaluable aid, so kindly rendered amidst the pressure of many public duties, the high character and standing of the work are to be chiefly attributed. These are not the times in which any well-directed effort for the good of men can be spared; and I know not how better to proclaim my sense of the value of those gentlemen's contributions, and my fervent gratitude for their assistance, than by most earnestly entreating its continuance to my successor, that under his care the work may increasingly meet the expectations of all classes of its readers, and tend more than ever to promote the general intelligence and spiritual health of the denomination.

The principles on which the “Baptist Record” will hereafter be conducted, are fundamentally the same with those by which it has been distinguished during the past four years; with such variations, how-

ever, in matters of detail, as may commend themselves to the new Editor,—the most important of which may be ascertained from Mr. Underhill's own statement of his plan in the following address :—

NEW SERIES of the BAPTIST RECORD and BIBLICAL REPOSITORY.

“ A change in the management of this magazine, renders it incumbent to state briefly the principles that will govern its future course.

“ The change involves, not so much any considerable departure from the original object of its founders, as an extension of their plan in some important particulars.

“ It is proposed to make the BAPTIST RECORD, as far as possible, a record of all literary matters belonging to the denomination whose name it bears ; including the productions of brethren on the continent of Europe, in America, India, and the colonies of the empire ;—to cultivate, by a judicious, candid, yet Christian criticism, the formation of a denominational literature ;—to link the present with the past, by tracing in ages of persecution and darkness the varying fortunes of those principles of truth which are embodied in the baptized communities of modern times ;—to test by those principles the productions and proceedings of all other churches, whether in connexion with, or dissevered from, the State ;—to afford an open field for the free discussion of those mighty thoughts in relation to the inner and spiritual life of humanity, which are heaving society throughout the world ;—to collect matters of history, criticism, and exegesis, that may aid the researches of the biblical student ;—and finally, to assist the progress of an earnest and deeper piety, by disquisitions on themes bearing upon the Christian's position as a disciple of the Redeemer, whose calling amongst men is from God ;—over all, shedding the rich glow of Christian peace and love, while exposing error and proclaiming truth.”

With earnest desires for the future and extended success of the “ Baptist Record,” and with best wishes for the present and everlasting good of its readers and excellent corps of contributors, I beg now to resign my Editorial Office, and subscribe myself their devoted friend and servant,

THOMAS BURDITT.

CAMBRIDGE, Nov. 26, 1847.

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THE MISSIONARY HERALD.



WARM WEATHER WORSHIP.

WARM WEATHER WORSHIP.

Mr. Williams of Agra says, "I have lately been to Cawnpore, 179 miles from this, supplying for the pastor of the church there, who was very ill, and obliged to go on the river for change of air. During the month I remained there, I preached several times at the Ghaut, and in other places. The people generally heard attentively. I saw near the river side a large idol temple: looking into it I saw a large stone idol (Hannuman), a frightful looking thing, painted red, and a boy employed in pulling a *kunkah* over it. I said, You foolish fellow, what are you about? He said, 'It is very warm, sir.' Yes, said I, it is indeed, but a stone is not susceptible either of heat or cold. His reply was, 'We think differently from you, and that by doing this we honour the god.'"

ORIENTAL GLOSSARY.

As words which are not in common use in this country frequently occur in our East Indian correspondence, the following explanatory sentences will probably be acceptable to many of our readers.

Adawlut, justice, law, court of justice; *Dewanny Adawlut*, civil court; *Zillah Dewanny Adawlut*, the Civil Court of the Zillah; *Sudder Dewanny Adawlut*, the Chief or Supreme Civil Court; *Foujdary Adawlut*, the Criminal Court.

Amin, a commissioner; in the revenue department, a native officer appointed provisionally to collect the revenues of a village or larger tract of country; in the judicial department, a native judge, of whom there are different grades, having jurisdiction to a greater or smaller amount.

Ana, a sixteenth part of any thing; a coin the sixteenth part of a rupee.

Baboo, a Hindu title, signifying lord or master, assigned to men of rank or wealth, or high in office, and to bankers and great merchants.

Banian, a Hindu merchant, a shopkeeper.

Butta, this word is used in various senses, having, however, a general reference to the idea of compensation, exchange, discount, allowance for special duty.

Batty fields, rice fields.

Bazar, a daily market.

Beega, a measure of land, differing in different parts of India, equal to about one-third of an acre.

Bungalow, a building of one storey, with a low roof of thatch or tile.

Chitta, a memorandum of money paid, a receipt of the collector's treasurer.

Chokt-dar, an officer who has the care of the choki, that is, a police or custom station.

Coolie, a hired labourer of any kind, a porter.

Coss, a measure of distance, varying in different places, generally about two miles.

Crore, 100 lacs, ten millions.

Culcherry, a room, or office, where public business is transacted; the office of a collector of revenue.

Dewan, the financial, or fiscal, minister of government; a manager, or general director, in revenue affairs, under a zemindar, collector, &c.

Darbar, a court, or palace, in which a sovereign, or viceroy, gives audience; hall of audience, the palace.

Fakir, a religious beggar; a duly admitted member of a religious order of mendicants, of which there are several, each having its own founder and superiors, or peers.

Firman, a royal order, or mandate; an imperial decree.

Fotadar, (*futa*, bag, or purse; *dar*, holder,) a money changer, a banker, or purse-bearer.

Fudwee, a slave.

Ghaut, a landing-place, quay, ferry, or ford, a bathing-place in a river, steps on the side of a river leading to the water's edge, to enable persons to go down and bathe for religious purification.

Ghee, clarified butter; an article of great consumption and trade.

Ghurry, a division of time equal to twenty-four minutes, an Indian hour.

Gunga, the river Ganges, by the water of which the Hindu witnesses are generally sworn.

Hackerry, a species of car, or carriage, with two low wheels, drawn by bullocks.

Hakim, a judge, a commander, governor, ruler, master, the governing authority in a province, a magistrate, a superintendent of a court having competent authority, a physician.

Havildar, an inferior military officer, whose rank is about equal to that of a serjeant in our army.

Hissa, portion or division. *Hissa* lands are such as are divided, with respect to the rent, into shares payable to two or more zemindars, who are called *Hissadars*, or shareholders.

Jaghire, an assignment of the government revenues on a large tract of land, by way of provision for families or individuals, or of public officers. Under the native rule jaghires were held at the pleasure of the sovereign.

Jee, an addition to the name of persons of a high or respectable class, as *Christna-jee*, for *Christna*.

Jumma, amount, sum total, whole. When used in opposition to *khurch* (expenditure), it signifies receipt, or income; *jumma khurch*, the debtor and creditor side of an account.

Khan, a title of honour affixed to the name of a person of rank, designating rank and nobility.

Lac, one hundred thousand.

Maha-raja, great king, a title applied to persons of rank, or a designation used in speaking of them. The great zemindars generally assume the titles of *raja* and *maha-raja*.

Maund, a weight equal to 74½ lbs. avoirdupoise.

Mirza, a title which, when prefixed to a name, implies a secretary, but when it follows a name it designates a prince.

Mofussil, the provinces, the country; as distinguished from the capital, or seat of government.

Mohur, a gold coin, worth sixteen rupees, a seal, a stamp, a die.

Moonshee, a clerk, or secretary, a man of letters. In the judicial establishment this name designates the clerks, or assistants, under the sarriashlahdar.

Moorahid, a spiritual guide, the head of a tribe of Fakirs.

Musjid, the Mohammedan place of worship, a mosque.

Musnud, a royal seat, a throne, the cushion of state on which a raja or zemindar sits in public.

Nawab (plural of *Naib*, used honorifically, and corrupted by the English into *Nabob*), the *Nazim* lieutenant, or governor, of a province, a viceroy under the Mogul government.

Nizam, the office of the *Nazim*, the administration of criminal justice.

Nusser, a gift, a present, an offering made to a prince on occasions of ceremony or rejoicing, as on the accession of a prince to the musnud.

Paddy, rice in the husk.

Palky (commonly called by Europeans a palanquin), a vehicle borne on the shoulders of four men, by means of a pole extending from each end. It holds one person in a reclining posture.

Peon, one who serves on foot, an inferior officer of revenue or police, or retained for show or state.

Pooja, an act of worship, adoration: the ceremonial worship performed on solemn occasions.

Pundit, a *sastri*, one learned in one or more *sastras*, a lawyer, an expounder of the Hindu law.

Raja, prince, chieftain, nobleman; a title in ancient times given to chiefs of the second or military Hindu tribe only. It has been assumed by Hindu zemindars, poligars, and other chieftains.

Rajpoot (*Raja-pubra*, the offspring of a raja), descendants of *Kshattriya*, the second or military tribe.

Rany (the feminine of *raja*), queen, princess, the wife of a *raja*.

Rut, a car, or carriage, a hackerry, or low-wheeled carriage, drawn by bullocks, the car in which the idol is carried.

Ryot, an hereditary cultivator of the soil, a peasant, a subject.

Sahib, sir, master, lord, a term of respect.

Sastra, science, the institutes of religion, law, or letters, especially what is considered of divine origin or authority. When intended to be limited to any particular science, the word designating that science is added, as *Dharma Sastra*, the code of law, the body of all that has been written on Hindu law, consisting of text-books and commentaries; when the word is used by itself it generally means the *Dharma Sastra*.

Sepny, native soldiers of the Indian army disciplined after the manner of Europeans.

Sheikh, a Mohammedan title indicating honourable derivation.

Shroff, a money-changer, a banker, a person employed in public establishments to examine and ascertain the goodness of coin.

Sikka, a coining die, an impression upon money, an epithet distinguishing the Bengal rupees, which are of higher value than the current rupees.

Sirband, a long and narrow cloth bound round the head in folds.

Sirkar (the head of affairs), the government, an officer of government, because orders given by him are considered as emanating from the government. The word is sometimes used to signify a large tract of country, as the Northern Sirkars, a grand division of a province.

Sudder, chief, supreme. The epithet is applied to the seat of government, as distinguished from the mofussil, or provinces. When added to *adawlut* it means the chief, or supreme court of justice.

Syud, a descendant of Ali and Fatimah, the title of one of the great tribes of Mohammedans.

Tank, a large reservoir, constructed to receive and retain the waters which fall in the

rainy season, from which it is let off in streamlets for the irrigation of the cultivated fields in defined proportions to each cultivator by an officer appointed for that purpose.

Toddy, the juice of the palmyra-tree daily drawn, and rendered exhilarating by fermentation; it then becomes subject to an excise duty, which is generally farmed.

Vakeel, an agent, an envoy, a native pleader in the court of justice, an attorney.

Visir, the first minister of the empire.

Zemindar, a person who pays into the government treasury a stipulated sum annually on account of the land revenue of a district.

Zemindary, the office or jurisdiction of a zemindar, a tract of country of which the revenues are paid into the government treasury by a zemindar.

Zillah, a district under the management of a collector, and constituting the jurisdiction of a court presided over by an English judge, being a covenanted servant of the East India Company.

ASIA.

CALCUTTA.

The following letter from Mr. George Pearce to a friend at Camberwell will be read with pleasure. It is dated Intally, Calcutta, September 6th, 1847.

I wrote you by the last steamer, when I mentioned that I was on the point of setting out to open the new chapel at Khari, towards the erection of which you and other friends at Camberwell assisted me so kindly and liberally last year. I went, as I had intended, and the chapel was opened on the second sabbath in the past month (August). To make the occasion the more interesting, I took with me from Calcutta three brethren, native preachers, and from Luckyantipore a party of about twenty persons joined us, including three of the preachers of that station. The weather proved excessively wet, so that we were somewhat exposed to danger, but through mercy, we all escaped without injury. It prevented, however, our having the usual intercourse with the native brethren at Khari, except when at the chapel, for the rain for three days was so continuous and so heavy, that it was difficult for the people to leave their houses to visit us, or one another. During the middle of the sabbath day it ceased, however, which enabled the people to attend without much discomfort, and the ser-

vices, especially the morning one, were well attended. Well nigh two hundred persons were present, and all seemed extremely happy. In the morning I preached to the people from the words, "The Lord has done great things for us, whereof we are glad." And in the afternoon six of the native brethren, in turn, gave an address, with a few verses of a hymn between each. I wish I could give you an outline of what they said, it would please you much. I will just mention the subjects which they dwelt upon, all of their own choosing. The first, Ram Krishnoo, congratulated the people upon the fine building which had been erected for them, and exhorted them to show their gratitude by attending constantly the service of God within its walls, at the same time warning them against the supposition that there was any peculiar sanctity in the place itself to confer righteousness, as the heathens attach to their temples; all the spiritual advantage to be derived was to be expected only from their reception of the word and ordinances administered there. The next, Ladib Bishas, dwelt upon the progress

of the gospel in the overthrow of idolatry in these parts of the country, and regarded the erection of this place of worship, and the number of people who attended, as a pledge of further and more rapid progress. The third, Krilas Chander Mittre, called the attention of the audience to the duty that rested upon native Christians to endeavour, at their own cost, to do what they could in the support of the gospel, and to show what might be done, he adverted to the Native Christian Temporal Aid Society, which has been established by native Christians in Calcutta, for the relief of the poor, the whole of the funds of which are contributed by native Christians. It is prospering. The next speaker was Dorpanerayan, a farmer of Luckyantipore. With his address I was most agreeably surprised and gratified. It was spiritual, sensible, and well delivered. His theme was, that Christians should not conform to the world. Not that the others were not so, but this man was a rustic, with few advantages. The next speaker, Knogesh, was a village man. He dwelt on the temporal advantages which the gospel had brought them, especially in the instruction which they had received. "Most of us," he said, "were as ignorant as the beasts around till the gospel came. Now, how many can read, and how vast a change has come over us! As for myself, I could read, indeed, when I became a Christian, but what did I know then in comparison with what I know now? The gospel has made us men." The pastor, Jacob Mandol, then concluded with a few recapitulatory remarks and prayer, and so the engagements of the day were brought to an end. I cannot tell you how gratified I was while listening to these dear people, while uttering such precious truths in so warm, clear, and intelligent a manner. In them I might say, "the Lord hath done great things for us."

I think I told you in my last, that the people had subscribed about eighty rupees, or £8, but they have done more than this, for they have constructed an excellent road from their village to the chapel, which has cost them about £2 more. They are therefore beginning to help themselves. Considering the difference of wages among the poor here and in England, £10 here is equal to £50 or more at home. The chapel is built with brick walls, and a thatched roof supported by two brick pillars in the centre. Owing to the heavy and searching rains a roof, when constructed with masonry, is required to be very thick and solid, which costs a great deal of money, far more than my means on this occasion could command. The roof, however, is well made, and will last for many years, excepting the thatching. The chapel has a verandah on two sides of its whole length, to defend the walls from the rain and the people from the heat of the

weather. It has also a vestry behind, designed principally for my accommodation when I visit the station. The floor of the whole is laid with brick, covered with cement, and the cost has been about 1300 rupees, or £130, of which a debt of £30 yet remains. Accept, then, my thanks, and those of my people, for the valuable assistance which you and other friends rendered us in furtherance of this object, and tender the same to them all. I hope you will feel that the money has been properly appropriated.

I would close this letter here, but that I have some good news to communicate of the Lord's mercy to us at Intally, which you will be gratified to receive. We have just received three persons to church fellowship. One of them is an old woman of seventy years of age, who only two years ago was in all the darkness of heathenism. She had a daughter, a widow, who, with her daughter and the old lady, determined to come and cast in her lot with Christians. They then lived in the country, a few miles from Calcutta. They found their way into our neighbourhood, when I heard of them, and went and brought them upon our premises. The young woman some weeks after obtained a situation in a Christian lady's house, where she remained some months. There she was taken ill, and soon died, so that we know but little of the state of her mind. Prior to this Mrs. Pearce had taken her child into the Boarding School, and the old lady she supported, allowing her a small sum monthly to live upon. At this time we had a class formed of the females of the congregation who could read, and the old woman used generally to attend with them, and would try to repeat a verse which some of the women had taught, but it was a very difficult task for her to perform, for her memory had never been exercised in this way, and when on the day before she had got the verse quite well, when she came to repeat it to me it would be almost gone from her. Still she persevered. Nothing more, however, than her wish to learn the verse was then manifested by her. In this way she went on till about three months ago, when on going out to market she was knocked down in the road by a person driving a chaise against her. She was somewhat bruised, but not seriously hurt, but from this time she became exceedingly anxious about her salvation, and would come to me day by day to be instructed in the way of salvation, saying she did not know when God would call her away, and she wished to be ready. Had she been killed on the road, what would have become of her! In this way she kept coming for nearly two months, manifesting the same degree of anxiety for instruction, when by degrees the way of truth was unfolded to her mind, and she seemed to comprehend the mission of the Son of God, and to lay hold of it. Her

rejection of all the idols she had formerly known was vehement, and her confession of trust in Jesus as the only and all-sufficient Saviour equally unhesitating. Under these circumstances, therefore, I felt it to be my duty to yield to her desire for baptism in the name of the Lord Jesus. She is now united to the church, and seems happy and steadfast in the ways of the Lord. Her granddaughter too is a pleasing girl, very fond of her books, with an excellent capacity for acquiring knowledge. She reads daily to the old lady, who delights in hearing the word of God read to her. It is wonderful what knowledge of the facts of scripture the old lady has got, chiefly from the reading and conversation of this child, and all in spite of her bad memory. Her want of memory was to her the occasion of great trouble. She would say, "Oh, sir, my memory is so bad, I hear a thing over and over again, and understand it at the time, and yet I cannot retain it." Here is one then saved in the eleventh hour, and under the most retarding circumstances. It may be said of her, that "the spirit is willing, but the flesh is weak."

The other case is a very different one, showing how diverse are the objects of God's mercy. The person in question is an intelligent young man, of a good native education, being well acquainted with the Arabic and Persian, as well as his own tongue—the Hindostani. He has also some knowledge of English. His father trades to the Isle of France, and is a Mohammedan. The young man got some knowledge of Christianity in a school in Calcutta some years since, but it was only about two or three years ago that his faith in Mohammed and the Koran was seriously shaken by reading the New Testament and hearing the gospel preached in the mission chapel. He was introduced to me by Mr. Chill, the master of our school in Italy, in October last, and continued to read the scriptures with me for some time, when I lost sight of him for a time, in consequence of my going out of town several times, till the beginning of April, when his visits were again renewed, and have been continued ever since. During this period both myself and others have had almost daily opportunities of intercourse with him, and of witnessing his walk and conversation, and the impression produced upon our minds is that he is a sincere believer in the Lord Jesus. He has been a close student of the scriptures, and has attained an extensive and clear knowledge of the scheme of redemption. Having been previously well acquainted with the Koran

and the traditions current among Mohammedans, he is able to compare the two systems, and has evidently done so carefully, and by the blessing of God with good effect. He is of a very humble and quiet disposition, and manifests little desire after worldly things. His delight is to accompany the preachers of the gospel, and, when he finds opportunity, to address a few words to his countrymen himself. I have heard him speak two or three times, and found that he did so with much propriety and fervour. I have the hope, therefore, that he will become an able preacher of the gospel to his countrymen. He was baptized by me on Friday last, and was received into the church at the Lord's table yesterday afternoon, much to the satisfaction of all. Thus you see in the midst of our many trials we have now and then a sunshiny day to cheer us on. Pray that we may have more to cheer us of this nature.

I have been devoting a good deal of time to the Hindustani language this year, and it happened very providentially, for this new convert does not speak Bengali well. Our intercourse has been carried on almost entirely in Hindustani, in which I can converse now with tolerable fluency, and hope soon to do so in public; indeed I have made a beginning. Just now, also, I have another respectable Mohammedan coming to read the scriptures with me, and he seems at present in earnest. With him my conversation is also in the Hindustani, for he does not know the Bengali well.

But I must draw to a close, or I shall tire you, if I have not already. You will be sorry to learn that Mrs. P. is very poorly just now. This is the worst season of the year, and the season is very sickly, but I hope the Lord will bring her through. We have just lost by fever very suddenly a very worthy fellow labourer of the Free Church, Mr. Macdonald, formerly of London. His death is deeply felt and lamented. He has left a widow and seven children, and just now Mrs. Hill, the wife of the Rev. Michael Hill, pastor of the Union chapel, lies in a very dangerous state, and not expected, or hardly expected, to recover. Mr. Paterson, also, of the London Mission, has just left us through broken health, occasioned partly by the sudden removal of his wife, a most excellent woman. He is gone to the Windsor. Should you hear of him in London, he is a most worthy Christian man to show kindness to. Miss Padre and our niece continue well; they are both daily and diligently employed in the girls' school, which is also in an interesting state.

Mr. Thomas, writing the following day, mentions the decease of Mrs. Hill; and on the 18th of September adverts to indisposition under which he was himself suffering:—

Our mission circle is still preserved in its integrity, and exempted from any severe sickness, though not from ailments. I have been on the doctor's list all the week, and to

a considerable extent restricted to my room, more however, I am happy to say, from the effect of medicine than from any positive ailment. I hope in a few days to be in my usual health. This is my forty-eighth birthday. Forty-eight years have I been travelling the journey of life. Of these twenty-one

(nearly) have been spent in India, in the service of the mission. Within that time many have come and gone—many have fallen. Oh, pray that I may have grace to keep me to the end, and that at the end I may through the same grace be admitted into the everlasting kingdom of our heavenly Father.

If not one of the children of Shem had ever received the gospel from the lips of our missionaries, the expenditure of lives and money would have been abundantly recompensed by their success among the children of Japhet. The following extracts from a sermon preached in the Circular Road Chapel, Calcutta, by Mr. Lealie, on occasion of the death of the widow of the late Captain Page of Monghyr, illustrates this; Mrs. Page and her husband having been, as Mr. Leslie remarks, in one respect, the first-fruits of Monghyr unto Christ, as they were the first members of the little church that has existed there the last thirty years. It is a delightful account, and deserves the widest circulation we can give it.

Moving as they did, in the first circles of life, and avowing Christ in the way they did, they occupied a position, the difficulties and pains of which, few, if any, of us know any thing about. It required a courage far beyond the average of that possessed by the generality of men, to set up, in the face of a society, all of whom, there is too much reason to fear, were estranged from righteousness, an altar for the worship of God morning and evening; to stand aside from all the amusements and vanities of the world; and to speak boldly out for Christ on every needful and befitting occasion. But these both Captain and Mrs. Page unhesitatingly did.

And what is even still more striking than this. Though educated as members of the church of England, yet having seen it their duty to be publicly immersed in water in the name of the Father, of the Son, and of the Holy Ghost, they hesitated not in the face of open day, and in the presence of both Europeans and natives, to enter into the Ganges, and there proclaim their attachment to the Son of God. Never had there been such a sight in the city of Monghyr before. All were out to witness the strange event. And every tongue was let loose upon the subject. But both Captain and Mrs. Page had deliberately counted the cost; and they had solemnly and firmly made up their minds to comply with what they believed to be the will of God.

And who does not see the amazing amount of courage required for such a course? Had they not been sincere, it appears next to impossible that they could have borne up under what they must, in such circumstances, have been called to endure. But they were sincere. Their whole lives proved them to have been actuated by the fear and love of God. And they never flinched from their principles; they never repented of what they had done; they held on, through good report and through

bad report, to the very end; and at last they left the world peacefully and resignedly, cleaving fast to Him whom, under such peculiar circumstances, they had so boldly professed. They were the first-fruits of Monghyr unto Christ; and as such they have been gathered unto God's most blessed garner above. The following is Mr. Chamberlain's memorandum respecting the baptism: "Monghyr, April, 1816. Directed by the pillar and the cloud, I came here in the month of February, and here it has appeared the will of God that I should continue. After remaining till the 15th inst., our hearts were gladdened by the narration which our dear friends Captain and Mrs. Page gave of the Lord's dealings with them, in bringing them to the knowledge of himself, and in inclining them to follow in the way of his commandments. On the 20th at sun-set, [they were baptized in the Ganges, just under the fort."

But our meeting to-night demands that I should confine myself as much as possible to the history of Mrs. Page alone. And in doing so, I will endeavour to be as brief as I am able, and also to keep myself chiefly to those particulars which may be of use to us who survive.

Mrs. Page was the daughter of Colonel Morgan, of the East India Company's service. In early life, instead of being sent to England, she was placed at some school in Calcutta, where she seems to have been so thoroughly neglected, that when brought home to her father's house, at the age of eighteen or nineteen, she could hardly be said to be a proficient in the commonest and most essential branches of education. She had the sense, however, on being permitted to mingle in her father's circle, to perceive her deficiencies, and most rigidly to adopt measures to correct and remove them. She herself has told me that she voluntarily put herself under a European lady of her acquaintance, and sub-

mitted most humbly to her instructions and guidance.

Whether it was from the manner in which she herself had been neglected at school, or from some other cause, I cannot tell you, but on becoming a mother of daughters, she determined on being their only instructor. She knew well enough how incapacitated she was for the task; but she, at the same time, made up her mind to qualify herself to the utmost of her ability. How she succeeded, all who have known her daughters are fully aware. True; she did not teach them the whole of those things which are usually denominated the accomplishments of life; for some of these she viewed as utterly opposed to the whole genius and spirit of the gospel, and as tending, both directly and indirectly, to the destruction of the soul. In the formation of their manners, she did not think it requisite to fit them for, or to lead them unto the ball-room, the theatre, or the gay assembly,—all such places being, in her estimation, the road to misery and not to happiness. And yet her daughters were not a whit behind any of their fellows in the elegance of address, and in the culture of the mind; and they were unquestionably far ahead of many in the real, the solid, the useful, and even the ornamental of life. The writings of one, and the works of another, show both the degree and the kind of training to which they had been subjected.

When I first became acquainted with Mrs. Page, her daughters were but children, and she herself, whilst keeping school with them, was busied in adding to her acquisitions with a view to leading them onwards in their studies. Finding me not unwilling to aid her, she gladly embraced the opportunity of my occasional visits, of getting such help as I could give in one or two of the requisite branches of knowledge. And I assure you, I found her a scholar of whom no one need to have been ashamed. Her teachableness and her perseverance were in unison with the advancement which she made.

Let mothers in particular note what has now been detailed. Mrs. Page's family was large, amounting to no less than seven; her health was very indifferent; and yet she instructed her three daughters wholly herself, and so far educated the whole of her four sons, that before they left her for school, they were able to read the bible, if not something beyond; and this she did at the very time at which she was but a learner herself.

Her first right impressions of religion were, I believe, gained from her husband. He had been a very gay, thoughtless, extravagant, gaming, play-going, and swearing young officer; and from his extraordinary powers of conversation, from his talent of writing and reciting poetry, and from his fascinating manners, he was a favourite in every company, and usually to be found in every society. God, however, through the medium

of one of his servants (the late Mr. Moore, one of our missionaries) sent the arrow of conviction home to his soul. Gaming, play-going, and swearing were instantly abandoned; worldly company was at once forsaken; and his too-often neglected home became his favourite resort. At first Mrs. Page could hardly imagine what had befallen her husband; but she had not to wait long before she discovered the cause. His words were few at the beginning; but they were enough to lead her to the most serious reflection; and the impressions begun to be produced, received a deepness and an indelibility never to be removed, by his suddenly, on one occasion, starting up and abruptly saying to her: "Come, Jane, let us pray." Ay, and pray he did; and pray he did, too, in such a way, that she became as much interested in the subject of religion as he was himself.

Having shortly after this to go out in the Nepal war, his health, from which he had formerly been suffering, completely failed him; and he had consequently to retire from the field of battle to the invalid establishment. Here, all his hopes of further promotion were gone. He was a married man, with two, if not with three children. He had now nothing on which to depend but his simple pay as a captain; and he was 21,000 rupees in debt,—contracted in the days of his folly. How, or when, was this ever to be discharged? But paid it must be. The gospel he had received into his heart, told him to owe no man any thing but love. He and Mrs. Page instantly set about labouring to remove the mountain. She sold all her jewels; they both dressed themselves and their children in the most common attire; they ate the plainest food; and, disposing of their conveyance, they walked instead of rode. Being thus found in the way of righteousness, God soon appeared for them. Government, knowing Captain Page to have been an excellent officer, gave him ere long an appointment which more than doubled his income; and thus not only enabled him to live more comfortably, but in due time to liquidate every fraction of his debt, with interest and compound interest into the bargain.

And all these sacrifices Mrs. Page made most cheerfully. Debt was what she could not endure. And if, by any chance, as was once the case with her after she became a widow, she fell into arrears, she was most unhappy. I know that for some months she was in the depths of the greatest anguish because she had contracted a liability of some 500 rupees or less,—an obligation from which she was most cheerfully set at liberty by the kindness of one who is, I believe, now present in this very chapel.

On her becoming a widow, an event which took place nearly eighteen years ago, she felt deeply her responsibilities in being left with such a large family of children. But she

instantly took up her ground ; and that was the very space which, in religious things, had been vacated by her husband. As he had been accustomed, so she immediately began. Morning and evening she gathered her children regularly around her table, and with them read the scriptures and poured out her heart unto God. And she prayed *herself*. She had indeed a book of prayers ; but this was never brought into sight except when gentlemen happened to be present,—gentlemen who either could not or would not pray,—and this not always then. In our circle at Monghyr, there were several young men of eighteen or twenty years of age, who were, as well as others of us, occasional visitors at her house. But these she cared not for. Regarding them only as children, she prayed with them as well as with her own family. And this, excepting when disabled by sickness, was her invariable practice. It mattered not what company was present; family worship must never be omitted. No one was, morning or evening, to be a visitor at her abode who would not submit to hear the scriptures read at her table, and prayer addressed to the God of all her mercies.

Her bible is quite a curiosity. It is encumbered with lines, marks, observations, and so forth, which show that she had not only read it as a Christian, but almost as a critic. Indeed, her reverence for the word of God was most profound,—it is next to impossible that it could have been more so. As an anecdote illustrative of this, I may mention that once when a minister of whom she was very fond, commenced a series of discourses on an excellent work, but not one of scripture, she instantly withdrew her attendance, saying, she would give no countenance to any book, however excellent it might be, occupying that place in the pulpit which she believed the scriptures alone should maintain.

And strong, strong was her attachment to the house of God. Nothing but sheer inability

arising from sickness, ever kept her out of her place. When all her family were young there she, though worship took place in Monghyr at seven in the morning, never failed to be present with her numerous retinue. And this was not only the case with her on sabbaths, but also on week-days.

Her pension as a captain's widow was not very great ; but her children having added to it considerably by their gifts, she was enabled, in her latter years, to give vent to the benevolence of her heart in subscribing to many objects of a religious and charitable kind ; and this she did with a zest which showed that she esteemed herself truly happy in being able to do good. And her givings were without ostentation. When the Association of Baptist churches commissioned me to present to her their thanks for the 100 rupees she sent to the persecuted baptists in Denmark, she looked quite confounded that they should have ever thought of doing such a thing.

Her last affliction was very long, having lasted nearly ten months. But during the whole period I never heard her utter a complaining word, nor express a wish that God would change in his dealings towards her.

As her end drew near, all fear of death seemed to have been completely removed. For some hours before, she lay quite still, making no remarks, but apparently fully sensible. Twice or thrice, indeed, she asked the hour of the day, and on being told, received the intelligence with a most interesting smile,—but this was all. And at the end she fell into a state approaching as near to sleep as can well be conceived ; and thus without a sigh, and without a groan, and without a movement of any kind, she passed as gently and as softly away as a little child when falling into one of its sweetest slumbers.

She died July 12th, 1847, aged fifty-five ; and is interred in the Scotch Burial Ground, Calcutta.

WEST INDIES.

HAITI.

The prospects of Mr. Webley, at Jacmel, brighten, and the hopes he has entertained respecting individuals who have recently attended his ministrations are strengthened. He writes thus, September 21st :—

You remember, doubtless, that in my last I gave you some particulars of Mr. R., one of our inquirers, of whom our hopes were very sanguine. I told you of his previous infidel principles, and of his subsequent apparent conversion. He has long given many indications of a change of heart ; still there was one thing which sometimes induced a doubt in

our own minds respecting him, viz., his transacting business upon the sabbath day. Perhaps you will think it strange that I should have said any thing to you of the conversion of a man who could commit such a flagrant act. The matter, therefore, requires explanation. Let it not be forgotten, then, that here the principal and almost only day for business

in the sabbath ! and that if a man transacts any considerable business, it is done on that day. For a man, then, to close his store under such circumstances, would be at once to resign almost entirely his mode of living, and I venture to say would require the faith of a firmly established Christian to do so. Still Mr. R. saw it his duty to resign that which was so sinful in itself, and at the same time gave himself and his wife so much uneasiness. To accomplish his purpose he wrote to his principal customers to this effect, that he wished to transact all business during the six days of the week, and to consecrate the seventh to the worship and service of God, and that if they wished to deal with him, they could not henceforth do so on the sabbath. The good man had no sooner done this than several merchants—our most violent opponents here—to whom he owed money, came forward, saying, that they felt themselves bound to interfere in this matter; that as he was their debtor, and the sabbath was the principal day of business, he could not close his store till he had discharged his debts, and that if he previously did so they would conjointly imprison him for the amount. Notwithstanding all this, however, he surmounted all obstacles last sabbath morning, resigned all business for the day, and was found at an early hour sitting with his wife and family under the gospel, according to his ordinary custom on the sabbath evening. I have since, as before, had much conversation with him about the matter, and am highly delighted to find him so happy, so determined, so prayerful, and so believing. Good, say you. Ah! dear sir, if good for you, how much better for us, who have only witnessed one such case before in Jacmel, after all our pleadings with God; and how much better still for him !

But again, we have amongst us a Mr. F. and his wife, who have adopted the same plan for three or four sabbaths past. The former is emphatically a lion become a lamb. Originally he was a drunkard, a swearer, a cruel husband, and altogether a most abandoned character. As to any thing of religion, he only thought of that with the utmost contempt, and deemed the man a fanatic who did otherwise. A short time ago, however, he was led to think more favourably of religious matters, and evidently evinced an ardent desire to become savingly acquainted with them, but soon returned to his former practices. But now he seems truly returned to God with weeping and with supplication. Still as yet I rejoice for him with fear and trembling. Nevertheless, if the work is begun, shall it not be carried on ?

His wife was altogether an opposite character. Gentle and affable in her disposition, she was in faith a strenuous adherent to the soul-withering and soul-destroying ceremonies of the Romish church. Thinking, however,

that there might be something more in our mode of teaching and preaching than she had previously imagined, she would sometimes stealthily come and listen outside of the chapel, being prohibited by her husband to come at all. Soon after this she laid aside her crucifixes, beads, and mass-books, and exchanged them for that inestimable prize which before she had scarcely seen, much less read, by reading which she soon found out her state as a sinner before God, and doing so sought and found that forgiveness of which she so much felt the need. After this her attention was turned to her husband, for whom she unceasingly prayed that God would change his heart, and induce him to close his store on the sabbath day, for the transaction of business on that day gave her great uneasiness and pain of mind. And now she and we rejoice together from the fact that her prayers have gone up for a memorial before God, and that that Being who hears and answers prayer has heard and answered hers. Last Sunday morning her husband and Mr. R. sat side by side in our little chapel, whilst the two wives sat side by side also. They seemed to hang upon my lips, like many who hear the word here, with almost breathless eagerness, as I dealt out to them the word of life, like men in an agony of despair, perishing for lack of knowledge. No mean sight for us, I assure you, amidst all our privations, disappointments, and trials. You will also be pleased to learn that these men are both men of influence in the town, and that their example in closing their stores will be likely to produce very beneficial results; indeed, it has already produced a mighty stir in the town.

But I have not finished yet. A few days ago the mother of the said Mrs. F. sent me by Eliacine, her crucifixes, beads, and mass-books, having renounced them for the far higher treasure of the word of God.

This is a woman with whom I had some little conversation some time ago upon religious matters. She seemed convinced at the time of her error, and of the truth of my statements, and now you see the results. Last Saturday evening, too, I was, I cannot tell you how agreeably, surprised by the reception of a similar present from the sister of Mr. F. In the minds of both of these I trust the work of grace is begun, and hope soon to see it end in sound conversion to God.

But I must cease particularizing, as I shall weary you by a too lengthy letter, besides which my paper will preclude the possibility of my mentioning other things if I continue thus to amplify. I may just state, however, that our inquirers are now increased to fifteen, of whom I entertain no doubt that nine are savingly converted. The day school now numbers seventy, and the boarding school commenced yesterday with Corine, the interesting child whom I mentioned to you in my

last. There is a promise of two others, and a hope of a fourth. The sabbath school is much as usual. Our congregations, too, of the sabbath evening are still overflowing, and are often larger without than within. We can truly say, then, "What hath God wrought?" and can assuredly answer, "He hath done great things for us, whereof we are glad." To him alone be all the glory.

HOME PROCEEDINGS.

FAULTS.

Nothing is easier than to find faults, unless it be in some states of mind to think that we find them. Nothing is harder than to correct them.

Since the publication of the October Herald more than one of our friends have called attention to a growing evil in their respective counties. They say that while the larger places take care of themselves, and secure a deputation, smaller places are unvisited. County after county sends this report, and our funds suffer seriously in consequence of the evil to which it refers.

The *permanent* cure is obvious. Let all the churches in each county have meetings at a regular fixed time. Let every church have its sermons at least, and if possible a meeting. By a little management every place might have sermons, and every place might be visited by the deputation at least every other year.

A *temporary* correction of the evil may be effected thus. Let some friends in each church where there has not been a collection, send word to the Mission House; and if it be possible for a passing Deputation to hold a meeting it shall be held. If not, then our friends might supply the place of a meeting by a special effort for the "Dove," or for some particular station. Full information for the guidance of such an effort the secretary will be very willing to supply.

The most important thing, however, is to have sermons at a fixed time, whether there be a Deputation or not, and then to have a meeting, or if there be no meeting, to make a special effort for some individual object.

We may illustrate the whole of these remarks by the following extract from a letter recently received:—

Until the last three or four years a missionary meeting appears to have been unknown in this place, arising at one time from its prevailing doctrinal sentiments, and more lately from its depressed condition. On my taking the pastorate in April, I found the time had come for a foreign missionary meeting—the people were wishing to have one. I accordingly spoke to some brethren about coming for the purpose of holding it. For different reasons they could not. Time passed away, and our Sunday-school anniversary came,

and now we are preparing for a home missionary meeting, consequently the foreign claims will have to stand over for the spring, when I hope, if we can get some brethren to visit us, we may by boxes and our public collection hand over £10. This evening I have promised to meet the children and teachers, to talk to them about doing something at Christmas for the "Dove."

I have thus written from a love to the mission cause, and as one tolerably certain that ours is not an isolated case.

REPORTS, COLLECTING BOXES, ETC.

Will our friends throughout the country favour us with the names of friends through whom we may send Reports, &c., if possible free of charge, and at all events with safety and despatch?

If one friend in each church would let us know where small parcels can be left in London, and to whom in their respective places they ought to be addressed, our friends will be saved much annoyance, and the Society considerable disappointment and expense.

JUVENILE MISSIONARY HERALD.

A new Series of the Juvenile Herald will commence with the number for January, 1848. It may be had, as usual, of Messrs. Houlston and Stoneman. We feel sure that we need say nothing to recommend it to the notice of our young friends.

ARRIVAL OF MR. ABBOTT.

Mr. Abbott of Falmouth, Jamaica, arrived in London in the beginning of November, after a long voyage, which, we are happy to say, has proved highly beneficial to his health. He is now visiting in the country, where, we trust, his vigour will be recruited.

HAVERFORDWEST.

The annual meetings of the Haverfordwest branch of the Baptist Missionary Society were held at the Bethesda Chapel, on Sunday, Monday, and Tuesday evenings, the 31st ult., and the 1st and 2nd instant. The chair was occupied on Monday evening by the Rev. D. Davies, the minister of the place. William Rees, Esq., read the report, which was very cheering, and showed that the income for the present year considerably exceeded that of the previous one. The meeting was subsequently addressed by the Rev. Jas. Williams, Edward Davies (whose speech was full of power and practical utility), J. Bytheway, and Joseph Angus, M.A., the deputation from the Parent Society. Mr. Angus's address was a highly instructive and interesting one.

On Tuesday evening the juvenile branch held their anniversary. At five o'clock about 600 sat down to tea in the chapel, after which a public meeting was held, William Rees, Esq., in the chair. Mr. John Lewis, the secretary, read the report, which went to show the lively interest the committee and collectors felt in the cause of missions, and the amount which each collector, severally, brought in. The meeting was also addressed by the Revs. Edward Davies, D. L. Pughe, of Pembroke Dock, and D.

Davies. Mr. Rees, in the course of the evening gave a statement of the amounts collected by the baptists at Haverfordwest, since the year 1830, as under;—

DEPUTATION.	YEARS.	AMT.
Mr. Statham	1830	£25
— Statham	1831	51
— Ivimey	1832	59
Messrs. Phillippo and Stephen	1833	59
Mr. Clarke (1)	1834	72
— Statham	1835	60
— Hinton	1836	90
Messrs. Nicholson and Steane (2) ...	1837	200
Mr. E. Carey	1838	150
— E. Thomas	1839	150
— Knibb (3).....	1840	370
Messrs. Carey and Tinson	1841	190
— Carey and Merriek (4)	1842	266
— Sprigg and Oughton	1843	156
Mrs. Carson & Davies, & Mr. Price	1844	125
Messrs. Gould and Martin (5)	1845	181
— Lewis and Jackson	1846	137
Mr. Angus (6).....	1847	176
Total.....		£2,520

1. Including special contribution of £5 towards building Chapel in Jamaica.

2. Including special contributions of £100 towards sending additional Missionaries to India.

3. Including special contributions of £50 towards sending additional Missionaries to Jamaica; and £57 10s. for Central Africa.

4. Including special contribution of £100 towards Jubilee Fund.

5. Including special contribution of £20 towards Jamaica Debt; and £30 for China.

6. Including special contributions of £35 to purchase a Printing Press for the Island of Trinidad.

FOREIGN LETTERS RECEIVED.

AFRICA.....	CLARENCE.....	Prince, G. K.....	June 30, August 5.
AMERICA	MONTREAL	Davies, B.....	October 13.
ASIA	AGRA	Dannenberg, J. C.....	August 17.
		Makepeace, J.....	September 20.
	BENARES	Small, G.....	September 17 & 18.
	CALCUTTA	Lealie, A.....	September 6.
		Lewis, C. B.....	September 7.
		Thomas, J.....	September 7 & 18.
		Wenger, J.....	September —.
	CHUNAR	Heinig, H.....	August 24.
	DACCA.....	Robinson, W.....	August 24.
	HOWRAH.....	Morgan, T.....	September 6.
	INTALLY	Pearce, G.....	September 7.
	JESSORE	Parry, J.....	September 4.
	KANDY	Allen, J.....	September 15.
	SAMARANG.....	Brückner, G.....	March 15.
	SERAMPORE	Denham, W. H.....	August 27.]
		Fink, J. C.....	September 6.
BAHAMAS	NASSAU	Capern, H.....	October 11.
		George, J. S.....	September 14.
BRITTANY	MORLAIX.....	Jenkins, J.....	October 25.
HAITI	JACMEL	Webley, W. H.....	Sept. 21, Oct. 7.
HONDURAS	BELIZE	Kingdon, J.....	September 20.
JAMAICA	BROWN'S TOWN	Clark, J.....	September 21.
	KINGSTON	Milbourn, T.....	September 20.
		Wood, J. H.....	October 8.
	MORTEGO BAY	Cornford, P. H.....	October 7.
		Lewin, J. L.....	September 21, Oct. —.
	MOUNT CAREY.....	Burchell, H. C.....	September 21.
		Hewett, E.....	September 20.
	MOUNT HERMON	Clarke, J.....	September 28.
	ST. ANN'S BAY ...	Clarke, J.....	September 21.
		Day, D.....	October 7.
	SALTER'S HILL.....	Dendy, W.....	September 20, Oct. 6.
	SPANISH TOWN.....	Anderson, W. W.....	September 22.
		Dowson, T.....	October 8.
		Phillippo, J. M.....	September 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following—

Friends at Bow, for a box of clothing, for *Western Africa*;

King Street Working Society, Maidstone, for a box of clothing and cutlery, for *Rev. J. Merrick, Bimbia*;

Baptist Tract Society, for a parcel of tracts, for *Rev. G. Cowen, Trinidad*;

Stepney Ladies' Working Society, for a box of clothing, for *Haiti*;

Mr. William Goodings, for a parcel of magazines;

Ladies and Young People of Mr. Upton's congregation, St. Alban's, by Mrs. Upton, for a box of clothing, for *Rev. J. Merrick, Bimbia*;

Ladies of St. Andrew's Street Chapel, Cambridge, for a case of useful articles, for *Miss Harris, Haiti*.

CONTRIBUTIONS,

*Received on account of the Baptist Missionary Society, during the month of
October, 1847.*

£ s. d.		£ s. d.		£ s. d.	
Annual Subscription.		Plymouth—		KENT.	
Barnes, Mr. Robert.....	1 1 0	Square, Miss.....	0 5 0	Lamberhurst—	
Donations.		Friend, by Rev. J.		Contributions	0 12 5
Bible Translation So-		Angus, for Trini-		Smarden—	
ciety..... T. 500	0 0	dad	5 0 0	Syckelmoore, Rev. W.	0 10 6
Friend, for W. I. Schools	5 0 0	George Street, on ac-	50 0 0	LANCASHIRE.	
Gouldsmith, Mrs.....	10 0 0	Count		Accrington—	
Servant	1 0 0	Contributions, by		Collection	7 13 7
Tosswill, C. S., Esq.....	5 0 0	Mrs. Lobb, for		Contributions, Juve-	
Wilson, Mrs. J. Broad-		Haiti	6 10 0	nile Society	4 18 1
ley	30 0 0	Stonehouse, on account	5 0 0	Do., for Decr.....	1 11 7
LONDON AND MIDDLESEX		Torquay—		Ashton under Lyne—	
AUXILIARIES.		Collection	1 16 0	Collection	11 19 2
Ealing, on account	6 0 0	Contributions	2 15 0	Bolton—	
Prescot Street, Little ...	28 0 0	Uppottery, by Rev. J.		Collections	3 9 6
BEDFORDSHIRE.		Chapman	7 0 0	Juvenile Society	11 0 0
Luton, Rev. H. Burgess—		DORSETSHIRE.		Burnley—	
Collections.....	15 14 2	Poole—		Collection	10 0 0
Contributions	24 10 7	Hodges, Mr. A. S. A. S.	1 0 0	Bury—	
CHESHIRE.		Essex.		Collections.....	1 16 0
Chester—		Chelmsford—		Chowbent—	
Harling, Mr. ....A.S.	1 1 0	Negros' Friend Society,		Collections.....	4 1 0
CORNWALL.		by Mrs. Johns, for		Cloughfold—	
Saltash—		Haiti School	3 0 0	Collection	7 7 0
Collection (including		GLOUCESTERSHIRE.		Haslingden, Ebenezer...	3 0 0
donation of J. Free-		Avening—		Heywood—	
man, Esq.).....	4 15 0	Collection, &c.	3 5 0	Collections.....	2 15 11
Contributions	1 10 0	Chalford—		Sunday School, for	
DERBYSHIRE.		Collection, &c.	2 0 6	Dove.....	0 10 0
Derby, Duffield Road—		Eastington—		Liverpool, by J. J. God-	
Collections.....	10 6 7	Collection, &c.	3 14 5	frey, Esq., on account	50 0 0
Contributions	4 11 6	Sunday School	1 5 1	Ogdon—	
Do, Juvenile Soci-		Hampton—		Garside, Rev. J...A.S.	1 0 0
ety	4 5 6	Collection	2 10 0	Rochdale—	
DEVONSHIRE.		Contributions	3 3 4	Collections.....	34 19 0
Bovey Tracey—		Hillsley—		Contributions	8 12 2
Collection	2 8 0	Collection	0 13 2	Kelsall, H., Esq...A.S.	150 0 0
Contributions	3 16 7	King Stanley—		Salford, Great George St.—	
Do, Sunday School	0 3 7	Collection	7 0 0	Juvenile Association	8 10 9
Brixham—		Contributions	12 15 6	LEICESTERSHIRE.	
Collection and boxes	2 14 6	Do, Sunday School	2 4 0	Arnaby—	
Dartmouth—		Shortwood—		Collection	9 18 0
Collection	1 0 0	Collection	13 0 0	Contributions	3 13 0
Devonport, Morice Sq.,		Contributions	19 1 6	Blaby—	
on account.....	45 0 0	Do, Sunday School	4 17 0	Collection	1 3 0
Honiton—		Slimbridge—		Contributions	1 2 6
Collection	2 19 8	Collection	2 2 8	Foxton—	
Contributions	4 17 8	Stroud—		Collection	1 5 7
Modbury—		Collection	10 12 11	Leicester, Belvoir Street—	
Collection, &c.	3 4 6	Contributions	7 5 3	Collection	23 13 10
Newton Abbott—		Do, Sunday School	1 0 0	Contributions	56 15 1
Collection, &c.	3 0 10	Tetbury—		Do, Sunday School	0 19 8
		Collection	1 15 9	Do., for Jamaica	
		Uley—		Theological Insti-	
		Collection	1 13 10	tution	0 10 0
		Woodchester—			81 15 7
		Collection	1 17 2	Acknowledged before	
		HEREFORDSHIRE.			
		Kington, by Rev. S.			
		Blackmore	6 8 8		

	£ s. d.		£ s. d.		£ s. d.
Loughborough—		Do., Sunday School	0 10 1	Farsley—	
Collection	5 6 6	Do., for <i>Enally</i>	5 0 0	Collections, &c.....	12 3 9
Contributions	1 18 2	Do., for <i>Trinidad</i>		Golcar—	
Sheephead—		Schools.....	1 0 0	Collection	2 12 1
Collection	3 10 0			Proceeds of Tea Meet-	
Contributions	4 10 0			ings	7 12 2
Sutton in Elms—				Contributions	0 9 11
Collection	8 6 0	SOMERSETSHIRE.		Halifax—	
Tea Meeting	2 18 0	Clifton—		Collection	12 3 2
Contributions	1 0 0	Cross, Rev. W. J.....	3 3 0	Contributions	14 18 1
		Wellington—		Hebden Bridge—	
LINCOLNSHIRE.		Collection	4 18 2	Collection	6 10 0
Burgh—		Contributions	6 16 0	Contributions	5 16 0
Collection, &c.....	14 0 0			Horsforth—	
Grimsby—		SURREY.		Collection	2 12 8
Collection	4 17 3	Dorking—		Huddersfield—	
Contributions	5 3 6	Jackson, Mrs.....	5 0 0	Willett, Mr. ....A.S.	2 0 0
		Do., for <i>Africa</i>	5 0 0	Idle—	
Horncastle—				Collection	1 2 0
Collection	8 19 1			Keighley—	
Contributions	10 13 5	SUSSEX.		Collection	1 17 2
Do., Sunday School;		Battle—		Contributions	1 18 7
for <i>Dore</i>	1 0 0	Collection	2 11 8	Leeds—	
		Contributions	1 13 10	Collections	58 1 6
Acknowledged before	2 0 0	Hastings—		Ripon—	
		Collection	5 14 9	Collection	1 14 0
		Midhurst—		Salendine Nook—	
		Collection	6 10 0	Collection	5 14 6
				Ladies' Society.....	10 14 3
Horsington—		WARWICKSHIRE.		Slack Lane—	
Collection (moety) ...	1 8 7	Alcester	14 1 0	Collection	1 14 2
Killingholme—		Leamington—		Contributions	1 10 0
Collection	1 14 6	Contributions, for		Stanningley	2 0 0
Lincoln		<i>Dore</i>	1 0 0	Steep Lane—	
Contributions.....	22 10 11	Monks' Kirby—		Collection	2 2 0
Do., Sunday Schools	3 13 4	Collection	2 15 0		
Mareham-le-fen.....	1 15 0			SOUTH WALES.	
Partney—				SOUTH WALES, by Rev.	
Collection	1 15 0			B. Price, on account	60 0 0
Spalding	1 10 7			Do., by Rev. John	
		WORCESTERSHIRE.		Jones	30 0 0
NORTHAMPTONSHIRE.		Blockley—		GLAMORGANSHIRE.	
Bythorne—		Collections	9 9 0	Bettws—	
Collection	3 0 0	Contributions	6 8 7	Collection	0 6 0
Ringstead—		Do., Sunday Schools	2 11 10	Contributions	0 10 0
Collection	2 0 0	Evesham, Mill Street—		Brigden—	
Contributions	7 7 5	Collections.....	6 16 6	Collections.....	3 1 0
Stanwick—		Do., Juvenile Meet-		Contributions	7 6 8
Collection (part)	2 3 0	ings	1 16 9		
Contributions	1 4 9	Contributions	6 3 1	Neath—	
Do., Sunday School	0 14 9	Do., for <i>Africa</i>	0 18 7	Sunday School, by	
Thrapstone—				Mr. Curtis	3 13 7
Contributions (part).....	3 6 11	YORKSHIRE.		Paran—	
Contributions	8 0 9	Boroughbridge, Baldersby,		Collection	0 13 0
Do., Sunday School	2 0 11	and Dishforth—		Penyval—	
Woodford—		Collections.....	11 3 7	Collection	1 0 0
Collection	1 5 0	Contributions	11 8 5	Contributions	0 2 6
		Bradford—		Swansea—	
NOTTINGHAMSHIRE.		Collections—		Contributions, by Mrs.	
Collingham—		Sion Chapel	8 4 1	Allen, for <i>Haiti</i>	
Collection, &c.....	9 4 10	Westgate Chapel... ..	14 8 1	Schools.....	6 5 6
Contributions	25 17 0	Public Meeting	5 18 0		
		Contributions	0 16 8		

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